

**THE FACULTY OF THEOLOGY
OF THE UNIVERSITY OF ZULULAND:
ITS CONTRIBUTION
TO
VOCATIONAL TRAINING,
RESEARCH AND PUBLICATION
AND
SPIRITUAL SUPPORT**

**By
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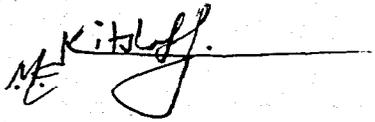
**SUBMITTED TO THE FACULTY OF THEOLOGY AND RELIGION STUDIES
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PROMOTER: PROF ALM PITCHERS

31 JANUARY 2000

Declaration

I, MICHEL CASPARUS KITSHOFF, declare that the thesis, *The Faculty of Theology of the University of Zululand: Its contribution to vocational training, research and publication, and spiritual support*, is my own work both in conception and execution.

A handwritten signature in black ink, appearing to read 'M.C. Kitshoff', with a long horizontal line extending to the right.

MC KITSHOFF

31 January 2000

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Introduction

The introduction is usually one of the last parts of the thesis to be written. It might feel like starting from the beginning again, but, happily it is not! It is only when one knows what and how one has researched, recorded and related that one can meaningfully introduce the work to the reader.

(a) Motivation and aim

During 1997 the thought arose to compile a short history of the Faculty of Theology, seeing that it would reach in the year 2000 its thirtieth year of existence. That intention was given a further motivation when the Rector, Prof CRM Dlamini, mentioned that the time had come for the writing of the history of the University which would be 40 years old in the year 2000. Kitshoff reacted by saying that he would be willing to write the history of his faculty. Moreover, if someone from each of the other faculties would do likewise, the Rector could do the compilation while facilitating the writing of the part of the history of the University covering its administration. It was then realised that the history of the Faculty of Theology would demand more than writing a brochure.

The third stage of the motivation was reached when the question came to mind whether the research and writing of the history of the Faculty of Theology could not be cast in the form of a thesis for submission for a doctor's degree. Kitshoff thought that the answer could be in the affirmative.

With that realisation the aims of the envisaged research started coming into the visual field: to do everything necessary to produce a work on the Faculty of Theology which would tell the story of the Faculty but which would also be considered historically, historiographically and academically acceptable so that the manuscript, with some confidence, could be submitted for consideration for a doctor's degree.

(b) The topic and scope of the research

It was realised that for the purpose of an information document the history of the Faculty could generally be described but for an academic thesis the topic should be sharper demarcated. It was then decided to address three main activities of the Faculty: its teaching activities, its research and publication activities, and its spiritual supportive activities. But the original intention was not thrown overboard – the history of the Faculty would still be woven in.

The research topic came to be formulated as follows: The contribution of the Faculty of Theology to vocational training, research and publication and spiritual support. For the purpose of systematisation six chapters were identified to cover the following aspects:

- * The beginnings of the University of Zululand and the Faculty of Theology
- * Co-operative theological institutions
- * Vocational training offered
- * Research and publication activities
- * Spiritual support involving the Faculty
- * The viability of the Faculty

(c) Research material used

The source material researched to obtain the required data would fill many meters of shelving. It included the following documents, most of them accumulated over more than 30 years: Minutes of the Faculty Board of Theology, Minutes of the Senate, minutes of the Council, minutes of the Research Committee, minutes of the Council of Supervision for Ministry to Students, minutes of NERMIC's meetings, minutes of other meetings involving

the Faculty of Theology, numerous reports, including reports by the Faculty, by NERMIC, by *ad hoc* and standing committees and by commission of inquiry, thousands of letters received and written, stacks of documents on students and their studies and, finally, voluminous correspondence between the Faculty and participating theological colleges. Besides the primary sources, some use was made of secondary sources when some sidelight was deemed necessary. However, the study is almost exclusively based on primary sources.

(d) Resource centres

The following resource centres and collections were visited in the data-gathering process:

(i) *The archives of the Faculty of Theology*

The archives of the Faculty of Theology of the University of Zululand are housed on the third floor of the Education Building, University of Zululand. The bulk of the research data used in this work came from that collection. Documents dating from 1960 were found there. The Faculty of Theology always had a strong sense of history – three of its deans, Eddie Brown, Bernard Odendaal and Mike Kitshoff, were church historians – which also helped averting the danger of discarding “useless” documents.

(ii) *The NERMIC Collection*

The NERMIC collection, housed on the same floor as the archives of the Faculty of Theology but stored in another room, contains important material. Mainly built up during the period 1984 to 1997 it contains, *inter alia*, documents on the history of the Research Unit for New Religious Movements and Independent Churches (NERMIC) research applications, research reports, NERMIC’s annual

reports, documents on the administration of NERMIC, video tapes, photo albums, research articles, dissertations and theses and historical documents of the African Independent Churches, their origin and development.

That collection was the main source for writing the history of NERMIC.

(iii) The archives of the University of Zululand

The archives of the University of Zululand on the ground floor of the Administrative building houses much useful material for writing the history of the University of Zululand. It was, however, not necessary to make much use of that collection seeing that most of the documents required, were available in the archives of the Faculty of Theology.

(iv) The library of the University of Zululand

Material in the Library of the University of Zululand used, included the minutes of the Council and the Senate during the early years of the University of Zululand, the University of Zululand Calendars, graduation programmes and various books.

(v) The Synodical Archive and Information Service of the Dutch Reformed Church of Natal

This well-organised archive in the Dutch Reformed Synodical Buildings in Pietermaritzburg, yielded interesting and relevant research material. Very useful was the information regarding the Dutch Reformed Church's relations and discussions with the University College of Zululand before 1970 and the co-operation with the University of Zululand after that date.

(vi) *The Archive and Information Office of the Dutch Reformed Church in the Free State*

This important church archive is situated in the Synodical Centre in St Andrew's Street, Bloemfontein, housing, *inter alia*, a well-stocked section on the Stofberg Theological School Witsieshoek. That school was the first institution to be accredited by the University of Zululand early in the seventies. Useful information was acquired.

(vii) *The National Archives of South Africa*

The National Archives of South Africa, situated in Hamilton Street, Pretoria is an indispensable resource centre when research information regarding government departments are required. The writer of this thesis visited it twice in order to find more information on the activities of the University College of Zululand during the years 1960 to 1964 which is scantily covered by available documents of the University. The search was not that fruitful, mainly because much of the documentation of the dead and buried Department of Bantu Education has not been processed and made accessible to the researcher.

(e) **Method employed**

Unbound and often unfiled and uncategorised documents which for decades were gathering dust in the archives of the Faculty of Theology, were gathered, sorted out, collated, collocated and categorised. It felt like cleansing a small Aegean stable! The new files were marked, for example, as follows: staff, students, Umlazi, Biblical Studies, Method of Biblical Studies, unrest, Dingaanstat, Witsieshoek, etc. Those headings would then be used in the reference system of the study.

Furthermore, all relevant files and minutes of meetings kept in the above-mentioned resource centres were scrutinised and details recorded on cards. Wherever possible or necessary, data were crosschecked or verified. Sometimes additional information was received by people involved in the activities of the Faculty of Theology.

It was decided to place the resource references at the end of the work, preceding the bibliography. For a historical study in which the sources are mainly of a primary and unpublished nature it is not feasible to attempt to intersperse the text with source references, though that system works well for secondary source references. Inserting source reference as footnotes, makes for easier connecting of text and reference, but it could be argued that the difference in number and length of footnotes per page, retract from the typographical balance and appearance of the pages. Despite obvious disadvantages, preference in this work was given to endnotes and references for each chapter placed after the last chapter.

(f) Abbreviations

Abbreviations in the text are only used once they have been explained. For example, the first time when the abbreviation NERMIC is used the full name is given as (the research unit for) New Religious Movements and Independent Churches. Thereafter the abbreviation NERMIC usually appears on its own.

The following abbreviations are used in the source references:

- ADRCN - Archive of the DRC of Natal
- ADRCFS - Archive of the Dutch Reformed Church in the FS
- ASAZUL - Academic staff association of the University of Zululand
- CSMS - Council of Supervision for the Ministry to Students

FTA	-	Faculty of Theology Archive
Ibid	-	<i>ibidem</i> , in the same place (same reference as previous one)
NA	-	NERMIC Archive
NASA	-	National Archives of South Africa
Op cit	-	<i>opere citato</i> , in the work quoted
UCZ	-	University College of Zululand
UZA	-	University of Zululand Archive
UZL	-	University of Zululand Library

(g) The extent of the thesis

Having completed the work some remarks should be made regarding the extent and even copiousness of the thesis. While an attempt was made to cover all the salient aspects of the activities of the Faculty of Theology, it could be conceded that the descriptions could have been abridged. A justification for the detailed accounts is found in the view that most probably nobody would revisit, redescribe and reinterpret the history of the Faculty. Some decades hence there might not even be a Faculty of Theology or the presently existing documents might no longer be available. For these reasons it was decided to allow for more detail, though it placed more demands on time, effort and finances.

Besides the aim of rendering a detailed account of the activities of the Faculty and to present a work academically acceptable, there was also a subsidiary literacy aim – to produce a readable story of the changes and chances of a Faculty of Theology in the heart of Zululand.

(h) Source material and bibliography

The listing of source material and bibliography at the end of the thesis aims at systematising and tabulating the primary source material, usually of an archival character, and to supply details of secondary source material, usually in the form of books, newspapers, or articles in journals.

(i) *Primary material*

The largest part of the source material used in this thesis consisted of primary material in the form of letters, circulars, reports of one-off and *ad hoc* committees and commission, and minutes of various types of meetings. There is no need or space to repeat the many hundreds of reference units of those types of source material. They are documented in detail in the section following chapter seven of the thesis under the heading: References and notes.

(ii) *Secondary material*

There was no strong motivation or desire to compile an impressive bibliography. This thesis was almost completely built with primary material. Furthermore, not all the published works mentioned in the thesis are recorded in the bibliography. For example, books and articles by members of the staff of the Faculty of Theology, when mentioned in this thesis only for statistical purposes and not used to make or underscore a point, are omitted from the bibliography. Titles of such books or articles appear in chapter four of this work where staff publications are listed or discussed.

(i) Acknowledgements

This work desires to be a tribute to all those who served and are serving the Faculty of Theology at the University of Zululand. In Chapter six twenty-five names of full-time lecturers are mentioned. Bernard Odendaal, Nico Fryer, Paul Richter, Bongani Mazibuko, Johan Claasen and Chris Mngadi went to their eternal home. At the same time the work is an acknowledgement of all those who successfully studied at the Faculty of Theology.

This study could also be seen as a tribute to all the Rectors of the University of Zululand for their genuine interest in theology and in the Faculty of Theology. They were:

Prof PA Cook	-	1959 to 1963
Prof JA Maré	-	1964 to 1977
Prof AC Nkabinde	-	1978 to 1993
Prof CRM Dlamini	-	1 July 1993 to

To Ms Dolly du Plessis goes a word of thanks and appreciation for the typing of the thesis. It was a work well done.

This work is dedicated to my wife, Rachelle and our four daughters, Nita, Miemie, Tappie and Bobbie as a thank you for what they are. Hopefully they would have the inclination and determination to read further than the introduction!

Lastly, I am not sure if the Lord really wanted me to do this study. Perhaps the time could have been spent in a more fruitful way. But at the completion of the task the Lord's overflowing goodness and abounding grace are acknowledged with gratitude.

Abstract

The thesis commences by describing the establishment of ethnic university colleges, including the University College of Zululand, during 1959. In more detail the establishment of a department of Theological Studies in 1964, followed by a faculty of Theology in 1970, is discussed. **Chapter 2** discusses the professional training activities of the Faculty of Theology in co-operation with accredited theological institutions. The thesis relates how the Faculty moved from co-operation with Dutch Reformed Church institutions to practising an open door policy. **Chapter 3** records and discusses the contribution of the Faculty of Theology to vocational training at the main campus, Durban-Umlazi campus and at the accredited colleges. It discusses the history and content of theological degrees, the position and impact of Biblical Studies and Method of Biblical Studies, extramural and extracurricular training as well as student unrest. The chapter also supplies details of the staff of the Faculty of Theology and finally gives a list of graduandi of the various years. **Chapter 4** discusses in detail the research and publication activities of the Faculty. The discussion also covers the impressive work done by NERMIC, the University research unit for the study of New Religious Movements and Independent/Indigenous Churches. **Chapter 5** highlights the spiritual support supplied by the Faculty through the Council of Supervision for the Ministry to Students, interdenominational services, the University chaplaincy, commemorative services, student societies, prayer meetings and individual Faculty members. **Chapter 6** looks at the crucial question of the viability of the Faculty of Theology from a historical perspective, while weighing up its chances of survival in the light of the present situation. **Chapter 7** rounds off the study with a résumé and some concluding remarks.

Chapter One

Genesis of the Faculty of Theology at the University of Zululand

On 31 July 1959 the following notice appeared in the Government Gazette:

No. 1196.]

[31 July 1959.

ESTABLISHMENT OF THE UNIVERSITY COLLEGE OF ZULULAND

Under and by virtue of the power vested in me by sub-section (2) of section two of the Extension of University Education Act, 1959 (Act No. 45 of 1959), I. WILLEM ADRIAAN MAREE, Minister of Bantu Education, hereby establish with effect from the 1st August, 1959, at Ngoye, in the District of Mtunzini, Natal, a University for Bantu persons, to be known as the University College of Zululand.

W.A. Maree,
Minister of Bantu Education

1. A new university college on Zululand soil

Even before that notice was on its way to the Government Printer in Cape Town, bulldozers that had invaded the green hills of Zululand were ferociously eating away the lush vegetation to prepare a place for the envisaged seat of learning. The University College of Zululand, one of the ethnic institutions provided for in the Extension of University Education Act, 1959 (Act no 45 of

1959) would soon afterwards be part of a new dispensation of segregated state-controlled higher education.

(a) The rationale of ethnic institutions

At the third reading of the Extension of University Education Bill, the Minister of Education, Arts and Science had the following to say before the Bill was approved,

I have stated, and I repeat, that this measure of the Government forms part of the policy of the Government and it will obviously have far-reaching consequences. This measure must be implemented on the basis of separation, and if we cannot implement the principle of separation into our higher education institutions, we can give up all hope of taking this separation any further because these higher education institutions will produce the leaders who will guide the future development of our community.¹

The origin of the "principle" or rationale underpinning the emergence of the separate colleges during the sixties should be dated much earlier than the assumption of office by the Nationalist Party government in 1948. Almost from the arrival of Jan van Riebeeck at the Cape in 1652 two sets of conflicting forces were operating, the one inclining to draw racial groups together, the other tending to keep them apart. History confirms that the official policy of all governments at the Cape up to the middle of the nineteenth century was directed at containing white settlement and keeping the races apart. This was the aim not only of the Dutch East Indian Company, but when the British took control they also tried to enforce separation by erecting a chain of fortresses along the Fish River and by establishing a buffer zone or no-man's land. Those efforts were not effective, mainly because of the economic realities, in particular the mutual desire to trade². The Extension of University Education Act, despite its educational aims, was yet another attempt at separating population groups.

In a brief historical survey of the five-year-old University College of Zululand, Prof DJP Haasbroek of the Department of History asserted that the ethnic

university colleges were built on the political convictions of English-speaking rulers in South Africa during the nineteenth century. He argued that the establishment of the separate university colleges was a logical outcome of the recommendations of the South African Native Affairs Commission, 1903 to 1905, regarding the training of teachers. The purpose of such training was, and he quoted from *The State*, June 1909, "to mould a native tongue (which is naturally suited to the character of the mind)... and to develop a system of education which will give to the native the best fruits of civilisation, instead of teaching him to imitate its superficial qualities". That educational policy, Haasbroek claimed, harmonised with the policy of segregation which grew out of political experience and which English rulers before unification in 1910 were practising. Haasbroek mentioned that visitors from overseas universities found it interesting and sometimes incredible that the colleges were the product of practical experience of more than a century and not just the fancy of the Nationalist Party.³

Haasbroek as a well-qualified historian was certainly correct in tracing the historical course of segregation policies and practices long before 1948. However, one could easily gain the impression that by dwelling on the history of separation Haasbroek was exonerating the government of his day.

At the installation as chancellor of the University of Zululand on 12 May 1979 Chief Mangosuthu Buthelezi also referred to the separation practised before 1948. He rejected the common assumption that Afrikaners were solely responsible for the apartheid evil and reminded his audience of the role of the British' governors as far back as the nineteenth century. In particular he pointed out that the wars involving the blacks in the Eastern Cape were not fought with Afrikaners.⁴

That, of course, did not mean that nineteenth-century Afrikaners favoured or even tolerated co-existence with the blacks. The Great Trek was largely a revolt against the British policy of equality, which was considered by many

Voortrekkers to be inconsistent with the laws of God and incompatible with the natural differences regarding descent and religion.⁵

Although racial segregation in South Africa in one form or another has a long track record, the school of thought on which black education and training after 1948 was modelled, was specifically of Afrikaner design. This was very explicitly expressed in a publication on black education and training by BF Nel, Head of the Department of Educational Psychology, University of Pretoria.⁶ Published in 1942 the work made use of studies between 1920 and 1940 on the position of the Africans in South Africa. Substantial reference is also made to the Report of the Interdepartmental Committee on Black Education appointed under Government Notice 978 of 12 July 1935, a report which gave a comprehensive picture of black education in South Africa before the outbreak of the Second World War.

According to Nel the aim of his work was to critically reflect on black education of his day and, as he put it,

om die hooftrekke neer te lê van 'n beleid van differensiasie t.o.v. die opvoeding en onderwys van die naturel in ooreenstemming met die Christelik-nasionale standpunt van die Afrikaner.⁷

The policy of segregation in education which by then was broadly formulated and was only waiting for the advent of Afrikaner rule for its implementation, was seemingly claimed by Nel as something peculiar to Afrikaner thought, since it was given substance and sanction by the Protestant-Calvinist world-view and philosophy of the Afrikaner. According to this understanding God created peoples with their own identity, therefore, the basis of the policy of segregation was the conviction:

* that it was the birthright of every race or ethnic group to develop itself to its full potential,

- * that the bond between development and culture should be retained and strengthened,
- * that the development of the African should be undertaken and accomplished under the guiding hand of the whites, but the duty would rest even more with the Afrikaners whose language and culture would benefit when the education of the blacks would be put on the right course and not left in the hands of foreign philanthropists and negrophilists,
- * that the best way for the African to develop and build up an African culture and strong society was by segregation.⁸

Although the work of Nel was mainly concerned with school education, it also discussed tertiary education for blacks, but no specific mention was made of segregated or ethnic institutions. However, as was apparent from the ethnic university colleges of the sixties, the same philosophy or ideology underpinned and sustained both school and university education: education through segregated institutions, education closely linked to ethnic group development, and education under guardianship of whites as architects and administrators determining the educational destiny of the blacks.

Apart from a concise theological grounding in terms of a Protestant-Calvinist world-view of a divinely ordained and created diversity, a doctrine which in later years was eloquently expounded and forcefully defended by Dutch Reformed theologians,⁹ Nel furnished a number of mundane reasons why education should be segregated. While he systematically gathered sociological arguments for separate development, the Protestant-Calvinist principles seemed to pale into insignificance. One could easily get the impression that the social imperatives for segregation carried more weight than the theological indicatives interpreted as divine principles.

Nel's reasons were all connected with "dangers" which threatened the whites. The hazards were seen as the bitter fruit of the disintegration and denationalisation of the African who became alienated from his land, soil,

society and culture. The following were listed and discussed as dangers to which the whites were or would be exposed, but which could be averted by a proper segregated education system:

- * the superficial imitation of the Western way of life by the blacks which could easily rub off on the Afrikaners in an integrated society,
- * the anglicisation of the Africans which at the same time nurtured an anti-Afrikaans attitude,
- * the process of denationalisation, from migration to integration, could create political and economic problems and dangers for the whites, in particular for the Afrikaners. Communism as both a political and economic system, which preached equality on social level, could draw enthusiastic followers from the blacks,
- * the moral well-being of the whites could be adversely affected by denationalised and degraded blacks who came into contact with the unwholesome elements of the Western civilisation. Nel echoed the opinion, allegedly voiced by black leaders that the urban blacks should receive useful education otherwise such groups would become "poison centres".
- * the unhealthy and unhygienic conditions prevailing among the blacks, especially in industrialised areas, favoured the spreading of diseases, also to whites. Many of the diseases could be prevented or combated by proper education.
- * the influx of blacks into cities and towns with a resultant rise in unemployment and crime placed a heavy economic burden on the authorities.
- * finally, Nel discussed the "gevaar" of miscegenation and postulated that denationalisation would inevitably promote assimilation of black and white.¹⁰

Having outlined the dangers which assailed the blacks and impaired their national well-being, but which also undermined the social, moral health and

economic systems of the whites, Nel produced the key to the solution: The stemming of the progressive detribalisation by a system of Christian national education.

Although the idea of Christian National Education mainly appealed to the Afrikaner section of the South African population, Nel's vision of its role and goal transcended the boundaries of Afrikanerism. To him Christian education was that kind of education built on the principles and directives of the Bible, which would also include the regular use of the Bible in the school. National Education was viewed as education, which would inculcate in the learner respect and love for and dedication to one's own people, culture and heritage.¹¹ It was that understanding and that ideal which Nel and others desired to see realised also in the education of blacks. There was, therefore, a genuine desire that blacks should be properly educated, but then education in a black social context, even ethnic context. Such an education, according to white insight and understanding, would not only be advantageous to the blacks but also beneficial to the whites in the sense that black education would avert or neutralise "dangers" rampant in a multiracial environment.

The special aims of such an education system would be to leave a distinct imprint on every individual, to incorporate the individual into a larger whole and ensure that all the individual's endeavours and activities fit in and blend with the activities of the ethnic group as a whole. Furthermore, the Christian National approach contemplated two social orders, one for whites and one for blacks. The social order for the blacks would link up with the then prevailing order in the black territories but would be developed under the guidance of the whites. The special aim as formulated above could only be realised, and then as Nel strongly emphasised, when the blacks were educated in their own areas, and where education would be in line with their experiences and social background so as to fulfil the need of the group to which they belonged.¹²

This exposition of Nel was undoubtedly the product of deliberations by Afrikaner academics, ministers of religion and other opinion-makers during the

1930s, which drew on research and other study papers, on theological interpretations and on racial and racist perceptions. It contained the rudiments not only of the Group Areas Act, Immorality Act, Mixed Marriage Act and other apartheid laws, which regulated almost the entire life of the blacks, but also of the Black Education Act of 1953, described as "the watershed in the control of educational services for Blacks in this country".¹³

In terms of the Act which regulated the schooling of blacks, a division of the then Department of Native Affairs, called Bantu Education, would be the controlling body with wide powers given to the Minister of the Department and white senior educational officers to establish the system on a sound basis. The pupils would learn what would be useful for them and beneficial to their society, while the teacher should not desire to become integrated into the white society but should remain dedicated in developing the black community.¹⁴

The educational principles and aims enunciated in Nel's work run their course through the Black Education Act of 1953 to the Extension of University Education Act 1959 (Act no 45 of 1959) which gave birth to among others, the University College of Zululand. The product of Afrikaner historical realities, reflection, perceptions and dreams was to become the foundation and building blocks of ethnic-based and ethnic-centred university education.

Perhaps it would not be unkind or unfair to note that while the acclaimed Protestant-Calvinist principles on which separate education was to rest, became buried under the arguments for separation, drawn from the practical situation, the "Christian" part of Christian National Education also faded away, at least in the motivation and application of university education for blacks. Only "national" remained, but then in a decimated, if not mutilated form, a concept synonymous with "ethnic".

It would, however, be unfair to ascribe evil motives to Nel and all the other Afrikaners who found a biblical foundation and were searching for building blocks to erect edifices of education and development to ensure a future for both black and white. But more so for whites, one could say. Nel *cum suis* were

the theorists who were most probably sincere but who were formed and informed by history, who were reacting to the so-called philanthropists and negrophilists, who theorized from deep-seated racist perceptions, who based their assumptions and arguments on incomplete and perhaps one-sided information who could not take into account the powerful realities of the economy, who could not foresee the accumulated and accelerated anger against apartheid, and who could not anticipate that the world was to be launched some decades later into the orbit of globalisation where dissenting systems would soon find themselves out in the cold.

(b) The rise of black university colleges

In 1916 the South African Native College was established as a result of the endeavours of missionary bodies, especially the Church of Scotland. Thirty years later a small part-time institution, the Kolege ya Bana ba Afrika was established in Pretoria by ministers of the Dutch Reformed Church. At both these institutions theological education was offered and both prepared students for the examinations of the University of South Africa. In 1951 the South African Native College adopted the name University College of Fort Hare when it became affiliated to Rhodes University.¹⁵

Before 1960, the year of the rise of the ethnic university colleges, there were ten institutions preparing people for academic degrees. They were the University of Cape Town, University of Stellenbosch, University of Natal, University of Potchefstroom, University of the Orange Free State, University of Pretoria, University of South Africa, University of Witwatersrand, Rhodes University and the University College of Fort Hare.

Black students desiring to study for a university degree had access to the following institutions besides the University College of Fort Hare:

- * The University of Witwatersrand where they had unlimited entry to the faculties of Medicine, Science, Law, Commerce, Architecture and Engineering.
- * The University of Cape Town, which admitted blacks to all its faculties except Medicine.
- * The University of Natal, which had as an integral part a section where blacks could study for degrees in Arts, Commerce and Social Sciences.
- * The University of South Africa, which offered correspondence courses for people working towards a degree.¹⁶

This means that the Afrikaans universities, Stellenbosch, Pretoria, Potchefstroom and the Orange Free State were "closed" for blacks. That was also true of Rhodes University except for certain post-graduate courses. The "open" universities, although some restrictions prevailed were the English-speaking ones, Cape Town and Witwatersrand, with the University of Natal "open" but separate.

After the victory of the Nationalist Party in the election of 1948, the new Prime Minister, Dr DF Malan, held out the prospect of a new dispensation when he promised higher education for all population groups. Malan added, what would have sounded to sensitive hearers as a menacing statement, that the education would be received in "own spheres", that is in separate institutions. A commission under the chairmanship of Dr JE Holloway, appointed in 1953 to investigate the practicability of separate universities, concluded that blacks did not object to segregation as such, but that it was the coercion which went against the grain.¹⁷

Despite their call for consultation and co-operation instead of coercion the Government proceeded with its legislation for university education on racial lines. This became manifest when the separate University Education Bill was introduced in Parliament in April 1957 outlining a university education policy with ethnicity as lodestar. A commission appointed to investigate and report on

the provisions of the Bill, expressed itself as follows on the aims and functions of the envisaged university colleges:

- * each of them should serve a national unit and enrich it materially and spiritually, while also promoting the broad interests of South Africa,
- * they should be harnessed to the cultural and technical development of each national group and to promoting general progress and prosperity for them,
- * they should guide each national group to increase its responsibility, knowledge, self-support and self-edification,
- * they should develop the individual to his/her full potential while inspiring pride, self-respect and service to the community,
- * they should engage, shape and train the students in all aspects of the development of their national life, so that the students become the light-bearers of the process of civilization of the particular national group,
- * they should mould the students in such a way that the students would become conscious of their task in the greater South-Africa and towards humanity.

Regarding management of the institutions the commission saw the State as guardian of the black and coloured ethnic groups. Under the watchful eye of the guardian they should be given the opportunity to development until they have reached the stage where they could take over control. Finally the Commission expressed the conviction that the final product of the process of development would be full-blown universities which would be able to hold their own.¹⁸

In 1959 Parliament passed the Extension of the University Education Act, 1959 (Act 45 of 1959) which provided for the establishment of the University College of Zululand at Ngoye, halfway between Mtunzini and Empangeni on the North Coast, for the Zulu- and Swazi-speaking groups.

The same Act also provided for the establishment of the University College of the North near Pietersburg for Sotho-, Venda- and Tsonga-speaking population groups, the University College of the Western Cape at Bellville for members of "Cape Coloured, Malay, Griqua or other Coloured Group", and the University College for Indians in Durban. The Fort Hare Transfer Act, 1959 (Act 64 of 1959) providing for the transfer of the control of the University College of Fort Hare to the Department of Bantu Education was also promulgated.

The Act, which provided for the establishment, maintenance management and control of separate university colleges became law on 19 June 1959. It introduced at least three new elements into higher education, which would continue to be a bone of contention, namely,

- * it created state-controlled universities alongside state-aided universities.
- * it deprived the universities of the right to determine who should be admitted.
- * it established universities to achieve political goals.

Those arguing from the standpoint of the sacrosanctity of academic freedom would summarily reject these three new elements as nothing less than unpardonable incursion into academic freedom considered the birthright of students, academics and educational institutions.

In pursuance of the Extension of University Education Act Government Notices no 1195 and 1196 respectively announced the establishment of the University College of the North and the University College of Zululand with effect from 1 August 1959.

(c) The formative years of the University College of Zululand

The area on which the new University College was erected was known as Ngoye (also spelt Ngoya, Ongoye, Ongoya). On the mountain range, as King Goodwill Zwelithini later asserted, some eighty different species of indigenous trees were

found. The medicine men of King Shaka, the great-grandfather of King Zwelithini, obtained bark for different mixtures from those trees. Moreover, during the second decade of the nineteenth century King Shaka had his Dlangezwa regiment, which had to restore calm in trouble-ridden spots, stationed at a place where the university college was built. That site, used as "a military academy", as King Zwelithini styled it, had to wait for a century and some decades for another training institute to appear.¹⁹ When a post office was opened on the grounds of the University College of Zululand in 1962, it was given the name of KwaDlangezwa, proposed by the Advisory Council of the College.

The author of a publication which appeared as part of the celebrations during the coming of age of the University in 1980 placed the birth of the University College of Zululand, somewhat idyllically, in a historical and geographical setting when he wrote,

Restfulness prevailed while Zululand, in its leisurely manner, was enjoying the mildness of its winter season. Traditional huts scattered on the Ngoye hills and plains bore witness to the fact that externally not much had changed since the warriors of King Shaka roamed and ruled those hills and valleys. At Dlangezwa near the place where bulky bulldozers would roar, where special structures would tower against the sky and where students would laugh, play and study, an impi of the renowned Zulu king had been stationed. But the time was drawing near when the spear would be exchanged for a pen and the shield for a book.

The distant hills of Ngoye would still be silhouetted against a grey evening sky, the undulating grass would still yield to the gentle breeze, the lakes, dark and deep, would continue to reflect the beauty of clouds, hills and shrubs, and the Umhlatuzi River would, as before, wind its way wearily to the restless sea at Richards Bay. But after 1 August 1959 Zululand and its progress pursuing people would never be the same as before.²¹

While the heavy machinery were physically preparing the way for learning and development, the Extension of the University of Education Act and Government Notice 1196 caused the gearing up of the administrative machinery of the new university college in Zululand.

On 6 January 1960, the first Registrar of the University College of Zululand, Mr CJ Henn arrived at Ngoye with his wife and son. The Rector, Dr PAW Cook, joined them. The first of the students who turned up was Mr Jeffias Ngwenya. He arrived much too soon, for the College had not yet opened and the hostel had not been completed. Mr and Mrs Henn accommodated him in their home on the sprawling muddy campus. Some of the first black lecturers, probably Mr AM Nzimande and Mr BCM Mtshali, also encountered an accommodation problem and were also put up by the Henn family.²²

Due to difficulties with the building programme the official opening was delayed for a year. On Wednesday, 8 March 1961, an uncommon crowd gathered on one of the levelled hills for the opening of the new institution. The buildings were few, but there were many guests and visitors. South African dignitaries, diplomats from overseas countries, Paramount Chief of the Zulus, Cyprian Bhekuzulu with a party of 280 chiefs and advisors as well as approximately 300 other whites and 2000 Zulus, created an unfamiliar display of colour and sound for those watching from the surrounding hills.

Minister WA Maree gave the assurance that academic standard would be safeguarded and further courses introduced while Paramount Chief Bhekuzulu who considered the new institution as "the best offer we have had", knew that some were saying that the college was "not good" for them. His advice, however was clear, "We should accept our opportunities, come forward and grasp the chance of learning".²³

At the time of the official opening of the University College of Zululand, three faculties were operating, the Faculties of Art and Education, which were instituted in 1960 and the Faculty of Science added in 1961.

The Faculty of Education was the first faculty to begin manifesting in its staff composition the stated aim of the Government, namely the ultimate Africanization of the new institutions. That was probably unintentional, but as early as 1961 the black lecturers in that Faculty were outnumbering their white colleagues.²⁵ Although the ideological basis of the new institutions was widely rejected, Africanization was not unacceptable to everyone. Prof WM Kgware, Rector of the University of the North, was one of those who advocated Africanization. According to him Africanization was required in the curriculum offerings of the new black universities, but the prerequisite was Africanization of the teaching personnel.²⁶ In that process the Faculty of Education was the precursor.

Besides the two management bodies, the Senate and the Council, the Extension of the University Education Act, 1959, also made provision for their counterparts, an Advisory Senate and an Advisory Council. The black lecturers were members of the Advisory Council, with Messrs AM Nzimande, BC Mtshali and JS Sibisi as the first of them. Mr AC Nkabinde joined them in 1963.

The Advisory Council was usually composed of tribal chiefs, school inspectors, ministers of religion, one or two lecturers of the University College of Zululand and other prominent and respected men.

The first Advisory Council consisted of the following persons:

Umtwana wakwaZulu Ernest Ndesheni Zulu (chairman), tribal chiefs Charles Boy Hlengwa, Mbulaleni Mvusemvuse Mnguni, and Ephraim Obadia Ndwandwe, sub-inspectors of schools James Alfred Walter Nxumalo and Philip James Manzini; ministers of religion Walter Gcabashe and Charles Vilakazi. Other distinguished people were Mr Reuben Thokalele Caluza BSc, MA, Mr Golden Raymond Mdingi Zwane BA; and Mr (later Professor) Ambrose Mbibiyo Nzimande.²⁷

Both the Advisory Council and Advisory Senate were obvious examples of structural apartheid within the apartheid institutions. They had no controlling

or decision-making power but mainly served as receivers and dispensers of information. The Advisory Council, for example, mostly took note of or discussed matters regarding the University College, which interested or affected the community. It received report and feedback by the Rector on student matters, such as examination results, growth in numbers, hostel problems, the influence of the nearby beer hall, discipline and rustication; on staff matters, such as housing, new appointments and promotions; on community matters, such as new roads, a new township, a new hospital and a new school.

The envisaged new school in the neighbourhood of the University College of Zululand aroused much interest in the Advisory Council. It would be a "model high school", offering subjects such as Latin, Mathematics and Physical Science, usually not available at other schools, It would be properly staffed so as to turn out "good matriculants" who could continue their education at the University College. The school, which was officially opened on 30 October 1970, was one in the upper range with Mr (later Dr) SME Bengu as principal. Prof JA Maré, Rector of the University of Zululand, was one of the guests of honour at the official opening of the school.²⁸

The University of Zululand Act 1969 (Act No 43 of 1969) granting university status to the University College of Zululand, affirmed the continued existence of the Advisory Council while the Minister could establish an advisory senate if he deemed it expedient. That was the first sign that the days of the advisory bodies were numbered. At the beginning of 1974 the first four blacks were appointed to serve, together with whites, on the Council of the University. The Secretary for Bantu Education saw that development as the acceptance of joint responsibility and accountability.²⁹ It is not unreasonable to ask why responsibility and accountability could not have been entrusted to black councillors in 1960 when the University College of Zululand was established. The death of the Advisory Council caused by lack of acceptance, credibility and decision-making power was not unexpected and was not bewailed.

(d) Between rejection and acceptance

"Some say that this college is not good for us", Paramount Chief Bhekuzulu said at the opening of the new university college. He was well informed. Undoubtedly all did not enthusiastically welcome the so-called "bush college". Adverse feelings, mistrust and resentment were experienced and expressed. Some of the Africans believed that the institution was nothing more than a clever trick of the whites to penetrate and disown their land, others heard about inferior education and training, while some traditionalists believed that the institution would corrupt their youth. Much of the disquiet was, no doubt, caused by rumours and perceptions. A newspaper in 1960 quoted an influential Zulu businessman as saying that a spirit of suspicion prevailed among a large section of the Zulu people.³⁰

On the other hand, appreciation for and a positive attitude toward the University College of Zululand were not altogether lacking. In 1964, for example, Rev Walter Gcabashe said that he wished to express on behalf of the Advisory Council and the Zulu people a profound feeling of appreciation and gratitude to the Government for the foresight it had in establishing colleges for the blacks in spite of criticism and mud-slinging at the venture. He knew that those institutions were stigmatised as tribal colleges, yet in due course they had proved to be a boon to the African people. He considered the criticism to be wild and irresponsible. Mr RT Caluza, a successful businessman who possessed a BSc and MA degree and who assisted in 1961 in a part-time capacity at the Faculty of Education, endorsed the appreciative remarks of Gcabashe. Both of them would concur with Paramount Chief Bhekuzulu's view that the University College of Zululand was "the best offer".³¹

But then there were certainly those who moved from rejection to acceptance. Others took a pragmatic stand. Chief Mangosuthu Buthelezi, for one, moved from pragmatism to acceptance. At his installation as chancellor of the University of Zululand on 12 May 1979, he recalled his feelings when the new university college was officially inaugurated eighteen years earlier. He said:

I was present when this University was inaugurated. I was very depressed to be here at the time. For me it was not an auspicious occasion. It was an occasion for tears and lament.³²

He not only experienced sadness but also anger. According to his own testimony he and many were enraged when the Extension of the University Education Act no 45 of 1959 was passed.³³ At his installation as Chancellor, however, the lament seemed to have been exchanged for thanksgiving and the anger banished by joy when he declared: "I thank God that I should be elected by Council to be Chancellor here when this University is no longer an ethnic University for Zulu only".³⁴

The new chancellor felt that he had to explain his emotional shift from lamentation to gratitude. This he did in his speech which covered 30 pages and where his attitude of pragmatism shone through, for example, in the following citation:

I never agreed with those who were vociferous in denigrating these institutions even though I was opposed to the concept of fragmenting blacks at this level and of separating black and white at University level for ideological reasons. I do not agree that one must stand on ceremony and abandon one's people in order to retain ceremonial cleanliness. I respect and pay tribute to all members of the black teaching staff for their courage and dedication in sticking to their jobs for the sake of their own people. You could just imagine the gap we would be having if they had all boycotted those institutions as they were urged to do at the time.... We would be several generations behind at university education level if they had all abandoned these universities.³⁵

Buthelezi used the same argument of expediency a year later when in his message to the University at its coming of age, he wrote,

I never adopted the attitude, which many had, that it was wrong even to students to study here... When I look at the backlog in Black education, I

shudder to think of how much that backlog would be today had opportunities that were made available even through Pretoria's wrong reason for establishing this University and others, not been seized with both hands by Blacks.³⁶

Here is undisguised pragmatism, pragmatism which never says unequivocally "no", but rather "no, but..." However, when legislation brought institutional changes to the black universities and they in turn brought the conviction to Buthelezi that racism was no longer the basis for the existence of the historically black universities, he no longer had to walk the tightrope of pragmatism between reality and ideal, between rejection and acceptance.

The reality, which called forth Buthelezi's rejection, was not the reality of a black university. He had nothing against black universities. The example he lifted high was the former South African Native College at Fort Hare. That college, he admitted, was "a segregated college" but it was "universal in terms of the composition of its student-body", drawing people from all over Africa. Its founders were not motivated by racist ideas of separating students.³⁷

However, he and other were angry because the Extension of University Education Act of 1959:

- * closed doors for blacks at all major South African universities;
- * divided blacks on ethnic lines
- * was seen as a diabolical exercise to keep blacks divided
- * was prepared and promulgated without the input and consent of the blacks.³⁸

Remarking on the ethnic division, Buthelezi said:

This concept of ethnicity was carried to extremes *ad absurdum*. It was the kind of racism whites never perpetrated against each other as ethnic groups that they are.³⁹

The deprecation of apartheid was only matched by resentment aroused by the ethnic division. But Buthelezi's rejection of apartheid never led to rejection of the University College, for rejection was arrested by pragmatism which was willing to use educational facilities made available for "wrong reasons" but for right purposes.

Then acceptance made its entrance, caused by the Government's de-ethnicization of the black universities. Buthelezi then not only continued refraining from sneering at the historically black universities but he called for praise for the Government who had gradually mended its wrong, if not evil, ways. Through the tears on the day of the inauguration of the University College of Zululand in 1961, he would not have been able to see much good in the apartheid institutions, but with the historical perspective which two decades brought, he could testify to seeing that the Government in establishing those black institutions had done "good things for wrong reasons".⁴⁰

A historical prospective might urge one to search for a theological perspective. Buthelezi argued that the Afrikaans universities had helped to produce Afrikaner leadership for several generations. He desired that the black universities should serve the same purpose.⁴¹ From a theological perspective one may argue or believe that God in his providence had directed the course of events involving the establishment of the black universities so as to train and produce leaders and administrators for the change-over to black rule in 1995 and thereafter. One may further argue or believe or even try to prove that without the black universities the new government and administration would have been ill equipped to efficiently run the country. Seen in this light, it is possible that good things could flow from even selfish motivations.

This does not mean that pragmatism or the insight that some good could emerge from the bad would lead to acquiescence. Even the de-ethnicization lauded by Chief Buthelezi did not heal the wounds caused by the Extension of University Education Act. It can certainly be propounded that many who studied at the separate black institutions did so as a matter of expediency but against their own desires or convictions. The resentment thus created was

always ready to surface and was certainly a causative factor in much of the unrest, which the University of Zululand experienced.

After forty years the terms of abuse such as "bush college" and "tribal college" are no longer heard; also the use of the word "apartheid institution" has decreased in frequency. The historically black universities have weathered more than one storm, but it must still be seen whether they could fully distance themselves from their history of protest and resistance, and whether they could completely rid themselves of the residual effects of apartheid. A *volte-face* is not easy for those with memories steeped in resentment.

2. The beginning of theological studies and a Faculty of Theology

In 1960, the year when the University opened its doors to its first 41 students, but also the year when the Sharpsville shoot-out shut the life-doors of many more, a commission of inquiry was working towards opening a door to theological studies at the newly established university colleges. The Commission consisted of rectors of the newly established university colleges, officials of the Department of Bantu Education and theologians, the latter in the majority. The report submitted was signed by JH van Dyk (chairman), S Pauw, W Cosser, W Jonker, FC Fensham, JA Lombard, JJ Ross, SG Pitts, GC Oosthuizen, PAW Cook, PS Dreyer, JA Schutte and JA Greyling (secretary).⁴²

The Commission was of the opinion that no black university could attain fullness and maturity without a theological section. Moreover, it viewed theology as the mainstay of the whole university and essential for healthy relations, academic as well as social. Regarding courses to be offered, the Commission did not consider it necessary that universities should fully train candidates for the ministry. Universities should only be required to offer theological courses for preparatory and orientation purposes. It also felt strongly that theological courses should be available to prospective teachers

studying at the university colleges in order to enable them to handle the Religious Education syllabuses in a more fruitful manner. It was advised that such students should include Biblical Studies and/or Systematic Theology and/or Church History in their study programmes.⁴³

While the university colleges were there to serve many churches, the Commission recommended that all theological education should be non-denominational, non-sectarian and ecumenical, and that those appointed to teach theological courses should also have the same ecumenical approach.⁴⁴

(a) From Biblical Studies to a Department of Theological Studies

A letter by JH van Dyk, Secretary of Bantu Education, dated 17 May 1961, most probably served as stimulus to introduce Biblical Studies at the University College of Zululand. In that letter he referred to recommendations of the Commission, of which he was chairman, that prospective teachers should include in their study programme courses in theological subjects to assist them in religious education. Sensing the need for offering Biblical Studies the University College created a lectureship for that purpose with effect from the beginning of 1962. The new subject, Biblical Studies was not resorting under any department in the Faculty of Arts but from 1962 to 1994 it was taught in the Faculty of Education to students doing a teacher's diploma, but it was also an optional subject for a BA degree.⁴⁶ The first two Biblical Studies lecturers, temporary and part-time, were Rev JP Mostert, minister of the Dutch Reformed Church in Africa, and Rev AJJ van Tonder, minister of the Dutch Reformed Church, both of Empangeni. The lectures were divided between the two of them. In 1962 there were eight students receiving tuition in Biblical Studies, and ten in 1963. As early as 1962 representations were made for a permanent lecturer in Biblical Studies.⁴⁷ That became a reality with the appointment of Dr E Brown with effect from 1 January 1964.⁴⁸

Eddie Brown studied theology at the University of Pretoria and furthered his studies in the United States of America where he also ministered to a

Presbyterian Church and a Hungarian Reformed Church. Possessing a doctor's degree in theology he was certainly well qualified and with his studies and ministry abroad he was probably considered ecumenical enough, as the Commission of 1960 advised, to teach theology at the University College.⁴⁹

Very early in his teaching career Brown felt the need to bring Biblical Studies under an appropriate department, which could also later accommodate the other subjects, which the Commission had recommended for prospective teachers of religion, namely Systematic Theology and Church History. Moreover, it soon became evident that Brown was working towards establishing a faculty of theology at the University College of Zululand. It would, however, not materialize before the coming of the following decade; even the commission mentioned above anticipated that it would not be possible right from the start to establish faculties of theology at all the new university colleges.⁵⁰

Recommended by the Senate, with a major input by Brown, the Executive Committee of the Council on 24 April 1964 supported the creation of a Department of Theological Studies. With the approval of the Minister the new department started operating in the Faculty of Arts from the beginning of 1965 with Dr E Brown as departmental head.⁵¹

The motivation for establishing the Department of Theological Studies mainly hinged on the argument put forward by the Commission and accepted by the Minister, that university colleges should assist churches and communities in training ministers of religion. Undoubtedly Brown was looking further and saw the new Department as the initial steps towards establishing a faculty of theology, which could serve the churches even better by offering full-fledged theological and ministerial training.⁵²

The approach of the Department of Theological Studies was academic, non-denominational but in harmony with the Reformed confessions with due consideration for other Protestant traditions and without disadvantaging any other church traditions. The hope was expressed that theological tuition offered would be acceptable to such an extent that churches would make use of the

It seems as if the desire of the new Department to operate in harmony with the Reformed confessions while considering other Protestant traditions, constitutes a somewhat narrower interpretation of the recommendation of the Commission that theological training should be “nie-denominasioneel en nie-sektaries maar wel ekumenies van aard”. One can assume that the Commission would equate “non-denominational” with “non-confessional”, i.e. neither connected to any specific church nor guided by or subscribing to an ecclesiastical confession. By claiming a certain confessional stand the Department really assumed a broad denominational position. Moreover, by excluding churches which could not identify with Protestant traditions, the Department of Theological Studies would be unable to follow an ecumenical approach as advised by the Commission and approved by the Minister. However, all the university bodies involved as well as the Minister approved the rules of the Department of Theological Studies. Surely, nobody contemplated that the emphasis on Reformed confessions by a so-called non-denominational department (and later, faculty) could augur ill for the future.

(b) Extension of the Department of Theological Studies

With the Department of Theological Studies established, Brown motivated for the introduction of Systematic Theology in that Department. By that time Biblical Studies as the academic discipline directed towards the discovery and understanding of the content and message of the Bible was being taught in the Department, in particular to assist students desiring to teach the Christian religion at school. Systematic Theology would be a useful companion to Biblical Studies, also when considering that the Department of Bantu Education had advised that prospective teachers should include Systematic Theology in their BA study programme. The advantage of studying Systematic Theology in conjunction with Biblical Studies is that while Biblical Studies usually dwells on the content and message of a Bible book or a cluster of books, sometimes from a salvation-historical perspective, Systematic Theology sets itself the task

of gathering and systematising the content and message under specific rubrics. Yet, Systematic Theology is more than a systematisation of the Bible; it is also an enquiry into and reflection on Bible teaching and Christian practice.⁵⁴

Understanding the task and value of Systematic Theology in this way there is no problem in appreciating that Biblical Studies and Systematic Theology go a long way in complementing and supporting each other. Furthermore, Systematic Theology is a core subject in any theological curriculum and with Brown working towards a theological faculty, one can readily appreciate his preference for Systematic Theology to accompany Biblical Studies in the new Department.

The University Council on 14 May 1965 approved Brown's request followed by ministerial permission from Pretoria granted in September of that year.⁵⁵ The following year Rev JH Smit became the second lecturer in the Department of Theological Studies and commenced teaching the new subject, Systematic Theology, to one student.⁵⁶

Dr Brown in the same year requested the establishment of a department of Systematic Theology in the Faculty of Arts. His main argument was that the scope of Systematic Theology, including Dogmatics, Ethics, History of Dogma and Apologetics, justified a separate department. The low intake during that year and the uncertainty regarding future growth was noted and Brown's request was declined.⁵⁷

The year 1965 was an important one for the Department of Theological Studies and for the enterprising Dr Brown. On 19 August 1965 he motivated for the introduction of Church History, his speciality, including Science of Missions, into the Department of Theological Studies. He argued that that subject would benefit teachers and ministers of religion.⁵⁸ In his submission he also attached a course outline. It is interesting to note that while the courses were meant for a black institution no special emphasis was placed on the church and its mission in Africa. To a large extent Brown was to teach what he was taught – Eurocentric church history. But in all fairness it must be stated that in the

seventies Brown paid much attention to Black Theology, but the reason for his interest could be that he saw something threatening in that theological movement. One could not expect Brown to have been ahead of his time. The idea of black universities would take time to be translated into the Africanization of curricula. It was only in the first half of the seventies that a person like Prof WM Kgware, Rector of the University of the North, pointed out that black universities were still clinging to curricula similar to those for universities for whites.⁵⁹

The Senate of the University College of Zululand was favourably disposed to Brown's request to teach Church History in the Department of Theological Studies. It then referred the matter to an *ad hoc* committee to take the matter further. The committee, which met in Pretoria on 15 October 1965 consisted of Prof GJ Ackermann, Prof E Brown and Prof AP du Plessis of the University College of Zululand, Prof WD Jonker and Prof JA Lombard of the University of South Africa, Prof PS Dreyer of Pretoria representing the Council of the University College of Zululand and Rev JA Greyling⁶⁰ of the Department of Bantu Education.

The *ad hoc* Committee could not reach finality on the possible introduction of Church History as teaching subject in the Department of Theological Studies. In a circular dated 15 March 1966 the Department of Bantu Education inquired from the black university colleges whether they considered it necessary or useful to include Church History in the degree programme for students preparing themselves for teaching Biblical Studies as a school subject. All of them replied in the affirmative. On the strength of those opinions, the Council, on recommendation of the Faculty of Arts, approved the introduction of Church History in the Department of Theological Studies.⁶¹

The *ad hoc* committee had yet another matter on its table — the introduction or not of courses in Comparative Religion. Dr Brown who desired to offer such courses in the Department of Theological Studies, made mention of the usefulness of the subject for high school teachers and ministers of religion. Moreover, Brown asserted that the Advisory Council of Bantu Education had

requested the introduction of Comparative Religion to underscore the uniqueness of Christianity.⁶²

The Council at its meeting of 14 May 1965 was not in favour of the name of the subject because of its "liberal" flavour, and also requested more details of the envisaged curriculum. A further problem was that the University of South Africa, the examination body of the university colleges, did not offer such a degree course. All these factors probably prompted Council not to support the request of the Department of Theological Studies.⁶³

The *ad hoc* Committee re Theological Studies considered the matter of courses in Comparative Religion at its meeting on 15 October 1965 and advised that the Department of Theological Studies rather opt for courses in Science of Religion. This was done and with the approval of the Council and the consent of the Minister of Bantu Education courses in Science of Religion were introduced at the beginning of 1967.⁶⁴ Rev JP Mostert who was the first to teach Biblical Studies in the Faculty of Education was appointed to lecture in Science of Religion on a part-time basis.⁶⁵

At the beginning of 1967 four theological disciplines were being taught in the Department of Theological Studies housed in the Faculty of Arts: Biblical Studies with its Old Testament and New Testament components, Systematic Theology, Church History, and Science of Religion, sufficient to commence a faculty of theology with. Towards that goal Brown had persistently and consistently been working since 1964.

The languages in which the Bible was originally written, Hebrew and Greek, have often been considered essential or at least recommendable for theological studies. The Commission who inquired into theological studies at the black universities expressed the opinion that those languages could be optional for a BA (Theol) degree but at least one of them would be required for a postgraduate diploma in theology.⁶⁶

At the beginning of 1966 courses in Elementary Greek, Greek and Principles of Greek Culture were approved for inclusion in the Department of Classical Languages at the University College of Zululand. One of the two latter subjects was required when Latin was taken as a major degree subject, and, of course, Greek would be required or be optional for theological degrees.⁶⁷ The two lecturers in Latin, Mr J van der Walt and Miss WC Klopper would also teach Greek, a language which was at that time presumably not one of their fortes. They were, however, not unwilling to supplement what was lacking, for the Faculty of Arts for the period 1 August 1965 to 31 July 1966 remarked that the Department of Classical Languages could not do research, "aangesien beide dosente besig is om Grieks te leer."⁶⁸

The request for the introduction of Hebrew in the Department of Theological Studies met with no opposition and it was approved with effect from 1 January 1967. With everything in place for further theological development it was requested that the degree Bachelor of Arts in Theology (BA Theol) be instituted and that the Department of Theological Studies eventually be upgraded to a faculty of theology. The request for a BA (Theol) was granted and that for a future faculty of theology was noted.⁶⁹

(c) Introduction of degrees and a diploma

With Biblical Studies being offered in the Department of Theological Studies from 1965 and Systematic Theology from 1966, and with the undertaking given that 1967 would see the introduction of Church History, Science of Religion and Hebrew, as well as Greek in the Department of Classical Languages, optimism regarding the future was rising. While there were 30 students attending different courses in the Department of Theological Studies in 1966, of whom 21 were taking Biblical Studies and 8 Method of Religious Education, the projection for 1967 was 84, rising to 132 in 1968.⁷⁰

(i) *The Degree Bachelor of Arts (Theology)*

It was felt that the time was ripe for the introduction of a BA (Theol) degree. Part of the motivation was that the Department of Bantu Education expected that the university colleges should assist communities and churches with the training of ministers of religion, that there had been enquiries from students regarding the BA (Theol) degree, and that the introduction of a BA (Theol) degree would assist the Department of Theological Studies in its development towards a faculty of theology.⁷¹ The University Council gave its approval for the introduction of a BA (Theol) degree with effect from 1967.⁷²

The BA (Theol) degree would run over three years during which the following eleven courses should be completed:

- Majors**
- Biblical Studies
 - Systematic Theology or Church History
- Ancillaries**
- With Systematic Theology as major: Church History I and II should be taken
 - With Church History as major: Systematic Theology I and II should be taken
 - Two selected from Classical Hebrew I, Greek I, Hellenistic Greek I, or Latin I
 - One selected from English I, Afrikaans-Netherlands I or Afrikaans.

Should a twelfth course be taken it could be selected from Practical Theology, Science of Religion or a third course in Church History or Systematic Theology if not taken as major.⁷³

While some churches might have been content with a three-year theological degree for candidates for the ministry, the composition was certainly not very

practical or inviting. On the one hand Church History was overemphasised, while a glaring shortcoming was the relegating of Practical Theology to an optional ancillary on a one-year level. The requirement of two foreign languages, chosen from Hebrew, Greek and Latin would certainly offer poor attraction to prospective theology students of black churches.

While the university colleges were expected to assist communities and churches with the training of ministers it is hard to see how such Western-oriented syllabuses and courses with emphasis on the cognitive and rational could offer much assistance to a people with a completely different world-view, life-style and spirituality with holism as the unifying factor. It is, of course, easy to be critical after thirty years or more but it must be noted that the black churches were not even consulted to find out how the university colleges could assist them and the communities they serve.

Although the expectations of the Department of Theological Studies were certainly sustained by faith and hope, the composition of the BA (Theol) degree could have been an impediment to sustained growth in student numbers. In 1967, the year when the BA (Theol) was introduced, two students enrolled for this degree. At the same time the total number of students taking courses offered by the Department of Theological Studies were less than 40% of the anticipated number, i.e. 32 while 84 were expected. Of the 132 expected in 1968 only 42 turned up.⁷⁴ High hopes followed by low student numbers were certainly depressing signs but not much could be done about it. While Brown and his colleagues were working towards a faculty of theology they certainly continued hoping and believing that such a faculty would exert a stronger attraction.

(ii) *The degree Honours Bachelor of Arts (Theology)*

Provision was also made for a postgraduate degree, a BA Hons (Theol). The admission requirement was a BA (Theol) degree or a BA degree supplemented with courses required for a BA (Theol) degree. The degree could be obtained in

Biblical Studies, Systematic Theology or Church History. Classical Hebrew on a second-year level was required for studies in the Old Testament and Greek on the same level for New Testament studies.⁷⁵

(iii) *The Diploma in Theology*

The Commission of Inquiry regarding theological studies at the black university colleges recommended in 1960 that besides the BA (Theol) degree a Diploma in Theology, with a senior certificate as admission requirement, be instituted. The main contents would be Biblical Studies, but due attention would be given to Christian teaching, the *credo* and ethics, a survey of the history of Christianity and comparative Science of Religion, the basics of Science of Mission and the basics of Practical Theology.⁷⁶

While only applicants with matriculation exemption could be admitted to degree courses, including the BA (Theol) degree, there was a need to accommodate those desiring to study theology but who only possessed a senior certificate. This was also the case with some students of the Theological School Dingaansat, a training school of the Dutch Reformed Church in Africa, which was in the process of negotiating some form of link with the University College of Zululand.

At a meeting on 12 February 1968 at Dingaansat, near the place where King Dingane dwelled 130 years before, Rev P Stander, Rev J Kritzinger and Dr P Kamfer of the Theological School Dingaansat met with Dr E Brown, Dr IJ du Plessis and Rev JH Smit of the University College of Zululand. They agreed on the necessity for a Diploma in Theology and drew up a set of rules for regulating such a diploma.⁷⁷

On 18 March 1968 the Faculty of Arts considered the request for the introduction of a Diploma in Theology. It noted that there was a need for such a diploma, that universities and university colleges offered diploma courses, that theological studies at the University College would be enhanced and that

the development towards a faculty of theology would be furthered. The request went its way through all the official bodies until it was approved by the Minister late in 1968 with effect from 1 January 1969.⁷⁸

The Diploma in Theology consisted of at least 12 year-courses composed as follows:

Three courses in Biblical Studies

Three courses in Systematic Theology or Church History

Two courses in Systematic Theology and Church History if not taken as a major

One course each in Hebrew, Greek and Science of Religion

One course in Afrikaans or English⁷⁹

One has to note that a high academic standard is set here, but one cannot but notice the heavy emphasis on Systematic Theology, Church History and Bible languages and the complete absence of Practical Theology. The academic and intellectual dominate while virtually no provision is made for training towards a day-to-day ministry. One may also ask whether the curriculum was not too advanced for a person who with much effort and determination, had succeeded in obtaining his Senior Certificate and was experiencing a true calling for the ministry.

(d) Increase of number of departments

With five subjects being taught in the Department of Theological Studies in 1967, namely Biblical Studies, Systematic Theology, Church History, Science of Religion and Hebrew, Dr Brown felt that the time had come for the creation of more departments. His arguments for such an expansion centred on the expectations of more effective operations and better functioning, but it seems as if the envisaged development of the departments into a faculty, more than anything else, was the real motivation for the request for additional departments.

Brown recommended the following two grouping: A department housing Biblical Studies (including Hebrew) and Systematic Theology, and a department attending to Church History and Science of Religion. Six months later, on 20 October 1967, the Council approved the restructuring as requested.⁸⁰

One gets the impression that the Department of Theological Studies was replaced by the two abovementioned departments but in a submission by Brown on 22 March 1968 he listed three approved departments ("goedgekeurde departemente") including Theological Studies.⁸¹ If this was the situation then the Department of Theological Studies was no more than an idle and redundant one, if not a phantom one, for all the subjects had undoubtedly been subsumed under the two departments approved by the University Council.

The new departments did not even have time to start functioning, rather it could not function because no departmental heads were appointed, when Brown submitted a request to the Faculty of Arts for an extension of the three departments, Theological Studies, Biblical Studies and Systematic Theology and Church History and Science of Religion, to four departments. The four departments would be:

Biblical Studies

Dogmatics (previously known as Systematic Theology)

Church History and Science of Mission

Science of Religion

As heads of these departments were recommended Dr IJ du Plessis, Rev JH Smit, Dr E Brown and Rev JP Mostert respectively.

Brown's motivation followed the same line of reasoning as before, for example that internal administration and liaison with the University of South Africa would be facilitated, and that the natural development towards a faculty of theology would be advanced.⁸²

All the academic bodies of the University College of Zululand concerned were in favour of Brown's recommendation and on 25 October 1968 the Council could note that the Minister had approved the four departments requested. The new arrangement would come into effect from 1 January 1969.⁸³

(e) Autonomy to the University College of Zululand

A creative and purposeful academic, like Eddie Brown, was no doubt yearning for the day when the ties binding the University College of Zululand and the University of South Africa would be severed. After more than five years of academic subordination to the University of South Africa the University College of Zululand considered that the time had come for academic detachment from that university.

Prof JA Maré, the Rector, and Mr WJ Fourie, the Registrar to the Department of Bantu Education submitted a request for greater autonomy, dated 8 June 1966. The main reason for the request was that the College had at its disposal lecturing staff well equipped to set and supervise examinations so that the supervisory and controlling involvement of the University of South Africa was no longer required. Other reasons were that the curricula of the University of South Africa were often not suitable for the university colleges, which had a certain distinctiveness of their own, and that attachment to the University of South Africa quelled the feeling of acceptance, pride and identification. The University College had to be empowered to confer its own degrees, the petitioners concluded.⁸⁴

On 23 June 1966 the chairmen and rectors of the three black colleges met with Mr MC Botha, Minister of Bantu Education. The discussions were considered constructive and autonomy for the university colleges was seen as a strong possibility.⁸⁵

One can readily understand the dissatisfaction with the University of South Africa as examining body. A major problem with that arrangement was that

there was no formal relationship between the senates and faculty boards of the two institutions involved. Contact was made by arrangement on an *ad hoc* basis. Prof JH Smit recalled about thirty years later how the members of the Department of Theological Studies had gone once every year to Pretoria to discuss curricula development and academic standards with their counterparts at the University of South Africa.⁸⁶

Because of such high expectation the communication of the Department of Bantu Education, dated 18 October 1966, came as a shock when the Senate of the University College of Zululand had to learn:

... dat die Kabinet besluit het dat aangesien die Kolleges tans nog nie die omvang in status het van inrigtings wat die kursusse kan instel en eie grade kan uitreik nie, daar gevoel word dat die tyd nog nie geleë is vir die losmaking van die nie-Blanke universiteitskolleges van die Universiteit van Suid-Afrika nie.⁸⁷

Eighteen months later, on 13 March 1968, the Cabinet was certain that the time was ripe for change and it decided that the university colleges would be detached from the University of South Africa and that each college would provide for its own curricula, training of students, examinations, and introduction of courses for degrees, diplomas and certificates. The designation "university college" would be replaced by "university".⁸⁸

On 14 May 1969 the University of Zululand Act, 1969 (Act no 43 of 1969) was promulgated stipulating that the university college would be a university to be known as the University of Zululand. Apart from being granted full university status a decade after its establishment, its structure largely remained intact. The University was still meant to "serve the Zulu and Swazi national units".⁸⁹

Although the structures virtually remained the same the fact that the University College of Zululand became the University of Zululand on 1 January 1970 was a cause of joy. A special festive programme was planned to celebrate the occasion.⁹⁰

(f) The establishment of a Faculty of Theology

Since 1961 when there were three faculties in operation at the University College of Zululand, Arts, Education and Science, no more faculties were established during the following eight years. After it became known, early in 1968, that the Cabinet had decided to grant autonomy to the university colleges there was a new interest in faculty formation. Undoubtedly the interest was spurred by the prospect of greater freedom and own initiative in tuition and vocational training.

On 18 September 1969 the Faculty Board of Arts considered the establishment of new faculties. The first to be considered was an application by the Study Board of Theology for the establishment of a faculty of theology. The main considerations were that the constituent departments for a faculty of theology were already in place, that the existing heads of departments were well qualified and experienced persons, and that the university colleges of Fort Hare and the North had already been granted faculties of theology. The Faculty Board of Arts then unanimously decided to recommend the institution of a faculty of theology with effect from 1 January 1970.⁹¹

Other departments also requested to become faculties. With the approval of the Minister of Bantu Education three new faculties with effect from 11 April 1970 were added to the existing three. The new ones were:

- * The Faculty of Theology
- * The Faculty of Law, and
- * The Faculty of Economics and Political Science

The Faculty of Theology would consist of the following departments:

- * Biblical Studies
- * Dogmatics and Ethics
- * Church History, and
- * Science of Mission and Science of Religion.⁹²

While the theological departments in the Faculty of Arts were positioning themselves in 1969 to start operating as a faculty from 1970, the outlook regarding student numbers was not promising. In 1969 there were four lecturers teaching theological subjects. They were Prof E Brown, Dr IJ du Plessis, Rev JH Smit and Rev JP Mostert. Student figures for 1969, the year before the Faculty of Theology would open its doors, were as follows:

Biblical Studies	36
Systematic Theology	4
Church History	5
Science of Religion	4
Hebrew	1
Method of Biblical Studies	4 ⁹³

Apart from the increase of Biblical Studies students from 8 in 1962, to 36 in 1969 the other student numbers did not give much reason for joy. But hopes for better days and higher student numbers were raised by the creation of the Faculty of Theology and by negotiations with churches, which desired to link with the new Faculty of Theology at the autonomous University of Zululand.

In its struggle for recognition and utilisation the theological departments in the Faculty of Arts had succeeded in establishing themselves administratively and academically. Eddie Brown, a man of unlimited energy and unwavering purposefulness must receive credit for his contribution in this regard. The lecturers were able and well qualified and the curricula and syllabuses were aiming at a high standard. Negatively, it can certainly be argued, with reference to the curriculum composition and study material, that what was offered did not really fulfil the needs of the Zulu churches and because of that the student numbers remained low. Perhaps there were also other reasons. Perhaps the taunting remarks about a tribal college, the stark reality of the University College of Zululand as an apartheid institution, and the presence of Afrikaans-speaking lecturers of Reformed persuasion in the theology departments could have deterred some prospective theology students. It would be so, but then the

theological departments would not alone be affected since such negative factors were certainly endemic to the University College as a whole.

What is sure is that while the theological departments were firmly established, their main reason for existence – facilitating the Christian ministry and thereby assisting communities – had not been made visible, at least not through students presenting themselves for training for the ministry.

The new Faculty of Theology could not start operating in 1970. The main reason was that it had to replace the BA (Theol) degree in the Faculty of Arts with a full-fledged theological degree. This in turn would necessitate adjustments to the then existing curricula. To assist the Faculty in reorganising itself an *ad hoc* committee was appointed consisting of Prof JA Maré (Rector), Rev JH Smit and Prof Brown of the Faculty of Theology, University of Zululand, Prof GJ Ackerman, Dean of Faculty of Education, University of Zululand, Prof PS Dreyer and Prof EP Groenewald of the University of Pretoria, Rev D de Villiers of the Theological School, Stofberg Witsieshoek, Prof PJ Coertze, Chairman of the Council of the University of Zululand, and Mr E Redelinghuys, Registrar of the University of Zululand. They met on 23 March 1970 in the offices of the Department of Bantu Education, Scheidingshuis (not an improper name for a place⁹⁴ housing that department!) in Pretoria.

The meeting decided that the Faculty of Theology should reorganise itself into six departments:

- * Old Testament Science
- * New Testament Science
- * Church History
- * Dogmatics and Ethics
- * Science of Mission and Science of Religion
- * Practical Theology

It also approved a set of rules for the Faculty of Theology. Compared with the former dispensation the Faculty would offer courses towards a four-year Bachelor's degree in Theology (B Theol) instead of the three-year BA (Theol). The Diploma in Theology was retained and provision was made for a postgraduate Bachelor's degree in Divinity (BD) and a Doctor's degree in Divinity (DD). Biblical Studies would be offered for degrees in the Faculty of Arts and would fall under that Faculty. Lecturing in Biblical Studies though would be the responsibility of the Faculty of Theology.⁹⁵

To give effect to the changes recommended by the *ad hoc* committee and approved by the university bodies concerned, Dr IJ du Plessis was appointed head of the department of Old Testament Science and New Testament Science. The Dean of the Faculty of Theology would be the head of the Department of Biblical Studies (which would include Hebrew) in the Faculty of Arts.⁹⁶

With those preparations the new Faculty of Theology was ready to receive its first theological degree students. The first students would come via churches co-operating under agreement. The history of those co-operating churches and their contributions will be described in the next chapter.

3. Summary and concluding remarks

The first chapter of this work commences by briefly outlining the philosophy, ideology or rationale underpinning the rise of separate ethnic universities. It discusses the "main principle" underlying the separate universities, a principle extracted from a Christian-National understanding of education, strongly supported by reasons, fears and perceptions favouring the separation of racial groups. Some attention is given to the long way which racial discrimination and separation came. Moreover, a detailed account is given of Afrikaner thinking before the forties of the twentieth century regarding separate education.

The chapter gives a bird-eye's view of the establishment of the ethnic university colleges and describes in more detail the formative years of the University College of Zululand. Some emphasis is placed on the role of blacks and whites in the official academic and managing structures.

Rejection, pragmatic utilization and acceptance, if only reluctant acceptance, have often given an emotional dimension to the history of the University of Zululand. Those attitudes, prominent during the initial years of the University College of Zululand, are being recalled, in particular the views and feelings of Chief Minister MG Buthelezi.

The second section of the chapter describes and reflects on the beginning of theological studies at the University College of Zululand, the development of the Department of Theological Studies and the inception of a faculty of theology at the University of Zululand. Special mention is made of the enthusiastic endeavours of Eddie Brown who was purposefully working towards the establishment of a faculty of theology.

In reviewing the first chapter of this work the following factors identified in the period 1960 to 1970 would possibly impact in a positive or negative manner on the development of the Faculty of Theology subsequent to 1970:

Positive

- * The desire to provide proper theological education.
- * The appointment of well-qualified staff.
- * The zeal and dedication of the members of staff.
- * The abiding hope that the Faculty would overcome all menacing obstacles.

Negative

- * The political ideology behind the establishment of the University College of Zululand.
- * The close contact with the Dutch Reformed Church.
- * The small number of students.
- * Curricula and syllabuses not tailored to the needs of the churches and community.
- * The slow process of "Africanization" regarding courses and staff.

A word has to be said about the establishing and functioning of a biblical faculty of theology at an apartheid institution. Particularly during the last decade of this century apartheid has been branded and condemned as wrong, immoral, inhuman, unbiblical, a sin and demonic. Confessions of guilt were uttered, apologies were muttered, restitution was intended and affirmative action started running its course.

A question is: What was the attitude of the Faculty of Theology, a faculty studying and teaching the Bible, to being an integral part of an apartheid (wrong, immoral, inhuman, etc) institution? There is no need to plead ignorance or to blame improper exegesis of the Bible or to accuse a "system". While admitting that there are no extant records of the early years of the Faculty of Theology pointing to unhappiness with or objections against the University as an apartheid institution or against apartheid as such, the following might be worth mentioning:

- * The Faculty of Theology in the heyday of apartheid was characterised by one of the theology students as "the faculty of happiness".⁹⁷ Surely, that happiness was the fruit of a harmonious relationship – between student and lecturer and between black and white.
- * Viewed from a theological point of view one may postulate that God as the sovereign one could will something which even went against his will?

Could one then go as far as saying that there was something providential in apartheid? That would be difficult to determine or to defend, but such a view might give a theological foundation to the conclusion of Dr MG Buthelezi, that the government in establishing separate institutions effected "good things for wrong reasons".

Chapter two

Vocational training in co-operation with theological institutions

From its genesis, the Faculty of Theology at the University of Zululand has been performing its main task of vocational training in close co-operation with theological colleges. The co-operation was certainly beneficial to both faculty and college but often more of value to the Faculty of Theology, which required such co-operation for its academic and financial viability. Throughout the history of the Faculty, interested theological institutions were the major catchment areas of the Faculty. When describing and evaluating the vocational training activities of the Faculty one cannot do otherwise than commencing with those interested colleges which became co-operating institutions.

During the thirty years of existence of the Faculty of Theology, the University of Zululand concluded agreements with nine theological or Bible colleges according to which the Faculty of Theology and the colleges would co-operate in offering theological training. Since 1972, when the first agreement was signed, until the end of the century, there was only one year in the history of the Faculty, the year 1989, when the Faculty was not linked to a college that provided training for church ministry.

An open faculty, that is one not serving a particular church or a group of compatible churches, has an inherent weakness. Its openness to all churches could become closeness to some churches. Most churches would certainly prefer to have their candidates for the ministry trained and formed after their own liking and likeness, particularly if they are confessional-based or are desirous to preserve a certain tradition of faith and functioning. They would prefer training their students at their own campuses by their own church lecturers to manage both process and product content, as well as the physical and spiritual environment during the teaching-learning events.

Looking back over the past thirty years there is no gainsaying that the Faculty was not particularly successful in wooing individual students into its undergraduate field. The prohibitions and requirements of most of the so-called established, historical or mainline churches, which have their own training centres, render it virtually impossible for any of their students to register for training for the ministry at a "foreign" institution. Students who enrolled for theological training were usually those belonging to a new church, an African Independent/Indigenous church or a seceded church of which the student was part of the leadership. On postgraduate level students did not encounter the same restrictions and prohibitions of their respective churches and they could freely register at non-denominational institutions.

The entering of an agreement with a willing institution, especially that kind of agreement where the co-operating college would offer training at its own campus by its own lecturing staff while enrolling its qualifying students at the University of Zululand, was virtually unknown to churches during the early years of the Faculty. The Faculty did, however, succeed in getting theological colleges interested in co-operative tuition.

The co-operation with theological colleges during the past three decades could be viewed as a three-wave movement distinguished as follows:

- * First wave: 1966 to 1988. The two dates indicate the beginning of negotiations and the termination of the last of two agreements during that time. That period may also be described as the time when the Faculty was holding on to the Reformed rope.
- * Second wave: 1988 to 1992. These two dates point to the beginning of the second series of negotiations and the conclusion of the third agreement during that period. That may be depicted as the time during which the Faculty was moving into interdenominational waters.
- * Third wave: 1994 to 1999. The first date indicates the beginning of a further series of negotiations resulting in the conclusion of another four

agreements. That period can be described as the years during which the Faculty was sailing the seas of ecclesiastical pluralism.

The negotiations, which led to nine co-operative agreements, as well as the agreements and related matters will now be discussed, followed by a brief description of some unsuccessful negotiations.

1. Co-operative theological training: the first wave, 1966 to 1988.

This period covers the growing interest, drawn-out and laborious negotiations, conclusion of agreements, co-operation between the University of Zululand and two theological schools of the Dutch Reformed Church, and the termination of those agreements. The two theological schools involved were the Stofberg Theological School Dingaanstad and Stofberg Theological School Witsieshoek.

(a) A co-operative agreement with Dutch Reformed Churches in Natal

The first agreement concluded was between the University of Zululand as one contracting party and the Dutch Reformed Church of Natal and the Dutch Reformed Church in Africa as the other contracting party. The agreement concerned training for the ministry which was provided for at the Theological School Dingaanstad but would then be relocated to the University of Zululand. To place the agreement in a historical context some background information should be supplied.

(i) *A need for training of indigenous church workers*

The Dutch Reformed Church in South Africa has always insisted on a sound theological training for its ministers. Having relied for two centuries on overseas theological institutions to train men for the ministry, the Dutch Reformed Church in 1859 established its own Theological Seminary at Stellenbosch.¹ Eighteen years later Dr Andrew Murray founded the Training Institute for Missionaries at Wellington in the Cape.²

During the closing years of the nineteenth century, the need was felt to ordain indigenous workers in the Dutch Reformed Church. The first black person ordained in that church was James Jolobe, previously a member of the Wesleyan Church admitted as an evangelist in the Dutch Reformed Church. He underwent theological training for three years at Lovedale, the institution of the Free Church of Scotland in the Transkei, and was ordained in Cape Town on 28 November 1880. His field of ministry was the black people in the mother city.³

At the end of the nineteenth century, regional training schools for evangelists were instituted to supply the needs for trained workers. Those institutions trained workers for specific ethnic population groups. All of them were of short duration. They operated at Witsieshoek for the Sothos (1894), at Greytown for the Zulus (1891 to 1908) and at Umtata for the Xhosas (1896 to 1903).⁴

At the beginning of the twentieth century, the Dutch Reformed Church decided to centralise its training activities by establishing a training school, which would serve all the black groups of the Dutch Reformed Church. On 1 October 1908 the Stofberg Gedenkschool for the training of ministers and evangelists for the Church was officially opened on the farm Elandsfontein near Heilbron in the Free State.⁵

Already in 1931, it was realised that the Stofberg School, drawing mostly Sotho-speaking students, was not really fulfilling the needs of the Xhosa-speaking and Zulu-speaking section of the Church. Fifteen years later, at the

beginning of 1946, a school for the training of Xhosa evangelists was opened at the Decoligny mission station near Umtata.⁶

(ii) *Training for Zulu-speaking evangelists*

In 1891 the desire was expressed by a meeting chaired by Rev Andrew Murray to set up a training school for Zulu-speaking evangelists.⁷ The next year Pieter le Roux, who was trained at the Mission Institute at Wellington, started a school for prospective evangelists in Greytown, Natal.⁸ Le Roux left the school in 1893 to do mission work among the Zulus in the Wakkerstroom-Volksrust area. In 1902 Le Roux and 400 of the converts parted with the Dutch Reformed Church to join the Christian Catholic Church in Zion. Some years later, he joined the Apostolic Faith Mission and became its president.⁹ The school for evangelists continued under the headship of Rev AM Hofmeyr. Hofmeyr named the school Emandhleni: because his desire was to labour there "in the power" of God. At the beginning of 1908, Hofmeyr accepted the appointment as the first lecturer of the newly established Stofberg School in the Free State. With his departure the training school at Emandhleni also closed down after its existence of seventeen years.¹⁰

The centralisation of the training for evangelists at Heilbron in the Free State certainly gave some expression to the unity-in-diversity concept of the Dutch Reformed Church, at least as far as the black groups were concerned, but it yielded its practical problems. It was felt that the atmosphere and environment of the school was too much Sotho and that the other black ethnic groups did not find themselves at home there.¹¹ In 1928 the possibility of opening a school for Zulu-speaking evangelists was mentioned. More than twenty years later, in 1949, that ideal was realised when Rev PP Stander started training a group of five students at Nongoma. In the same year a new mission station was erected at Dingaanstat. Rev Stander ran the mission station as well as attending to the training of evangelists.¹²

The Dingaansat Mission Station and theological school were constructed on a piece of land donated by the brothers Ben and Hennie van Rensburg. It was known as Hlomo Amabutho, the place where the soldiers of King Dingane prepared themselves for their military manoeuvres. The land bordered on the old village of King Dingane, on the burial site of the early ancestors of the Zulu nation, and on KwaMatiwane, the hillock where Piet Retief and his company were killed in 1838. Stander saw the fact that the school was erected on such a historical site as an act of divine providence for at that very place soldiers for the Lord Jesus Christ would be trained to fight the heathendom with the gospel of peace.¹³

(iii) *Desire to link the Stofberg Schools with a university*

During the nineteen-fifties a strong desire emerged to link the Stofberg School in the Free State with a university so that qualifying students could enrol for a theological degree. Apart from the University of Pretoria and University of South Africa as possible institutions to associate with, there was a strong move to link with the Kolege ya Bana ba Afrika. The latter institution was opened in Pretoria on 23 March 1946 on the initiative of the Dutch Reformed Church of the Transvaal. The Kolege made use of lecturers of the University of Pretoria and prepared students for examinations conducted by the University of South Africa.¹⁴

When it was learned in 1954 that the Holloway Commission was investigating the possibility of providing separate university facilities for blacks, the Management of the Stofberg School submitted a memorandum to the Commission containing a plea for the erection of a university adjacent to the School.¹⁵ The commission ignored the request, most probably because it was not in line with the Government's intention of establishing separate tertiary institutions in the so-called Bantu areas.

Instead of bringing a university to the Stofberg School, the School had to be removed from the so-called white areas. According to Dr HF Verwoerd, then

Minister of Bantu Affairs, the Stofberg School should be relocated to where the Church could fruitfully perform its activities "binne die raamwerk van die ontwikkelings wat die Regering vir die Bantoe beplan". The Government not only expected the Church to assist in the implementation of apartheid or separate development, but Dr Verwoerd also recommended that the Church should structure its theological training on an ethnic basis.¹⁶

It was not difficult for the Church to accede to the request of relocation and ethnic differentiation. It was realised that the Stofberg School in the Free State had had its day and was no longer serving its initial purpose. Furthermore, the principle of ethnic orientation had already seen its application in the regional Bible schools established at the end of the nineteenth century for Sotho, Xhosa and Zulu-speaking sections of the Church. Moreover, segregation whether entertained by the State or the Church was nothing new in the South African and even global society.

When it became known that the Department of Bantu Affairs was planning a centre for higher education near Pietersburg for the Sotho population group, it was decided to move the Stofberg School to Turfloop, a trust farm about 33km from Pietersburg. At the request of the church in the Free State, which was of the opinion that Turfloop was too far to expect the Southern Sotho people to support the school, a theological school was also opened at Witsieshoek at the beginning of 1960.¹⁷

When the government-controlled black university colleges were operating in the sixties, there were four Dutch Reformed Church Stofberg Theological Schools at Turfloop, Witsieshoek, Dingaanstat and Decoligny all eager to reap some benefit of the newly established institutions.

(iv) Dingaanstat interested in the University College of Zululand

Although a co-operative agreement regarding theological training involving the Stofberg Theological School Dingaanstat and the University of Zululand was only concluded in 1972, two years after the opening of the Faculty of Theology

and twelve years after the establishment of the University College of Zululand in 1960, the interest in Ngoye as a possible theological training centre dated from before 1960.

In 1955, when it was known that the Government wanted the Stofberg Theological School to be relocated because it was situated in "n blanke gebied" and that the Government had offered a building site at Turfloop near Pietersburg, it was clear that ethnicised theological training was in the offing. The ideal was that such theological training schools would be near the ethnic universities to be established.

On 1 August 1958 Dr FH Verwoerd, Minister of Native Affairs met delegates of the Dutch Reformed Church regarding the relocation of the Stofberg Theological School and the establishment of theological institutions for various black population groups. Dr Verwoerd put the following to the meeting:

- * A university college was to be erected at Ngoye.
- * He would obtain land near the envisaged university college and give it to the church for a theological school.
- * He would like to use the lecturers of the theological school in a faculty of theology (to be instituted) at the university college.
- * The buildings to be erected by the church for housing the theological school should not be unsightly ("onooglik"), but should blend with those of the university college.
- * He desired that the Afrikaans churches should co-operate not only in theological training but that they work towards forming one African Church ("Bantoeekerk") in the mission fields.

He suggested that the evangelists be trained at Dingaanstat but that the ministers of religion be trained at the university college.

Finally, he urged the Afrikaans churches to make haste in using the opportunity before other churches opposing separate universities could get a foothold.¹⁸

From the above views and suggestions of Dr Verwoerd it is clear that he knew what he wanted to achieve but there is also little doubt that he viewed the church as subservient to the State and its policies. Verwoerd obviously did not share the view of those who saw the relationship between Church and State as "soewereiniteit in eie kring", indicating that the authority of the Church and that of the State belonged to different spheres and that each should respect the authority God has given the other in its own sphere of operation.

The next year, it was reported that a beautiful site was acquired at Ngoye, and that the Dutch Reformed Church was seeking the right of occupation. The Church also considered approaching the Gereformeerde Kerk and the Nederduitsche Hervormde Kerk to appoint one lecturer each at the theological school once it was established.¹⁹

The Government was eager to see the erection of well-disposed theological institutions near the university colleges. Perhaps it was thought that such theological institutions would give credibility and dignity to its ethnic institutions of higher learning. When after a year there was still no sign of a theological school near the University College of Zululand, Mr MDC de Wet Nel, Minister of Bantu Administration and Development, and Mr WA Maree, Minister of Bantu Education, met the Executive of the Stoffberg Theological School on 22 March 1960. It was explained to the ministers that the relocation of the theological school in the Free State to Turfloop and the establishment of further schools at Witsieshoek and Dingaanstat had depleted the funds. The Church, so it was reported, would not be able to establish a theological school at Ngoye within the following five years. Various alternatives were considered, e.g. that a faculty of theology be opened at the University College of Zululand. It was also requested that the compulsory ethnic diversification regarding theological training, which became a financial burden, should be abolished.²⁰

The two ministers were not very accommodating and explained that a faculty of theology could not as yet be established at the University College of Zululand owing to lack of interest. They agreed that the requirement of ethnic separation at theological colleges could be abrogated as a temporary measure. Regarding the building of a theological school near the University College of Zululand, the ministers were of the conviction that there should be no further delay. The finances should be obtained, otherwise the opportunity for the Dutch Reformed Church to serve a leading nation would be lost. Maree suggested that either a garage or the old farm dwelling on the land allocated to the Church could be used for a beginning. He thought that the theological school could open with two lecturers of the Church while a lecture in philosophy or sociology from the University College of Zululand could assist.²¹

The Executive of the Stofberg Theological School was desirous to see the theological training for Zulu-speaking ministers commencing at Ngoye. Having discussed the matter in 1964 with Dr Eddie Brown, lecturer in Biblical Studies at the University College of Zululand and with its Rector, a memorandum for the attention of the Synod of the Dutch Reformed Church of Natal was tabled on 21 April 1965. The Synod agreed in principle to the transfer of the theological training to Ngoye. A commission was given the task to investigate possible co-operation with the University College of Zululand. Four possibilities were mentioned:

- * Training at the theological school of the Church, with certain courses offered by the University College
- * A Dutch Reformed Church Faculty of Theology at the University College of Zululand
- * A BA Theol degree at the University College followed by a fourth year of professional training at the theological school of the Church
- * Linking with an "open" faculty of theology having an acceptable confessional basis.²²

During the first five years of the sixties the Minister of Bantu Education had to attend to requests from various churches, mainly churches of Reformed confession, regarding the possible granting of recognition for academic qualifications obtained at theological schools, or allowing the church some say in the selecting and appointing of staff who would teach theological courses at the university colleges.

On 26 April 1966 a meeting, consisting of Prof S Pauw, the principal of the University of South Africa; Prof BF Potgieter, the rector of the University College of the North; Prof JA Maré, the rector of the University College of Zululand; and the secretary and deputy-secretary of the Department of Bantu Education, took place. Note of the views of the Minister was taken. It was pointed out that the Minister and his Department had consistently argued that the university colleges as state-controlled institutions could not conclude any agreement with a church regarding theological training, nor could any church participate in the appointment of college teaching staff. However, the Minister in a letter to Rev HM Hofmeyr of the Stofberg Theological School, dated 28 February 1966, had held out the prospect of instituting theological faculties at the university colleges, which would serve the churches.²³

The Minister also made an important concession, which would play a major role in the extension of the academic range of the Faculty of Theology at the University of Zululand. What he conceded was that a church could use its own lecturers to prepare its students who enrolled for a university theological degree. Such students would necessarily be examined by the university college.²⁴

Also noted at the meeting, was that the Dutch Reformed Church was interested in such an arrangement, but the main purpose of the meeting was to consider the feasibility of the undertaking given by the Minister. The meeting recommended, *inter alia*, that a university college could accept as part of its training the training of a theological school, provided that an approved lecturer of the university college would take responsibility for the training offered by the theological college. The university as examining body would only appoint as

examiners persons responsible to the senate of the university college.²⁵ In short, a theological school would be entitled to enrol its qualifying students at a university college, the theological school itself could train such students under the supervision of the university college with the approval of the senate, and the examinations of such students would be conducted by the University of South Africa through senate approved lecturers of the university college. Most important was that the principle of co-operative training engaging a government institution of higher education and a denominational theological school or college was established and ways and means of implementation were receiving attention.

(v) *Negotiation between the Church and the University College*

Shortly after the meeting of 26 April 1966 the Rector, Prof JA Maré, appointed an *ad hoc* committee to investigate and report on future theological training at the University College of Zululand. The committee took as its point of departure the regulations of the Department of Theological Studies which stipulated that the theological training offered would be founded on the Bible as the Word of God as interpreted by the Reformed confessions while taking into account other Protestant traditions. The training would aim at equipping people to minister to the Zulu community, and churches should be invited to negotiate for such theological training. Despite the fact that it wanted to involve other churches as well, the committee in fact concentrated on the Dutch Reformed Church and outlined two possible ways of co-operation:

- * The integration of the theological training of the church with that of the university college
- * The granting of academic recognition to the training offered at the Stofberg Theological Schools.²⁶

The emphasis on the Reformed confessions and the consideration of the needs and requirements of the Dutch Reformed Church do create the impression that

Dr Eddie Brown, head of the Department of Theological Studies and chief role player in the negotiations, was at that stage not as ecumenically minded as the commission of 1960 expected theological faculties, and for that matter, a department of theological studies, to be. The fact that the Senate during that time decided, certainly on the advice of Dr Eddie Brown of the Department of Theological Studies, that the theological orientation of the Department would be according to the Reformed confessions while considering other Protestant traditions, is evidence enough that linking with Reformed churches was priority number one.²⁷

At the end of 1966 the Minister of Bantu Education, aware of the desire of the Dutch Reformed Church to make use of the university colleges for theological training for their black members, approved that such training could be arranged between the Dutch Reformed Church or their theological schools and the university colleges. Such agreements, however, would have to be in line with the resolutions of 26 April 1966. The Minister further affirmed that other churches could also make similar arrangements.²⁸ This stance of the Minister gave evidence of a revision, for on 26 April 1966 it was reported that the Minister and his department had consistently held that the university colleges could not enter into any co-operative agreement with churches for theological training. Now for the first time the door was opened for a co-operative agreement between the University of Zululand and an outside institution regarding academic and vocational training.

An *ad hoc* committee of the Senate, consisting of Dr E Brown, Dr LH Badenhorst, Prof AP du Plessis, Rev JH Smit and Mr GJ Loubser, took the matter further at its meeting of 19 May 1967. It recommended that a delegation of the interested church be invited to the University College of Zululand for discussions, but that the facilities available for theological training would also be brought to the attention of other churches. Moreover, it recommended that the syllabuses of the Department of Theological Studies should be offered at the theological schools whose lecturers would be presented ("voorgedra word") to the Senate – presumably for approval.²⁹

What became evident up to the middle of 1967 was that the *ad hoc* Committee and the Church had different expectations regarding co-operation. The former saw the Theological School Dingaansat as a future accredited institution, a kind of satellite campus, while the latter saw itself as a future active partner in the Department of Theological Studies where its students would be trained.

A meeting of the *ad hoc* Committee and representative of the Church met on 4 August 1967. The delegation of the Church consisted of nine members, a few of them lecturers at the Theological School Dingaansat, the others members of the Missions Commission of the Church. The meeting chaired by Dr Brown, sided with the view of the *ad hoc* Committee and recommended that the theological training at Dingaansat be linked with that of the University College of Zululand. The Senate would be required to approve the lecturers of Dingaansat. The Senate at its meeting on 22 August 1967 recommended the matter to the University Council which put its stamp of approval on it on 20 October of the same year.³⁰

The principle of a university college associating itself with another institution for co-operative education and training was not a foreign concept to the Senate. Only the previous year the academic body approved that the Rector could visit the Agricultural College of the Department of Bantu Administration in the Empangeni district to investigate a possible affiliation between the University College and the Agricultural College.³¹ This never became a reality; after all a department of agriculture was only instituted at the University of Zululand many years later.

Not everyone in the leadership of the Dutch Reformed Church of Natal was satisfied with the agreement reached on 4 August 1967. A delegation of the Church, mostly members of its *moderamen*, met with the Rector of the University College of Zululand, Prof JA Maré, on 14 June 1968. Members of the Department of Theology were present in advisory capacity. From the start of the meeting, it was evident that the desire of the delegation was to obtain a theological faculty at the University College or University of Zululand and to have complete supervision over the lecturers and lecturing material. They

envisaged an academic situation similar to that at the University of Pretoria and the University of Stellenbosch where faculties of theology for the Dutch Reformed Church were established under agreement with the universities concerned.³²

The Rector pointed out that other churches were also interested in theological training at the institution in Zululand. Furthermore, he reminded the meeting of the stand of the Minister on that issue and urged the meeting not to make radical demands to the detriment of the matter under discussion. He reminded the meeting that although the theological presentation at the University College of Zululand was, according to approved procedural rules, Protestant-Reformed oriented, all students should be welcome to study theology there and then go back to their own denominational institutions for the finishing touches.³³

Prof Brown, Head of the Department of Theology, expressed the opinion that the ideal of the Church was not beyond realisation but at that stage, it would be difficult to get the Minister's approval for a denominational faculty of theology. After all, the primary goal of the University College was to serve the Zulu community as a whole. At the same time the Department of Theology would by necessity prefer to draw its theological students from the entire Zulu community and not only from a particular church group. Brown undoubtedly realised that the Dutch Reformed Church was one of the smaller churches among the Zulus and would not be in a position to supply sufficient theological students to render the Department of Theological Studies or the envisaged Faculty of Theology a viable one. Even at the time of negotiations with that Church there was not a single Dutch Reformed Church student registered for a theological degree or diploma in theology in the Department of Theological Studies.³⁴

Brown suggested that the Church should make use of the Department of Theological Studies at the University College of Zululand, and assured the Church that the tuition would have a Reformed character. Furthermore, he asserted that the lecturers in the Department of Theological Studies would gladly submit to the supervision of the Dutch Reformed Church.³⁵ Brown could

confidently express that opinion because all the lecturers at that time were ordained Ministers of the Dutch Reformed Church who already at their ordination had promised to subject themselves in teaching and conduct to the supervision of that church. Furthermore, that the Department of Theological Studies constituted and publicised itself as a Reformed department and saw as its task the fostering of the Reformed theology among the Zulu community, is understandable. The members of the Department of Theological Studies, like most of the members of the Senate and Council of the University College of Zululand, were of Reformed conviction and certainly consider it right and proper that the Department of Theological Studies should hold on to and teach the Reformed faith they confessed. However, considered from a broader ecclesiastical point of view, the prominence given to the Reformed doctrines at a department and university college in a black community where other Christian faiths abounded and where the adherents of the Reformed faith was a small, if not insignificant, minority, could have created a negative sentiment towards the Department and the emerging Faculty of Theology.

In a memorandum drawn up by Brown on request of the meeting, more light was shed on the matters discussed. He saw three possibilities for the Dutch Reformed Church interested in sending its students to the University College of Zululand:

- * The establishment of a Dutch Reformed Church Faculty
- * Acceptance of the existing Department of Theological Studies for academic training while the Church would attend to the finishing courses
- * A negotiated settlement according to which the Department of Theological Studies would be adapted to satisfy the requirements of the Church.

A further alternative, which was considered previously namely the recognition of courses and approval of lecturers of the Theological School Dingaansdal, was never mentioned. Of the three possibilities Brown listed, he favoured the last one, but he emphasised that interested churches should accept that the theology taught would be Protestant-Reformed. He even went as far as to say,

“Tot hiertoe was die strewe van die Departement Teologie juis die bevordering van die gereformeerde teologie”.³⁶

It seems that the Church delegation ultimately felt that they could, to a certain extent, align their expectations with the views expressed by Brown. While they still cherished the ideal of an own faculty, they decided, as an interim arrangement, to make use of tuition offered by the Department of Theological Studies. After all, half a loaf was better than no bread.³⁷

Even the interim arrangement did not satisfy everybody. One of the unhappy ones was Rev PES Smith, Secretary of the Missions Committee of the General Synod of the Dutch Reformed Church. Reflecting on the academic training for black ministers, with special reference to the negotiations with the University College of Zululand, he commented, “Nou het ons behoorlik vasgeval” (Now we really got bogged down). His chief concern was the “ernstige besware” (serious objections) against the so-called interim arrangement with the University College of Zululand according to which Dingaanstad would avail itself of the theological training offered by the Zululand institution.

The objections were mainly:

- * That the Church would have no say regarding the lecturers and the training they would offer**
- * That the description of the confessional stand of the Department of Theology as being Protestant-Reformed was too vague and furnished no guarantee against doctrinal error**
- * That the Dutch Reformed Church had never allowed the basic theological training of its ministers to be offered by a non-ecclesiastical institution or faculty**
- * That the finishing courses to be offered by the Church, in that case the Theological School Dingaanstad, could by necessity become correctional courses**

- * That the interim arrangement could retard or even impede the acquisition of an own Church faculty.³⁸

These objections almost constituted a motion of no confidence, not only in the theological training offered at the Zululand institution of higher learning, but also in the delegates of the Dutch Reformed Church who had accepted the interim arrangement on 14 June 1968. The desire of Rev Smith and those of the same mind was nothing less than a Dutch Reformed Church theological faculty. Strong supporters of this direction went to see Minister MC Botha on this matter, but with no success. At the same time an *ad hoc* committee of the Council was working on a draft agreement, which would accommodate the Dutch Reformed Church and address its requirements regarding theological training at the faculty of theology to be established.³⁹

The Council Committee included Prof E Brown and Rev JH Smit of the Department of Theological Studies. Undoubtedly Prof Brown played a major role in the deliberation to accommodate the Dutch Reformed Church. It was his opinion that the Church should request the establishment of a Church faculty. Any other arrangement would be an interim one. In order to ensure that the confessional position of that Church be adhered to during the training of its students at the University College of Zululand, Brown suggested the following:

- * That the lecturers should give an assurance that they subscribed to the confessions of the Church
- * That the curricula be referred to the Church for recommendations
- * That the Church should be granted permission during the examination to test its students on their confessional stance.⁴⁰

It seems correct to say that Brown's first suggestion could imply that only those subscribing to the Reformed confessions should be appointed as lecturers or that some degree of persuasion would be required to obtain that

assurance from those not adhering to the Reformed faith. Whatever the case, some restrictions could be placed on the university college or some demands made on the lecturers.

The second suggestion seems fair and acceptable, while the third is really a matter between the Church and the student, which should not even be included in the discussions.

Building on the recommendations of the Council Committee the University Council on 21 November 1969 met to formulate a draft agreement for co-operation with the Dutch Reformed Church concerning theological training.⁴¹

It seems as if the negotiations had been inadequate as the Dutch Reformed Church was extremely unhappy with the decisions of the Council which had ignored its requests for a church-controlled theological faculty.⁴² In an attempt to achieve its aim a delegation met with Minister MC Botha on 30 April 1970. With him was Dr HJ van Zyl and Mr GJ Rossouw, respectively secretary and deputy secretary of the Department of Bantu Education. The delegates of the Church were Rev DS Snyman (chairperson), Rev PES Smith, Prof EP Groenewald, Dr F Geldenhuys and Dr AA Odendaal. Rev Smith once more expressed the wish of the Church for its own theological faculty and once again stressed that any other agreement reached would be considered an interim one. Regarding co-operation of churches, the meeting discussed the confessional basis of theological faculties, and the appointment and dismissal of lecturers at the theological faculties. The proposed confessional basis was agreed upon and the Minister gave the assurance that co-operating churches would be represented on the selection committee of the university concerned.⁴³

The Minister could not see his way clear to allow the Dutch Reformed Church to open its own faculties of theology at the black universities. He foresaw a real problem when English churches, which could easily obtain funds from overseas, should clamour for their own theological faculties. What he feared was that such churches, backed by overseas sponsors who opposed the policy of the Government, could create problems when allowing them to open

theological faculties at the universities. He preferred to deal with "goedgesinde kerke", but he could not serve only the Dutch Reformed Church. The delegation understood that and agreed to accept the draft agreement.⁴⁴

A provision in the draft agreement, which was certainly seen as a step towards achieving the aim of a church theological faculty, was the provision that the co-operating church could appoint one or more of its own lecturers in a theological department. The Church, for approval by the University, would determine the courses and course content for that department.

There was, however, no short or easy way to finalising the draft agreement. It had to wind its way over many months through many meetings drawing on the input of many minds, especially those of the *ad hoc* committee of the University Council, including Prof E Brown and Rev JH Smit of the Faculty of Theology. After twelve years of discussions and negotiations by the Church with ministers and their state departments and with the University (College) of Zululand and its officials and bodies involved, the Council of the University on 19 May 1972 took a last look at the draft agreement between the Dutch Reformed Church and the University of Zululand, and put its stamp of approval on it. Three months later, on 10 August 1972, five years after the Senate on 22 August 1967 had recommended an academic link between its institution and the Theological School Dingaanstad; the Faculty of Theology learned that the agreement was formally approved.⁴⁵

On 1 September 1972 the agreement was formally signed at KwaDlangezwa by Mr EW Redelinguys, Registrar of the University of Zululand, and at Bloemfontein on 2 September 1972 by Rev JP Theron, chairman of the Central Management, Stofberg Theological School and Prof AA Odendaal, secretary of the same body.

(vi) The agreement between the Dutch Reformed Church and the University of Zululand

The agreement approved by the University Council on 19 May 1972 was entered into by and between the University of Zululand, the Dutch Reformed Church and the Dutch Reformed Church in Africa.⁴⁶ These mother and daughter churches jointly took responsibility for the training of Africans for ministry in the Dutch Reformed Church in Africa.

The confessional basis of the Faculty of Theology was explicitly stated as “adherent to the Scriptures as the Word of God, as interpreted by the Reformed Articles of Faith, with due observance of the other Protestant traditions”.

With such a narrowly-defined confessional basis, and without explaining the import of the phrase, “due observance”, it could be expected that there would be an element of exclusivity regarding the acceptability of churches desiring training for their future ministers. The agreement drew the parameters sharply by specifying that a church would be acceptable if it supported and upheld one or more of the following confessions of faith:

- * The Three Formularies of Unity
- * The Westminster Confession
- * The Thirty-nine Articles
- * The Augsburg Confession.

These conservative confessions of early dates give evidence of the doctrinal stand of four of the mainstream Protestant churches, namely the Reformed Churches, the Presbyterian Church, The Church of England and the Lutheran Church. The Roman Catholic Church, one of the largest churches in Zululand, was per definition excluded by the scope of the stated confessional basis of the Faculty. Apart from creating a possible feeling of resentment or even ostracism the exclusion of the Roman Catholic Church would not have affected the

Faculty adversely, because that church has seemingly always used their own theological seminaries for the training of their clergy.

A further characteristic of the agreement was that the subjects to be offered under the agreement were divided into Group A and Group B. The subjects under Group A were Old Testament Studies and New Testament Studies, Church History and History of Dogma, Science of Religion and Science of Mission, and Dogmatics and Ethics. The University lecturers would teach the subjects. However, the co-operating Church could make representations regarding curricula and courses. Furthermore, it was also granted the right to serve on the selection committee for the appointment of lecturers for Group A. It could even lodge objections against a lecturer in Group A.

The fears of the participating Church that the Faculty lecturers might teach what the Church would consider doctrinal errors, was hopefully allayed by the stipulation that the lecturers had to be uncensored Ministers of the Church, and had to subscribe to any one of the abovementioned four confessions of faith.

The subjects under Group B would be diaconological subjects as well as other theological subjects deemed necessary to supplement the training of ministers for the participating Church. A Department of Diaconology and Ecclesiastical subjects would house those subjects.⁴⁷ Although the Dutch Reformed Church could not get its own faculty at the University of Zululand, the agreement allowed the participating Church the right to appoint a maximum of two lecturers in that Department. The curriculum and courses would be prepared by the Church and approved by the University. The Church would accept responsibility for 50% of the remuneration of such lecturers. A Church lecturer could be appointed head of the Department of Diaconology and Ecclesiastical subjects.

Perusing the agreement and noting in particular the concessions to the Church as outlined above, one has to admit that the University went the proverbial second mile in accommodating the Dutch Reformed Church. While Minister

MC Botha had said he could not grant a Church its own faculty of theology at a state university, this agreement took the participating Church a considerable way to this ideal. The participating Church virtually enjoyed autonomy in the Department of Diaconiology and Ecclesiastical Subjects. One could even say that the University was willing to pay 50% of the cost of that kind of autonomy. The right of involvement granted to the Church regarding curriculum and courses, and appointments of and complaints against lecturers, all in Group A, is surely remarkable. This is even more so when one reminds oneself that the young ethnic universities were often managed in an autocratic manner, which admitted of no advice from outside. Moreover, not so many years before a minister had refused to grant a church any say in the appointment of university lecturers! This leniency could perhaps be ascribed to the view that the Dutch Reformed Church was considered one of the "well-disposed" churches with which the Minister would like to have dealings. It is, of course, useless to wonder or speculate whether the University would have shown the same obligingness to, say, an English-speaking church subscribing to the Thirty-nine Articles!

What should be pointed out is that the agreement made the Faculty of Theology, which was supposed to be an open faculty, less open. It was certainly open to all Zulu and Swazi-speaking students who desired to study theology. However, regarding co-operation with churches for the training of their ministers the "openness" of the Faculty was reduced to those churches accepting the stipulated confessions of faith. Some of the churches with which the Faculty of Theology concluded agreements after 1988, the year in which the agreement under discussion was terminated, could not have been entered into before 1988 owing to the confessional restrictions.

Furthermore, clause 8 in the agreement demanding from the lecturers in the Faculty of Theology to subscribe and uphold one of the said confessions of faith, acted as a closed door for those who would like to apply for a lecturing post in the Faculty but whose church did not adhere to any one of those confessions. Again it must be noted that it was only after the termination of the

agreement that the staff component of the Faculty could extend beyond the boundaries marked by the four confessional standards.

However academically and doctrinally sound the intention of the agreement, it did not honour and uphold the original intention that the Faculty should be an open or non-aligned one. The prominence given to the Gereformeerde Belydenisskrifte (Reformed Confessions of Faith) and the co-operation limited to acceptable Protestant Churches rendered the Faculty a Protestant-Reformed faculty, a term, which the Dutch Reformed Church initially found too vague, and no guarantee against doctrinal error. On the other hand, some other churches could have easily found the term and the Faculty too Reformed with no guarantee against indoctrination.

While the negative aspects of the agreement cannot be brushed aside, credit must undoubtedly be given to Prof Brown, Dean of the Faculty of Theology for his untiring efforts in motivating and guiding the Department of Bantu Education, the interested churches and the University of Zululand towards the agreement. He had high expectations of the Church, which would supply the young Faculty with much-needed students of theology. Under such circumstances and with such expectations he would have done all in his power to make the agreement as attractive as possible for the participating church. It should also not be forgotten that the ideal of the Dutch Reformed Church was its own faculty. To bring that church in the proximity of this ideal, concessions had to be made and compliance had to be practised. The efforts of Brown, a skilful negotiator, were crowned with success. For him the signing of the agreement was, in his own words, "n heuglike gebeure" (an auspicious event). He rejoiced in the prospects that the Faculty of Theology for the first time would have a constant source of theological students.⁴⁸

(vii) The Department of Diaconology and Ecclesiastical Subjects and its lecturers

Anticipating that the negotiations regarding the agreement would be successful, the 1971 synod of the Dutch Reformed Church in Africa advised prospective theology students to enrol at the University of Zululand as from 1972.⁴⁹

The Faculty itself did not let the grass grow under its feet but during November 1971 drew up an information sheet containing details of the degrees and courses offered by the Faculty. Although the leaflet did not specifically refer to the emerging agreement, it mentioned that the University would provide facilities for co-operating churches to supplement the Baccalaureus Theologiae (BTheol) degree course in order to satisfy the requirements of the churches. The information sheets were mostly sent to parish ministers and principals of high schools in Natal with the request to distribute them amongst church members and final school year pupils who might be interested in theological studies.⁵⁰

Having notified prospective students that the Faculty was looking forward to welcoming and training them, the next thing to do, after the agreement had been signed, was to get the structure of the ecclesiastical department in the Faculty of Theology in place. The application for the establishment of a Department of Diaconology and Ecclesiastical Subjects and the creation of a professorship in the Department had to wind its way from the Faculty Board of Theology, through the University Senate and Council to the Department of Bantu' Education in Pretoria. It did not take long for the application to be considered and approved by the University bodies, but Pretoria certainly took its time.

As recommended by the Faculty Board of Theology the Senate, on 8 May 1972, approved the establishment of a Department of Diaconology and Ecclesiastical Subjects. The courses would be offered up to the fourth-year level and would include homiletics, liturgics, pastoral care, youth work, ecclesiastical law, the

order of the Dutch Reformed Church in Africa, church administration, apologetics and polemics. Practical work would also be done under supervision of the Church lecturer. The courses would not be valid for degree purposes but would prepare the students of the participating church for the ministry in their Church. Provision was also made for a professorship in that department.⁵¹

Prof Eddie Brown was not one for dawdling. He knew people in the Department of Bantu Education. In a letter, dated 18 October 1972, to the Rev JA Greyling of the Department of Bantu Education, Brown stressed the importance of the agreement concluded and emphasised that the application regarding the church department in the Faculty should enjoy priority.⁵²

Two days later, he wrote in "nie-amptelike hoedanigheid", as he put it, to Dr PJ Venter of the same Department who was in possession of the application officially submitted by the Registrar. Brown requested Venter to give preference to the application for the establishment of the new ecclesiastical department and the concomitant professorship.⁵³

The Church was equally eager to commence with the new joint venture. Not doubting its success and not even waiting for the Minister's approval of the agreement, it nominated through its Local Management of the Stofberg Theological School Dingaansdorp its first lecturer in terms of the agreement. On 27 October 1972, Dr PR van Dyk, Secretary of the Local Management informed the University that he had been nominated for the post.⁵⁴ Shortly thereafter notice was received of the approval of the new department by the Minister. On 5 December 1972, Dr van Dyk appeared before a selection committee of the University of Zululand on whose recommendation he was appointed professor and head of the Department of Diaconology and Ecclesiastical Subjects as from 1 January 1973.⁵⁵ When Prof Brown left Zululand for the University of Stellenbosch, van Dyk became dean of the Faculty of Theology with effect from 1 January 1975. He started serving a second term on 1 January 1977. When it came to his attention that the Council of the University had decided in 1969 that a lecturer of the participating church was not eligible for the deanship, he

resigned on 2 August 1977. At the end of the following year, he left Zululand to take up the rectorship of the Huguenot College in Wellington, Cape.⁵⁶

With the departure of Prof van Dyk the Department of Diaconiology and Ecclesiastical Subjects began to experience periods of instability caused by a protracted vacancy. Lecturers of the Faculty of Theology and other faculties, assisted by offering lecturers to that Department. The Senate approved that arrangement but insisted that the participating church should honour its financial undertaking as laid down in the agreement. Only on 1 July 1981, after a vacancy of two and a half years, the post in the Department of Diaconiology and Ecclesiastical Subjects was filled by Rev MS van Rooyen, a minister of the Dutch Reformed Church in Africa.⁵⁷

Rev van Rooyen who before his appointment was pasturing a church in Empangeni was well known to the Faculty of Theology. In 1971, he assisted for a short while by teaching Church History at the Faculty when Prof Brown was on leave. Ten years later, he was asked to teach temporarily in the vacant Department of Diaconiology and Ecclesiastical Subjects. Having been recommended by a selection committee on 23 April 1981, he was appointed senior lecturer and acting head of the Department with effect from 1 July 1981. Five years later, he received an appointment as Secretary for Missions of the Dutch Reformed Church in Natal and left the University of Zululand on 31 March 1986. The Church did not see its way open to fill the vacancy and the agreement under which the Department was operating was terminated at the end of 1988.⁵⁸

(viii) *Fruitless negotiations and termination of agreement*

During the two and a half years after the departure of Prof PR van Dyk, the University of Zululand often had to remind and urge the Church to meet its obligations by filling the vacancy. In his reply Rev IJ Haasbroek, Secretary for Missions of the Dutch Reformed Church in Natal and Chairman of the Local Management Theological School Dingaansbaai, expressed his gratitude towards

the Faculty members who assumed responsibility for the lecturing in the church department, but also indicated that the Church desired an interview with the University regarding a separate church section within the Faculty of Theology.⁵⁹

It seems as if the Local Management was not enthusiastic about filling the immediate vacancy because its eyes were set on something bigger and better than a church department in the Faculty of Theology. To serve that ideal Rev Haasbroek sought an appointment with the University. The request for new negotiations was not unexpected. What emerged was the rekindled ideal of the Church for its own faculty of theology for the training of black ministers. The ideal was revived by a new "basis of agreement" approved in 1978 by the Minister of Education and Training. According to that document, a church could negotiate with a university for a separate theological section within a faculty of theology. That section would largely be autonomous regarding staff syllabuses and courses.⁶⁰

New negotiations commenced on 5 September 1979 when representatives of the Local Management of the Stofberg Theological School Dingaanstad and of the Synodical Commission for Missions of the Dutch Reformed Church in Natal met with Prof BJ Odendaal, Dean of the Faculty of Theology. Odendaal took the matter further by discussing with Prof AC Nkabinde, Rector of the University of Zululand, the request of the Dutch Reformed Church for a separate "kerklike afdeling" (denominational section) in the Faculty of Theology.⁶¹

In the same month both the Stofberg Theological School at Dingaanstad and its sister school at Witsieshoek wrote to Prof Nkabinde requesting the creation of such a section in the Faculty of Theology. Both letters referred to the University of the North where two Reformed Churches (Nederduitse Gereformeerde Kerk and Nederduitsch Hervormde Kerk van Afrika) had been granted their own theological sections in the Faculty of Theology. Witsieshoek was very clear about its request, namely that its theological school be converted into a denominational section of the Faculty of Theology at the University of Zululand.⁶²

The letters to the Rector were of a precursory nature, preparing the way for a meeting with him on 2 November 1979. Representatives of both the Natal and Free State theological schools were present. Prof BJ Odendaal, Dean of the Faculty of Theology, also attended. A draft agreement, similar to that in operation at the University of the North, was discussed.⁶³

The Theological School Witsieshoek discontinued pursuing the matter of a separate section at the Faculty of Theology. The main reason was that the University of the North would establish a satellite campus at Qwaqwa and that the school would seek linkage with that University.⁶⁴

The Natal Synod of the Dutch Reformed Church in Africa in session on 6 May 1980 and following days took note of the fluctuating viability of the Faculty of Theology at the University of Zululand, but confirmed its wish to negotiate its own section in the Faculty of Theology.⁶⁴

On 24 October 1980 the Local Management of the Stofberg Theological School, Dingaansdorp consisting of the Revs IJ Haasbroek, MS van Rooyen, CJ van Rensburg and MA Dlamini discussed a draft agreement with the Rector, Prof AC Nkabinde, and the Registrar, Mr EW Redelinghuys, and requested the University of Zululand:

om in beginsel 'n eie afdeling in die Teologiese Fakulteit van die NG Kerk aan die Universiteit goed te keur. Die Universiteit word versoek om toe te staan dat die studente wat inskryf om opgelei te word as leraars van die NG Kerk in Afrika voorlopig inskakel by die bestaande Teologiese Fakulteit met die reg aan die NG Kerk om na behoefte bykomende dosente op die diensstaat van die Universiteit en die betaalstaat van die Kerk te benoem totdat die afdeling selfstandig kan fungeer.⁶⁵

Because the Rector had communicated to the meeting that the Faculty would not be phased out, expectations were raised that the draft agreement discussed could open the door for the phasing-in of a comprehensive Dutch Reformed

Church section of the Faculty of Theology. Time was of little consequence as it was not expected that the new section would start operating before 1986, the date set by the Synod of the Dutch Reformed Church for the termination of the full-time theological training at Dingaanstad. The meeting therefore decided to maintain in the meantime the *status quo* regarding the academic co-operation of the Dutch Reformed Church and the University.⁶⁶

During the following years negotiations continued, in particular on the legal aspects of the new draft agreement. By 1984 not much progress could be reported seeing that the necessary amendments to the University of Zululand Act of 1969 to make legal provision for various aspects of the proposed agreement had by then not been effected.⁶⁷

While the discussions regarding the envisaged incorporation of the Theological School Dingaanstad into the Faculty of Theology were put on hold to allow the Department of Education and Training (formerly Department of Bantu Education) time to attend to the amendment of the law, the Theological School encountered a number of trammels which augured ill for the mutual co-operation. The first one was that the Church raised its minimum number of study years for the ministry from five to six. Students who qualified, could meet that requirement by doing a four-year BTh degree followed by a one-year honours and a one-year master's programme. Those who did not qualify for the honours and master's degrees had to do a two-year postgraduate diploma course. The problem was that the University, due to financial considerations, was unwilling to institute such a diploma programme. The six-year programme would also demand that subjects offered by the Department of Diaconiology and Ecclesiastical Subjects should become degree subjects. This again would demand that a new agreement be negotiated. Should it be decided that the Department of Diaconiology and Ecclesiastical Subjects become a department in the "open" part of the Faculty, the Church would be left outside in the cold.⁶⁸

The resignation of Rev MS van Rooyen as lecturer in the Department of Diaconiology and Ecclesiastical Subjects with effect from 1 April 1986

complicated the situation even more and created the dilemma: should the post be filled or not.⁶⁹ This brought the further question: is there money available to carry the post? The supporting synods of the Dutch Reformed would reply to that question, but synods are bulky bodies that do not meet every year. In the meantime, the officials of the participating church did no more than follow a *laissez-faire* policy while hoping that the Faculty of Theology would be willing to pull the chestnuts out of the fire like it previously did when a vacancy occurred in the Department of Diaconiology and Ecclesiastical Subjects.

Whatever the considerations of the Church for not honouring its commitments as agreed upon, the University had to take action. In a letter dated 24 February 1987 the Registrar friendly but firmly reminded Prof WJ van Eeden, the Rector of the Theological School Dingaansat that while the Church failed to fill the vacancy in the Department of Diaconiology and Ecclesiastical Subjects and while *ad hoc* arrangements had to be made to proceed with the academic activities of the Department, the University considered such arrangements unsatisfactory and not in harmony with the agreement between the Church and the University. Coming to the crucial point, the Registrar made it clear that the agreement would have to be terminated should the Church not be in a position to continue providing a lecturer for the church department.⁷⁰

Along with the financial constraints limiting the movement of the Church in the Faculty of Theology, another ever-increasing problem was the ever-decreasing number of students sent by the Theological School Dingaansat to the University of Zululand. From 1973 to 1986, the year in which Rev van Rooyen resigned, the number of theology students approved by the Dutch Reformed Church in Africa and registered at the University of Zululand were 5, 7, 9, 8, 5, 5, 5, 4, 5, 8, 7, 4, 4 and 3 for every year of that period. Perhaps even more alarming than the diminution of numbers of students enrolled was the unbelievably small numbers of graduates who were admitted to the ministry during those years – only eleven in 14 years' time! It must, however, be taken into account that the Dutch Reformed Church in Africa was one of the small churches among the Zulu people. In 1986, there were only 40 congregations or parishes in Natal with just over 11000 confessed members. Out of a Zulu

population of 4,5 million at that time the Dutch Reformed Church in Africa could only claim about 0,25%.⁷¹

During the time of the vacancy, supporting churches of other provinces notified the Dutch Reformed Church in Natal that they could no longer financially assist the theological training in Natal. At the same time, concern was voiced over the small number of theological students availing themselves of the facilities for theological training at the University of Zululand.⁷² Under such uncertain circumstances a meeting was convened for 9 June 1987 to decide on the way forward. The meeting consisted of representatives of the University of Zululand, and of the Dutch Reformed Church of Natal and the Dutch Reformed Church in Africa.⁷³ It noted a submission by the Rev MS van Rooyen, Secretary for Missions, that financial reasons were making it impossible to honour the agreement. The meeting also noted the insignificantly small number of students enrolled for courses in Diaconiology and Ecclesiastical Subjects. It, therefore, could see no alternative than to recommend to the University Council and to the respective synods:

That in the light of low student enrolment figures for Diaconiology and Ecclesiastical Subjects and the financial problems the Church was experiencing, the agreement (R46/72) be terminated at the end of 1988.⁷⁴

It was further recommended that the Church would be responsible for a part-time lecturer to accommodate current church students until the end of 1990. Lastly, the Faculty of Theology was requested to investigate the possibility of incorporating Diaconiology and Ecclesiastical Subjects into the BTh degree structure.⁷⁵

The Synod of the Dutch Reformed Church of Natal in session during October 1987, decided that the Church could no longer honour the agreement. The students doing their BTh degree would be allowed to complete their degree studies and the Church would attend to the further training required.⁷⁶

After a period of co-operation, which began on 1 January 1973, the inevitable day of parting came with a reciprocal word of thanks and appreciation. The Synod thanked the University for its spirit of goodwill and stimulating and enriching endeavours, while the University, through Mr EW Redelinghuys, the Registrar, conveyed its thanks for the happy relations with the Church over many years.⁷⁷

The Faculty of Theology, on recommendation of Prof MC Kitshoff, Acting Head: Department of Diaconology and Ecclesiastical Subjects, decided on 27 April 1988 to recommend to the Senate as follows:

- * That the department in question be discontinued
- * That the collective designation Diaconology and Ecclesiastical Subjects be changed to Practical Theology
- * That in line with the rationalisation efforts of the Faculty, Practical Theology be incorporated into the Department of Science of Mission and Science of Religion
- * That the department incorporating Practical Theology be named the Department of Science of Mission, Science of Religion and Practical Theology
- * That all the changes be effected as from 1 January 1989.⁷⁸

With those changes recommended, approved and effected by the end of 1988 a period of thirty years of interest, negotiations and co-operation involving the institution for higher education at KwaDlangezwa and the Dutch Reformed Church, came to an end. The interest of the Dutch Reformed Church in theological training at Ngoye dated from about 1958. Eight years later formal negotiations commenced with the University College of Zululand. Seven years later, in 1973, co-operative training according to a formal agreement began its long walk of 16 years, which ended in 1988.

The agreement can be considered a historic one in the history of the Faculty of Theology. It was like plotting a chart of an unknown area. It was also non-recurrent. Never again was a similar agreement concluded. Yes, the agreement was biased in favour of the Dutch Reformed Church, since the non-denominational Faculty of Theology decided to operate from a pronounced Protestant-Reformed basis. It entrenched certain exclusivity while the Faculty was meant to be inclusive and ecumenical.

The Department of Diaconiology and Ecclesiastical Subjects was also an experiment that was never repeated. Apart from the fact that the participating church accepted it reluctantly while aspiring after its own theological faculty, it was not a resounding success. It did not draw students of the Church to the Faculty and did not reflect an academic image since the courses offered were not recognised towards the BTh degree. It also operated contra-productively towards students of non-participating churches who would have to be content with a theological degree study programme where a most important part, practical theology, would not feature. Numerically speaking the Department of Diaconiology and Ecclesiastical Subjects could not boast an impressive field record. During the sixteen years from 1973 to 1988, only twelve students passed through that department to become admitted to the ministry

Considering the graduate output, one must conclude that the agreement between the Dutch Reformed Church and the University of Zululand did not live up to the expectations. A low student intake, financial constraints and the hankering of the Church after a church faculty had a paralysing effect. Consequently, the Department of Diaconiology and Ecclesiastic Subjects was no great success. The impression could be gained that the Department's courses were of a lower academic standard since they were not included in the BTh degree structure. That was not necessarily the case because those courses were a valid tender for postgraduate purposes. Academically there was no reason why provision could not have been made for the recognition of those courses towards the BTh degree. On the other hand, while the courses were non-degree professional finishing courses, there was little reason why they

should be offered at the Faculty of Theology. Lecturers at Dingaanstat could just as well have taught them at Dingaanstat or extramurally.

One can justifiably conclude that the participating church did not succeed in harnessing the potential of the ecclesiastical department simply because it lacked the resources. Primarily it lacked students.

With the termination of the agreement and the disappearance of the church-controlled Department of Diaconiology and Ecclesiastical Subjects, the way was cleared for a BTh, which included Practical Theology, a subject indispensable for a proper first degree in theology. At the same time the door was opened also for other theological colleges not adhering to the Big Four confessional standards listed in the agreement with the Dutch Reformed Church, to enter into co-operative agreements with the University of Zululand. Finally, from 1989 it became possible for the Faculty of Theology to broaden its personnel base by allowing anyone who qualified, notwithstanding his or her church membership, to be appointed to the staff of the Faculty of Theology.

(b) A co-operative agreement with the Stofberg Theological School Witsieshoek

With the decentralisation and ethnicisation of the Stofberg Theological School of the Dutch Reformed Church situated near Viljoensdrif in the Free State, it was suggested in 1956 that a training school for ministers and evangelists should also be established at Witsieshoek. At the same time, the Minister of Native Affairs was requested to consider establishing a university for the Southern Sotho group at Witsieshoek. While the theological school at Witsieshoek was becoming a reality, the possibility was mentioned that the institution could be required to move again to a site nearer to a university. The school was set to open at the beginning of 1960 in Witsieshoek.⁷⁹

(i) *From negotiations to implementation*

Like the Theological School Dingaanstad, its counterpart at Witsieshoek was seeking the closeness of a university for acquiring a more academic theological training. However, Witsieshoek desired an arrangement different from that which Dingaanstad was bargaining for. Witsieshoek was thinking in terms of the discussions held on 26 April 1966, where it was decided that under certain conditions the training at a theological school could be recognised by a university college as part of its own academic training.

Early in 1970, the Rector of the Theological School Witsieshoek, Dr AA Odendaal, started putting out feelers to the University of Zululand regarding recognition of his school by the University for the purpose of preparing students for a theological degree or diploma. In his reply, dated 3 May 1971, Rev JH Smit, Acting Dean of the Faculty of Theology, stated that he foresaw no serious problems in getting the request granted. His only concerns were the admission of non-Zulu or non-Swazi students to the University and the fact that Witsieshoek used Sotho as medium and not Afrikaans or English as at the University of Zululand.⁸⁰

The positive and hopeful reaction of the Faculty of Theology prompted Odendaal to submit on 13 April 1972 a detailed application for recognition of his theological school as an institution preparing students for the examinations of the University of Zululand. He explained that the University of the North was too distant to link with, but because of the expectations that a university would be established at Witsieshoek, the Theological School did not contemplate moving. As an interim arrangement, it would appreciate co-operating with the Faculty of Theology at the University of Zululand.⁸¹

On 19 May 1972, the same date when the University Council approved the agreement between the University and the Natal churches, it also considered the application of Witsieshoek. The Council was sympathetic though uncertain whether the kind of co-operation envisaged was legally possible. The Secretary

of Bantu Education, Dr Hennie van Zyl, was commissioned to get clarity on the legal aspects.⁸²

Almost at the same time when the application of Witsieshoek was being considered by the University, another request to academically link up with the University was received from the Lutheran Theological College at Mapumulo. The Rector of the University, Prof JA Maré, was requested to arrange a meeting with the Minister in order to discuss the accreditation of theological colleges. The meeting, which took place in Pretoria on 9 June 1972, was attended by Dr H van Zyl, Secretary of Bantu Education, Dr PJ Venter, University Planner of the Department of Bantu Education, Prof PJ Coetzee, Chairman of the Council of the University of Zululand, Prof JA Maré, Rector of the University of Zululand, and Prof E Brown, Dean of the Faculty of Theology, University of Zululand.⁸³

The meeting observed that the request of the Lutheran Theological College was similar to that of the Stofberg Theological School at Witsieshoek and suggested that they should be handled similarly. The meeting decided that the University, without further ado, should consider both applications, while the Department of Bantu Education would ascertain whether the University of Zululand Act authorised the University to have training centres at places other than Ngoye. Should such authorisation exist, the staff of the two applying institutions would be accredited and allowed to give instruction under supervision of the University Senate for the BTheol degree.⁸⁴

Following the advice of the meeting, the Rector appointed an advisory committee to draft an agreement. It consisted of the Rector, Prof E Brown, Rev JN Smit, the Registrar and one member of the Faculty of Law. The Rector's Committee met on 15 August 1972 to draw up the draft agreement. On 3 October, Prof Brown sent a copy of the document to Witsieshoek for consideration and comment.⁸⁵ Amendments to the University of Zululand Act were found to be necessary and those were approved by Parliament early in 1973. The University bodies concerned also gave the green light for the application in its movement from Faculty Board of Theology to the University

Council. On 30 July 1973, the Registrar informed the Rector of the Theological School Witsieshoek that the Minister had granted approval that the Theological School could be recognised as an accredited institution of the University of Zululand.⁸⁶ Meanwhile the draft agreement had also been approved by the Church authorities and was therefore ready for signing. On 1 November 1973, Prof JA Maré, Rector of the University of Zululand, duly signed the agreement. The signatures of Rev IJ Haasbroek, Chairman of the Central Stofberg Executive, and Prof AA Odendaal, Secretary of the Central Stofberg Executive, were added on 23 November 1973.⁸⁷

The agreement explained the concept accredited institution as referring to an institution satisfying the University that it possessed the required academic facilities and qualified lecturers.⁸⁸ Strangely enough, the University had recognised the Theological School Witsieshoek as an accredited institution even before it could ascertain that the institution possessed the required academic facilities and qualified lecturers. A small group of the University consisting of Prof GJ Ackerman, Prof E Brown and Mr GJ Loubser visited Witsieshoek on 23 November 1973 to evaluate the Theological School. At the same occasion, the agreement was presented to representatives of the Church for signing. On 7 March 1974, Brown reported on the facilities and lecturers of the Theological School. When Senate accepted the report, the agreement between the University and the Theological School Witsieshoek, had been signed for some months.⁸⁹ But even when the time of the year-end examinations was nearing, the University Council had not reached finality on the status of the Theological School Witsieshoek. On 25 October 1974, it requested its Executive Committee to finalise the matter. The Executive Committee took matters in hand and approved the recommendation of the Senate that the Theological School Witsieshoek was suitable for theological training under the banner of the University of Zululand.⁹⁰ It is worthwhile noting that while the approval of the Minister of the Department of Bantu Education was usually the last and final word in the process of negotiation, the Minister had already approved the co-operation between Zululand and Witsieshoek during the middle of 1973!

The physical facilities at Witsieshoek included a library housing about 12000 theological books as well as theological journals collected over a period of 14 years. A new library would be built in 1974. There were three spacious lecture halls with another two to be erected. Facilities for accommodating 40 married students and 36 unmarried ones were available. Plans for a well-equipped hall were under way.

The lecturers and the subjects they taught at the time of finalising the agreement were the following:

Old Testament	-	Rev W de W van Velden, BA
New Testament	-	Dr AA Odendaal, BA, MTh, DTh
Ecclesiological Subjects	-	Rev AM Hofmeyr, BA, BD, STM, DDrs. He would obtain his doctor's degree in March 1974
Dogmatological Studies	-	Dr DR de Villiers, MA, DD
Practical Theology	-	Rev ES Nchephe.

Rev van Velden and Rev Nchephe were in the process of upgrading their qualifications.

In later years, the following Witsieshoek lecturers also received accreditation from the University:

- * Rev JJ van Wyk and Rev W van Eeden to replace Rev WG van Velden during his study leave in 1976 and 1977,
- * Rev JJ May, appointed at the end of 1977 as sixth lecturer at Witsieshoek to lecture in Science of Religion and Science of Mission, and Rev SP Botha, Rev AA Odendaal (Jr) and Rev JB Veitch to fill vacancies during the last years of co-operation with the University of Zululand.⁹¹

The first Witsieshoek students who registered at the University of Zululand, were the following:

CM Bosman	H Maphanga
MJ Mopeli	SA Musa
ES Nchephe	ST Shai

They were charged R10-00 registration fee and R10-00 for every course registered for.⁹²

What Rev JH Smit anticipated in 1972 as a possible barrier to accreditation, namely the admission of Sotho-speaking students at a Zulu-speaking university, never manifested itself as an obstacle, though it caused some displeasure. About two or three years after the conclusion of the agreement, Mr SD Ngcongwane of the Department of Bantu Languages at the University of Zululand spoke his mind at a meeting of the Senate. What he resented was that Witsieshoek as a Sotho school where Sotho was used as the medium of instruction was allowed to affiliate to a Zulu university. Ngcongwane also asserted that Witsieshoek applied for affiliation to the University of the North, but the request was rejected "because the college wanted to impose some sinister conditions" on the University!⁹³ Ngcongwane did not specify the "sinister conditions", but the Rector of the Theological School Witsieshoek explained that the University of the North had stipulated that a theological school applying for accreditation should be adjacent to the University, a requirement that Witsieshoek could not meet.⁹⁴

Continuing his denunciation, Ngcongwane related how Witsieshoek came to the University of Zululand with the "same strange conditions" and how the application was "steamrolled as fast as possible through all channels".⁹⁵ While the documents which served before the University of Zululand regarding recognition contained no "strange conditions", one could very well agree that the whole process from draft agreement to approval by the Minister suffered no delay. Whatever the reason for the urgency might have been, it could certainly

not have been related to the Sothness of the Theological School and the Zuluness of the University. It is rather difficult to get the hang of Ngcongwane's unhappiness and that of "a number of influential Zulus" but it seems as if he favoured ethnic institutions – theological schools and universities – but with English as language medium. Compared with the clouds of unrest gathering over the University of Zululand during that time, the furore of Ngcongwane had the force and effect of the proverbial storm in a teacup. Credit must, however, be given to Ngcongwane for not harbouring ill will towards the staff of Witsieshoek. When they came to attend meetings on the campus, he was always willing to supply accommodation to Rev Nchephe.⁹⁶

(ii) *The agreement and its shortcomings*

The agreement was entered into by and between the University of Zululand and the Central Stofberg Executive regarding the Dutch Reformed Theological School at Witsieshoek.⁹⁷

Compared with similar agreements between the Stofberg Theological School Turfloop and the University of the North, and between the Stofberg Theological School Decoligny and the University of Fort Hare, the Zululand-Witsieshoek agreement takes a lower place regarding its form and contents. One cannot but notice that not much time and care were given to formulation and systematisation. Furthermore, clauses 8 and 10 regarding the examinations at Witsieshoek were overlapping and could have been formulated as one clause.

The agreement stipulated that the Theological School Witsieshoek was recognised as an accredited institution because it possessed the required facilities and qualified lecturers. Whereas the term "accredited institution" has more than one meaning one could have expected a definition of the term as used in the agreement.

While the agreement provided for student registration, teaching, examining and termination of the agreement, what is conspicuous in its absence is a rule on the representation of the theological school on university bodies. The

agreement between the University of Fort Hare and the Dutch Reformed Churches regarding university training at Decoligny provided for two representatives of Decoligny.⁹⁸

The silence of the Zululand-Witsieshoek agreement on this matter gave rise to uncertainty concerning the presence of the Witsieshoek lecturers at the meetings of the Faculty Board of Theology. The fact that Witsieshoek was about 500 km from the University of Zululand underlined the pressing need for a clear directive. A year after the implementation of the agreement, the Rector of the Witsieshoek institution was still in the dark when he asked: "Wanneer moet ons teenwoordig wees en wanneer nie? Ons sal graag op hierdie punt duidelikheid moet kry".⁹⁹ The University did not heed the call for clarity, which should have been given in the agreement, but the arrangement was that all the Witsieshoek lecturers could attend on invitation. To alleviate the travelling burden of the Theological School, the members of the Faculty Board of Theology would usually once a year go to Witsieshoek to meet with their colleagues there.¹⁰⁰ Witsieshoek was also granted the right to appoint a representative on the Selection Committee when vacancies in the Faculty of Theology had to be filled.¹⁰¹

Reciprocally, no contractual provision was made for representation of the University on bodies of the Theological School, but it certainly came as no surprise when the University requested participation in the selection and appointment of lecturers for the Theological School.¹⁰² In his reply the Rector of the School, Dr AA Odendaal, explained that such a request would demand an amendment of rules, which could take some years to be effected, but he saw no problem in accommodating the University in an advisory capacity on the electoral college. While the University persisted in its demand of having representation with full voting rights Odendaal again had to explain that only the Synod could amend the rules of the Theological School and that it would not convene during the following four years.¹⁰³

The University Council agreed to accept as an interim arrangement representation in advisory capacity. A year later, the matter was revived when

the Council again insisted on representation with full voting power. On 26 August 1976 the Faculty Board of Theology recommended that the Senate advise the Council to reconsider its demand because the appointment of lecturers at Witsieshoek was effected by calling ("beroep") a person, which is a particular ecclesiastical task performed only by a calling body appointed by the Church. While the person called would have to apply to the University for accreditation the Council as the highest University authority would have the last word. The Faculty concluded that the University would, therefore, not be better served by having voting power in the meeting "calling" the lecturer. The Senate at its meeting of 4 May 1977 agreed with the views of the Faculty of Theology and recommended them to the Council.¹⁰⁴ After two and a half years of much letter writing and many meetings an issue was resolved which should have been decided on before and committed to writing as part of the formal agreement.

In similar agreements concluded during the nineties, the matter of representation of the contracting parties on decision-making bodies of one another was duly regulated, demonstrating that there was a need for clear written rules in that respect.

Something else which was lacking in the Zululand-Witsieshoek agreement but which did not create problems, was the arrangement that the Witsieshoek students in their third year would come to Zululand for a year in order to do the required Arts courses included in the BTheol degree programme. The first Witsieshoek students who came to Zululand for that purpose were MJ Mopeli and SA 'Musa.¹⁰⁵ The University of Fort Hare and the Dutch Reformed Churches in their co-operative theological training at Decoligny had a similar arrangement which was regulated by a clause in the agreement.¹⁰⁶

Another matter, which Rev JH Smit had raised in his letter of 3 May 1971 as being in need of discussion, became a burning issue four years later. He foresaw a problem with the examinations at Witsieshoek should they be conducted in Sotho while the language used for the examinations at the University were either English or Afrikaans. Smit's judgement or premonition

was correct, for the Senate in 1975 decided that the examinations at Witsieshoek should be conducted in English or Afrikaans. Should it not be possible, then the lecturers at Witsieshoek should become sworn translators and translate the scripts, errors and all, for the attention of the Faculty of Theology and the external examiners.¹⁰⁷ Witsieshoek took up the matter and reported back that only the Supreme Court could appoint sworn translators and that it would take some time¹⁰⁸ – and the time for writing examinations was approaching. As an interim measure for 1975, the University Council agreed to accept official interpreters sworn in at a court. That would mean that the Witsieshoek lecturers were to be sworn in as official interpreters.¹⁰⁹ Certificates from the magistrate that the lecturers were conversant in English, Afrikaans and Sotho were subsequently submitted to the University.¹¹⁰ About a year later, Dr Andrew Hofmeyr, Acting Rector of the Theological School Witsieshoek, wrote that they were still struggling to be sworn in as translators because they could not find a sworn translator to swear them in as translators!¹¹¹ Attempts to get Mr Justus Tsungu of the SABC sworn in as a translator had not met with any success by March 1977.¹¹² On advice of the Faculty Board of Theology, the Senate on 4 May 1977 recommended to the Council that the accredited lecturers be authorised to also act reciprocally as second examiners. While all of them were fluent in Sotho, there would be no need for translations. When this recommendation served before the Council, an investigation regarding the viability of the Faculty of Theology was under way and the matter was held in abeyance. Two years later, on 28 May 1979, the Council approved the recommendation of the Senate as an interim arrangement until a permanent solution could be found.¹¹³ In practice it became a permanent arrangement which was pursued until the Zululand-Witsieshoek agreement was terminated.

After five years of deliberations and searching for a solution the end product was only styled “an interim arrangement”. Since problems were foreseen, one could ask whether the agreement itself was not required to regulate the language issue. One could even go further by suggesting that Sotho as language medium at Witsieshoek would never have become problematic if it had been adequately addressed in the agreement.

The agreement between the University and the Dutch Reformed Church regarding Dingaanstat's theological training provided for a liaison committee consisting of the Dean of the Faculty of Theology, the Rector of the University (*ex officio*), two members appointed by the Senate and three members of the participating churches.¹¹⁴ Unfortunately the agreement regarding Witsieshoek contained no such provision. Realising that such a committee could give advice and direction on matters on which the agreement was silent, the Theological School in the Free State sought representation on the liaison committee on which the Dingaanstat Theological School was represented. The Dutch Reformed Church of Natal was not found willing to relinquish a representative in favour of the Dutch Reformed Church of the Free State. The Faculty Board of Theology at its meeting of 15 March 1977 recommended that the latter church should also be granted representation. That matter remained unresolved until it lost its significance when the Zululand-Dingaanstat agreement was terminated a few years later.¹¹⁵

(iii) *The desire for a branch of the University of Zululand in Qwaqwa*

On 7 September 1978 the Rector of the Theological School Witsieshoek, Prof AA Odendaal, wrote to the Rector of the University of Zululand, Prof AC Nkabinde, regarding the teaching of non-theological courses required for the BTheol degree at Witsieshoek. He mentioned that the University of South Africa had reached an agreement with a teaching training college in Qwaqwa where college lecturers could act as tutors for students of that university. Odendaal thought that in that way the theology students who were expected to go to the main campus to do five non-theological courses there, could study and write at least three of them at Witsieshoek. His problem, however, was Greek and Hebrew, which, according to him, could not be studied or written in that manner. He therefore inquired from the Rector whether there was any possibility that the University of Zululand would offer classes at Witsieshoek.¹¹⁶

One can try to reconstruct the reasoning behind this enquiry. Going to and residing at the University of Zululand for at least a year meant extra expenses

for the theological school that had to foot the bill. Should a student fail some courses and had to repeat them, the expenses could easily double. Furthermore, a student who used to feel secure in a congenial environment at home and at the theological school and then became transplanted to Zululand could experience high-level emotional isolation.

The head of the Department of Classics, Prof J van der Walt, saw no problem with the suggestion of Witsieshoek on condition that it would supply a qualified lecturer and that the medium of instruction would be Afrikaans or English.¹¹⁷

However, it soon became evident that the issue entailed much more than tuition in Hebrew and Greek at Witsieshoek. In a memorandum dated 17 May 1979 prepared by Prof AA Odendaal, he argued strongly for a branch of the University of Zululand in Qwaqwa. He convincingly used statistics to substantiate his contention that university training facilities should be provided in Qwaqwa. An important consideration for him was the fact that of the three universities for black people, the University of Zululand was geographically the nearest to Qwaqwa. For that reason that institution could be the one to undertake university training in Qwaqwa. An important section of the envisaged satellite campus of the University of Zululand in Qwaqwa would be a Faculty of Theology. The Faculty could be housed in the buildings of the Theological School. The lecturers of the Theological School Witsieshoek could form the staff of that branch of the Faculty of Theology. The Theological School had already voiced the ideal of having university facilities, including the offering of courses in theology, in a decision in 1969, and, added Odendaal, the decision was still standing.

Furthermore, Odendaal recalled that a commission appointed by the Qwaqwa Government in 1975 to investigate the possibility of establishing a university or a branch of an existing university, strongly argued in favour of the linkage with the University of Zululand. The Government of Qwaqwa had even decided to make land available for a university campus. Returning to the matter of non-theological courses, Odendaal emphasised the urgent need at the Theological School for the teaching of the original languages of the Bible to its 25 students.

According to his judgment the time was historically and psychologically right, and he exhorted the University, should it be interested to establish a branch in Qwaqwa, to act without delay.¹¹⁸

The Dean of the Faculty of Theology, Prof BJ Odendaal, shared the enthusiasm of his namesake at Witsieshoek. In a letter dated 23 May 1979 to the Rector of the University of Zululand, Odendaal in his usual fluent and friendly style observed that a campus of the University of Zululand in Qwaqwa would be a splendid idea and a natural extension. Like Odendaal of Witsieshoek, he advised urgent action because the University of the North was also strongly interested in establishing a satellite campus in Qwaqwa. Moreover, the Minister of Education of Qwaqwa wanted to see a university in operation at the beginning of 1981.¹¹⁹

The University of Zululand itself was not carried along by the enthusiasm of the two Odendaals. Various circumstances militated against the lofty ideal of a decentralised campus about 500 km away from the main campus at Ngoye. The Umlazi Extramural Division of the University was being developed and was drawing heavily on time and financial resources. The remoteness of Qwaqwa as a location for a further campus could be considered a negative factor, especially regarding co-operation and management. The central issue in the submission of the Rector of the Theological School was undoubtedly the expressed wish of establishing a branch of the Zululand Faculty of Theology at Witsieshoek. However, while the memorandum of Witsieshoek was awaiting discussion, a shadow of uncertainty was still hanging over the Faculty and its chances of survival. Should the Faculty be phased out for not being viable it could obviously not propagate itself in the form of a decentralised faculty elsewhere.

The University Council at its meeting of 28 August 1979 noted that its Executive Committee was willing to have the matter of a decentralised campus at Witsieshoek investigated, but decided to hold the matter in abeyance.¹²⁰

Despite the signals received that the University of Zululand was not seriously contemplating the establishment of a satellite campus at Witsieshoek, the Theological School did not despair but continued exploring possibilities. On 19 September 1979, it requested the University to consider granting the Dutch Reformed Church of the Free State a separate section within its Faculty of Theology. It reminded the University that the Minister of Education and Training had approved a basic agreement in 1978 according to which a church could negotiate with a black university for its own theological section at a faculty of theology. It also referred to two churches who had been granted such theological sections by the University of the North.¹²¹ A few days later Rev PES Smith, Secretary of the Missions Committee of the Dutch Reformed Church General Synod, notified Witsieshoek that he was discussing the matter with the Department of Education and Training and would speak with the Minister, Dr F Hartzenberg, the following month.¹²² This all showed the eagerness and determination of the Dutch Reformed Church to see its long-cherished ideal being fully or partly realised: its own faculty of theology for the training of black ministers.

On 2 November 1979 representatives of the Dutch Reformed Church in Africa and Prof BJ Odendaal, Dean of the Faculty of Theology, had an interview with the Rector of the University of Zululand to discuss the matter of separate theological sections. On the table were requests by the Dutch Reformed Church in Africa of both Natal and the Free State for sections for themselves in the Faculty of Theology. As an example of how that could be done the agreement between the University of the North and the Dutch Reformed Churches was presented. The wish of the Dutch Reformed Church to be granted its own theological section within the Faculty of Theology was found acceptable by the meeting and it was decided to recommend it to the University. Uniformity between the two sections or even a single section for the two applicants was seen as an important issue on which clarity had to be reached.¹²³

At the end of the discussions, the meeting took note of the possibility that the University of the North was going to establish a branch at Witsieshoek. For the University and the co-operating church, it would obviously mean the following:

- * The Theological School at Witsieshoek would have to link with the branch of the University of the North at Witsieshoek
- * The theological School at Witsieshoek would have to terminate its agreement with the University of Zululand to enter into one with the University of the North.
- * A participating church would be lost to the Faculty of Theology.

(iii) *The final years of co-operation*

If the thoughts of Prof AA Odendaal of Witsieshoek had been oscillating between memories of past years of co-operation with the Zululand Faculty of Theology and a possible future link with the University of the North, a letter from Prof AC Nkabinde certainly brought him back to the present. In that letter dated 19 October 1979, but which evidently was meant to be 19 November 1979, the Rector of the University of Zululand announced that the Faculty of Theology was to be phased out with effect from 1980. The impact of the shock announcement was certainly hard for Prof Odendaal to cushion because only two weeks earlier, at the meeting of 2 November where the Rector was presented, it was agreed that the training of candidates for the ministry would continue at the University of Zululand.¹²⁴

It was, however, not a decision of the Rector himself. The Executive Committee of the Council meeting on 16 November 1979 had decided that the Faculty of Theology should be phased out and that lecturers as well as subjects of the Faculty of Theology would be accommodated in the Faculty of Arts. According to Nkabinde theological training at the University of Zululand would continue; the only difference would be that the Faculty of Theology would no longer award degrees and diplomas.¹²⁵ That was, of course, self-evident, because

there would be no Faculty of Theology! Perhaps the Rector meant that the University would no longer offer tuition for theological degrees and diplomas.

The blow was somewhat softened by the Rector's willingness to keep the door open for further discussion, but the Faculty was virtually condemned to closure by the Rector's announcement to commence the phasing-out process in 1980 and by disallowing new students to enrol in the Faculty of Theology.¹²⁶ That decision, Odendaal noted, placed the Theological School in a "groot verleentheid" and he could not take it lying down. In a letter to Prof Nkabinde he pointed out that such a ruling was not fair to the students who were preparing themselves to come to the University the following year for their non-theological subjects. Moreover, with 1980 just a few weeks away, the Church had not been given the opportunity to get alternative arrangements in place.¹²⁷

Having appealed to the fairness of the Rector of the University of Zululand, the Rector of the Theological School at Witsieshoek then resorted to the legal protection afforded by the agreement between the University and the Church. He reminded Prof Nkabinde that the University was contractually bound to give at least one-year notice of the intention to terminate the agreement.¹²⁸

The agreement was not terminated and the investigation regarding the viability of the Faculty of Theology continued, part of which was a strong motivation by Prof BJ Odendaal, Dean of the Faculty of Theology, for the continued existence of the Faculty. Enrolment for 1980 went its normal way and eight Witsieshoek students turned up at the University campus at KwaDlangezwa for their third year of study.¹²⁹

Unrest at the University during 1980 also affected the Witsieshoek students on the campus. They felt they had enough and returned to Witsieshoek where they were allowed to write their first semester examinations.¹³⁰ From then on it was becoming clear that the sands of time for the co-operation between Witsieshoek and Zululand were rapidly running out. The student unrest was not the cause of the loosening of the ties, although it certainly left the Theological School Witsieshoek with a feeling of displeasure. What transpired was that the

expectation of a university campus at Witsieshoek was shaping into reality. On 15 August 1980 the Minister of Education and Training announced that the University of the North would establish a decentralised campus at Witsieshoek to start operating in 1982.¹³¹ Should the Theological School desire to forge a link with a university, the University of the North with its campus at Witsieshoek would be the obvious choice.

The Theological School, realizing the advantage of a university at its doorstep, began negotiations with the University of the North, which turned out to be successful. On 3 December 1980, Prof DR de Villiers, Rector of the Theological School Witsieshoek, notified the University that the agreement would be terminated on 31 December 1981. The University Council noted this on 27 March 1981. At the end of that year, eight years of co-operative training involving the University of Zululand and the Dutch Reformed Theological School Stofberg at Witsieshoek ended. In 1982 the Theological School Witsieshoek started operating as the Subject Group Theology ("Vakgroeping Teologie") at the Qwaqwa branch of the University of the North, eighteen years after the Dutch Reformed Church in 1964 had requested that a university be established at Witsieshoek.¹³²

The cordial ties, which bound Witsieshoek and the Faculty of Theology, was not easily severed. When the Stofberg Theological School celebrated its seventy-fifth year of existence in 1983 Prof BJ Odendaal, Dean of the Faculty of Theology, in his message of good wishes reminded the school that the ties with that institution reached back to the time when he, Odendaal, had served on the school's examination committee when it was situated at Viljoensdrif!¹³³

(iv) *A brief review*

Reviewing the eight years of co-operative theological training involving the University of Zululand and the Dutch Reformed Church in respect of the Theological School Witsieshoek one can certainly say that they were fruitful and rewarding years for both parties. Witsieshoek significantly strengthened

the student registration of the Faculty of Theology. The six students of Witsieshoek enrolled in 1974 increased to 35 in 1981. That remarkable rise in numbers compared well with those of the Theological School Dingaansat who also studied at the Faculty of Theology but whose numbers dropped from 9 in 1975 to 5 in 1981. It is a pity that Witsieshoek had to terminate the agreement with the University of Zululand, seeing that since 1978 it supplied the University with four times more students than Dingaansat. After the withdrawal of Witsieshoek, the Faculty of Theology again found itself in financially troubled waters, which again led to an investigation into its viability.

Another benefit of the agreement regarding the Theological School Witsieshoek was that the Witsieshoek students had to come to the Zululand campus in their third year for the Bible languages and Arts courses. From 1976 to 1981, their numbers varied from 2 to 11. Although they did not do theological courses, their physical presence on the campus and at the Faculty of Theology made the Faculty more visible.

Although far from home and surrounded by mostly Zulu-speaking students the sojourn of the Witsieshoek students had a positive side. Not only was it a worthwhile exercise in trans-ethnic and trans-cultural human relations, it also gave those who needed it an opportunity to practise their English.

The Theological School also derived some academic benefit from the co-operation. It could be argued that the status of the Theological School was enhanced by University accreditation, signifying that its lecturers were considered proficient to teach on a university level. Of more academic value, was the fact that the Witsieshoek students could get a university degree. During the eight years under review Baccalaureus Theologiae degrees were awarded to Witsieshoek students, while two of its students were awarded the degree of Baccalaureus Divinitatis.

A further fruit of the co-operation between University and the Theological School was that members of the Faculty of Theology were induced to assist in in-service training. Assistance was offered to both the Dingaansat and

Witsieshoek Theological Schools. This aspect of the involvement of the Faculty is described in a later section of this work.

The Zululand-Witsieshoek agreement was the prototype of those concluded with theological colleges in the nineties. The Zululand-Dingaanstat model where the Church was given a chair in a particular department, or the later sought-after model of being granted a theological section within a general Faculty of Theology was never again seriously sought or contemplated.

2. Co-operative theological training: the second wave, 1987 to 1991

The termination of the agreement with the Theological School Witsieshoek at the end of 1981 left the Faculty of Theology in a somewhat precarious situation. Although the Faculty was considered being in a position to continue operations, the threatening possibility of being phased out was still throwing its dark shadow. During the years following 1981, the increasing number of students taking Biblical Studies and compulsory ancillary theological courses acted as a hedge against phasing-out, but the intake of theology students remained lamentably low. The Theological School Dingaanstat, the other Dutch Reformed institution included in an agreement between the University and the Church, could not be relied on to compensate for the student loss caused by the withdrawal of Witsieshoek. Dingaanstat did not have the capacity or the catchment areas to be a factor in the rehabilitation of the Faculty.

An obvious remedy would be to again enter into a co-operative agreement with a willing and acceptable theological college. The problem was not to find colleges. The South African Christian Handbook, which was regularly updated, gave details of scores of theological colleges and Bible Schools in South Africa. It rather seemed as if the Faculty was thinking, believing and hoping that the Biblical Studies students, Dingaanstat's and diverse theology students would provide sufficient salvation for the Faculty.

Between 1981 and 1987, nobody in the Faculty officially raised the matter of linking with another theological college. While it is granted that the first agreement between the University and the Dutch Reformed Church placed a limitation on the churches with whom the University could co-operate in training ministers for the Church, it is also true that no attempt was made by the Faculty to link with one of the acceptable churches. With the termination of the remaining agreement between the University and the participating Dutch Reformed Churches on 31 December 1988, all the restrictions contained in the agreement were annulled. Theoretically the University was then in a position to enter into an agreement with any church or institution whether it subscribed to a confessional standard or not. The first institution to join the Faculty during the time of the second-wave movement was the Baptist Theological College.

(a) The Baptist Theological College of Southern Africa

(i) *Brief history of the Baptist Theological College of Southern Africa*

The training of pastors to serve the Baptist Churches in South Africa commenced in 1951. Prior to that date pastors were trained overseas or through a correspondence programme established by the Baptist Union.

On 9 March 1951, the inauguration of the Baptist Theological College took place in the Rosebank Union Church, Johannesburg under the chairmanship of Dr CM Doke, who had been appointed Acting Principal. Nine students enrolled, seven for the ministerial course and two for missionary training. The following year the classes moved to newly acquired premises at 20 Wellington Road, Parktown, Johannesburg. A new full-time principal was appointed in the person of Rev AJ Barnard. Owing to expropriation of the Wellington Road property for road developments, the College moved to 29 Queens Road, Parktown where the buildings were officially opened and dedicated on 3 March 1968. Early in the nineties, the College was relocated at 260 Oak Avenue, Randburg.

On the academic side, changes and development also became evident. In 1958 Dr JD Odendaal became the first full-time lecturer at the College and thirty years later when the Faculty was in the process of negotiations with the College there were four full-time and four part-time lecturers. The Principal then was Dr Rex G Mathie and the Registrar Rev TS Akers. The student enrolment had increased from 9 in 1951 to some 40 full-time and 100 part-time students in 1988.¹³⁴

(ii) *Negotiations between the University and the College*

It must have been at the end of October or the beginning of November 1987 that Rev TS Akers, Registrar of the Baptist Theological College of Southern Africa and Secretary of the College Council, received a telephone call from Prof NSL Fryer, Dean-elect of the Faculty of Theology. The essence of the discussion was a possible academic link between the College and the University of Zululand. Fryer, in all honesty, told Akers that the low number of theology students in the Faculty was a cause of concern. At the same time, the Faculty desired to make its facilities available to compatible theological institutions. In his view the theological position and academic standards of the College rendered the College an eligible candidate for such co-operation and sharing.¹³⁵

Fryer was eager to link the Faculty to a theological institution but not at all costs. Whereas the Faculty of Theology during the first wave of ecclesiastical co-operation placed itself in a Protestant-Reformed position and expected the co-operating churches to at least approximate that, Fryer saw the Faculty as "conservative evangelical" without reference to any confessional standards. While he sought co-operation and linkage with theological institutions, he would not compromise on "conservative" evangelicalism. He even gave the undertaking that the Faculty would retain and express that character as long as he should remain Dean. He was indeed outspoken in saying that during his deanship he would not have liberal professors on the staff of the Faculty.¹³⁶

Although those remarks were made while initiating discussions with the Baptist Theological College, they were not mere catch phrases in a sales talk. In his inaugural address as professor in the New Testament in 1981 he described himself as “a conservative evangelical New Testament scholar” with only one controlling presupposition: that the whole Bible is the Word of God, Divinely inspired and clothed with Divine authority”.¹³⁷

The strong “conservative evangelical” stance of Fryer, however it may be interpreted, furnishes a possible reason why he in his search for academic partners in theological training gave priority, at least chronologically, to the Baptist College. That Fryer first of all contacted that institution gives substance to the suggestion that he not only saw in the College an academic partner but also a soul brother of the “conservative evangelical” Faculty of Theology. The “Statement of Belief” of the College would certainly have warmed Fryer’s heart for its first article reads as follows:

We believe in the Scriptures of the Old and New Testaments in their original writings as fully inspired of God and accept them as the supreme and final authority for faith and life.

Article 9 would certainly have given solid ground for considering the College evangelical when it affirms: “We believe that all who receive the Lord Jesus Christ by faith are born again of the Holy Spirit and thereby become children of God”.¹³⁸ These biblical grounds on which both Fryer and the College built their convictions and framed their formulations certainly provided a common ground on which academic co-operation could be built.

The Council of the Baptist College of Southern Africa who, undoubtedly, found Fryer’s remarks about the Faculty reassuring and saw in Fryer a kindred spirit, instructed the Principal, Dr Rex Mathie, and Dr Akers to pursue the matter. On 1 March 1988 negotiations officially began at the University of Zululand. The Rector, Prof AC Nkabinde, together with Prof AJ Thembela, Prof PR Voges and Prof NSL Fryer represented the University and Dr RG Mathie and Rev TS Akers the College, Mr EW Redelinghuys the University Registrar, acted as

secretary. Having noted that clause 103 of the Universities Act, 1955 (Act 61 of 1955) authorised a university council to enter into an agreement with an institution of higher education in connection with the training of students, the meeting proceeded to the main item on the agenda – the consideration of a draft agreement.¹³⁹

In the process of refining and finalising the draft agreement there was no dragging of heels. After all, Nico Fryer was not someone who would let the grass grow under his feet. On 27 April 1988, the Faculty Board of Theology adopted the draft agreement and recommended it to the Senate. Having passed through the Senate without any hitch, the University Council approved the draft agreement on 14 October 1988.¹⁴⁰ With the dispatch of the document to the Department of Education and Training on 2 November 1988 for the approval of the Minister, a period of testing of the patience of College and Faculty commenced. It took a whole year before the College was notified that the Minister had approved the agreement.¹⁴¹ In all fairness it must be mentioned that the Department of Education and Training had effected some changes to the agreement, but they were mainly of an editorial nature. Not by any stretch of imagination or patience could such a delay be styled normal.

(iii) *The Agreement*

The Agreement, the prototype of later agreements between the University and a theological institution, was authorised by the Universities Act 1955 (Act 61 of 1955), item 10B that, *inter alia*, read as follows: (1) Notwithstanding anything to the contrary in any law contained in relation to the seat of a university, a council may, with the consent of the Minister and subject to the provisions of subsection (2), enter into agreements in connection with the training of students with provincial, educational and other authorities or with the council or governing body of an institution, whose purpose it is to provide a division of higher education... (2) An agreement entered into in terms of subsection (1) shall observe the guidelines prescribed by joint statute.

The guidelines in respect of such agreements laid down by the amended Joint Statute, published in the *Government Gazette* of 25 November 1988, affirm the authority and responsibility of the University Council regarding the following matters:

- * The instructional programmes
- * Admission requirements
- * The accreditation of lecturers
- * The use of university resources
- * The subsidy created by students of the affiliated institution enrolled with the University, and recompense payable to the institution.

The Agreement between the University and the Baptist College of Southern Africa duly followed the above guidelines in regulating the matters and procedures. Some extracts from the agreement are given below:

(1) The autonomy of the College

The College is considered an administrative and academic entity managed, controlled and financed separately from the University.

(2) Teaching and training

- * Teaching and training for the University degrees are offered by accredited lecturers of the College in co-operation with the University
- * According to 1.2 of the Agreement, "accredited lecturer" means a lecturer at the College to whom the University Senate has given authority to teach courses which are recognised as courses of the University.
- * Such courses may cover first degrees as well as postgraduate degrees.

(3) Staff

- * Members of the academic staff of the College may become accredited lecturers
- * The Principal of the College or his nominee shall be granted representation on the Faculty Board of Theology and Arts and on the University Senate
- * The Dean of the Faculty of Theology or his nominee shall be a member of the College Management body.

(4) Discipline of students

College students registered as students of the University shall be subject to the disciplinary authority of the University in respect of matters concerning the University.

(5) Finances

- * The College shall be responsible for the remuneration of its staff, including the accredited staff
- * The College shall be responsible for the registration and tuition fees of its registered students of the University
- * The University shall refund to the College an amount calculated according to a formula as compensation for lecturing to University students.¹⁴²

The agreement, while lacking some measure of clarity and systematisation, was the most thorough agreement handled by the Faculty of Theology up to that stage. But then one must remind oneself that the document had remained for a year in the hands of the Department of Education and Training before it reached the hands of the contracting parties.

The agreement was an effective instrument in regulating the co-operative activities of the University and the College, and no serious difficulties arose. The only matter, which called for revision, was the formula for calculating the subsidy payable to the College. In later years, the formula was recast to effect a more favourable return for the College.

The agreement is a notable improvement on the one involving the Theological School Witsieshoek, in particular regarding representation on the University bodies for which no provision was made in the Zululand-Witsieshoek agreement. Witsieshoek attended the meetings of the Faculty Board of Theology on invitation. It even had trouble in gaining access to the Liaison Council specially created as a platform for the co-operating churches. The agreement with the Baptist Theological College not only provided for representation of the College on the Faculty Boards of Theology and Arts, but also on the Senate. While the Zululand-Witsieshoek agreement viewed the co-operating college as a teaching-examining institution operating by favour of and under the supervision of the University, the Zululand-Baptist College agreement understood the co-operation more as a joint venture with mutual responsibilities, mutual benefits and some negotiating scope.

(iv) *Gearing up for the new venture*

While the draft agreement was winding its way through the offices of the Department of Education and Training or was waiting untouched in one of the pigeonholes, the Faculty of Theology was preparing itself for the new venture in co-operation with the Baptist College.

On 16 January 1989, Prof NSL Fryer, Dean of the Faculty of Theology, requested Prof MC Kitshoff to convene an *ad hoc* committee to get clarity on the practical aspects regarding the co-operative agreement with the College. Matters to be attended to include the following:

- * Recognition of courses passed at the College

- * Accreditation of College staff
- * Harmonisation of syllabuses, courses and teaching material of the Faculty and College
- * Admission and registration of undergraduate and postgraduate students
- * Administrative and academic control
- * Semester tests and examinations
- * Liaison between the University and College on various levels
- * Involvement of the Computer Centre of the University.

Kitshoff was also requested to inform the College as to the way forward in the process of co-operation.¹⁴³

Delegation of such important tasks was out of harmony with Fryer's usual way of running the Faculty. He seldom if ever delegated. As a hard-working and meticulous person, he believed in doing things himself. Under normal circumstances, he would never have handed a project over which he had, with much effort and enthusiasm, brought to the point of production. The agreement between the two institutions was practically concluded and implementation was the next phase. Why then would Fryer delegate?

Some light is shed on this enigma when one is reminded that during January 1989 it became known that Fryer was suffering from cancer. More light dawns when one reads Fryer's own comments on his physical and spiritual condition:

'Groete in ons Here Jesus. Dit gaan goed met ons, want soos die apostel sê: "Al vergaan die uiterlike mens ook, nogtans word die innerlike mens dag na dag vernuwe!" En hoe wonderlik is hierdie daaglikse vernuwing deur Sy Woord en Gees!¹⁴⁴

When assigning to Kitshoff the task of planning the implementation of the agreement with the Baptist College, Prof Fryer must have realised that his body was in the process of being wasted away and that shortly he would be

transported to his eternal home. On 23 March 1989, Nico Fryer passed away. Referring to his death, Kitshoff wrote to the College: "God's servant and child has gone home, but the work of God's Kingdom has to continue".¹⁴⁵

The work of planning the implementation of the agreement also had to continue. Kitshoff drew up a comprehensive document addressing all matters assigned to him by Fryer as well as matters not envisaged by him. Kitshoff also suggested a meeting of the teaching staff of both institutions. On 26 June 1989, the two groups met at the University. Rev DP Bekker, Dr JW Claasen, Prof MC Kitshoff and Rev CS Mngadi represented the Faculty. The College group consisted of Dr Rex G Mathie, Dr JS Wiid, Dr JE Ditty and Rev TS Akers.¹⁴⁶

The visit of the College staff to the University was the first occasion for bonding. Dr Akers made mention of the "wonderful open hospitality" and recalled how his group "enjoyed every moment of the fellowship and dialogue".¹⁴⁷ Of course, the Faculty had some understanding of the uncertainty when an institution found itself standing on the threshold of an unknown enterprise. It is conceivable that vistas, rumours and perceptions of the University as an apartheid institution and an Inkatha stronghold and the Faculty of Theology as more Reformed than was wholesome to a Baptist soul, might have troubled some of the staff members of the Baptist Theological College. The meeting served a purpose in this respect, for Akers spoke of "fears" which had been dispelled at the meeting.¹⁴⁸ With the fears removed another emotion was gaining the upper hand. Some weeks later Akers reported: "We are excited. Our students are excited".¹⁴⁹

Perhaps the excitement and fears were mixed. The Faculty of Theology was given a further opportunity for allaying fears and strengthening the hearts. That opportunity presented itself when the new joint venture involving the Faculty of Theology and the Baptist Theological College of Southern Africa was ceremoniously launched in Pretoria on 28 January 1990. Present were members of the College Council, College lecturers, students and other interested persons. In his address, Prof MC Kitshoff, Dean of the Faculty of

Theology, briefly dwelled on reservations, which the College people might have had regarding the co-operative agreement. Phrased in the form of questions, they were the following:

- * Is the College not going to lose its identity?
- * Is the College not going to be stigmatised as one co-operating with a so-called apartheid institution?
- * Is the standard of the theological degree courses of the Faculty equivalent to those of other institutions?
- * Is the Faculty of Theology conservative, liberal or moderate?
- * What institution is going to benefit more from the Agreement, the College or the University?

The Dean assured the audience that the identity and autonomy of the College could not be touched, that the University opposed apartheid and supported the concept of equal opportunities for all, that the standard of the theological degrees was at least equivalent to those of other universities, and that the Faculty of Theology could be characterised as evangelical in belief and teaching.

Regarding the last question Kitshoff referred to Amos 3:13: "Will two people walk together if they have not agreed to do so?" Then he concluded:

Yes, they have agreed, for walking together brings mutual benefits, and both walkers can count their blessings. They count but do not compare their blessings. They accompany each other, they assist each other, they enrich each other, and in doing so they find themselves better equipped to serve their God and their fellow-person.¹⁵⁰

The College Council expressed its gratitude for the very clear and positive statement "with regard to the co-operation". The presentation, it seems, did assist in dispelling some fears regarding the co-operation.

(v) *Accreditation of lecturers and admission of students*

Article 2.3 of the Agreement between the College and the University reads as follows: "Education and training in subjects and courses is offered by the College by accredited lecturers in co-operation with the University". Article 1.2 defines accredited lecturers as "lecturers at the College to whom the University Senate, on the recommendation of the College, has given authority to teach courses which are recognised as courses of the University".¹⁵⁷

To comply with those requirements the Faculty of Theology recommended to the Senate the accreditation of the teaching staff of the Baptist Theological College of Southern Africa on the academic levels indicated below:

Dr Rex Graham Mathie	PhD	-	Senior Lecturer
Dr John Sydney Wiid	PhD	-	Senior Lecturer
Dr James Edward Ditty	DMin	-	Senior Lecturer
Dr Thomas Stuart Akers	DMin	-	Senior Lecturer
Dr Donald Llewellyn Morcom	PhD	-	Senior Lecturer
Rev Victor Julius Brandt	MDiv	-	Lecturer
Miss Irene Delila Samson	MA	-	Lecturer

Five of the lecturers had twelve years or more lecturing experience.

The Senate was certainly impressed by the well-qualified academic staff component of the College and accredited them all on the levels recommended by the Faculty Board.¹⁵²

In later years, the following lecturers of the Baptist Theological College also gained accreditation from the University of Zululand:

Rev D Firth, Rev J Vink and Rev C de Jongh.¹⁵³

On 22 September 1994 the Faculty Board of Theology considered a request of the Dean for the upgrading of the level of accreditation of Dr DC Morcom who succeeded Dr Rex Mathie as Principal of the College, from Senior Lecturer to Associate Professor. A similar recommendation in respect of Dr JS Wiid was also tabled for consideration.

In his motivation for the requests, the Dean emphasised the outstanding academic achievements of the two incumbents but he also resorted to pragmatic arguments. He expressed the conviction that such upgrading to the level of associate professor would strengthen the bond between the University and the accredited College when universities go out of their way to woo colleges of standing into affiliation in order to increase student numbers. It was as if a low-level war was waged between some universities to outbid one another in their attempt at enrolling students from the theological colleges. Further reasons for Kitshoff's request were that other universities had granted professional status to members of their accredited colleges, and that the requested upgrading would have no financial implications for the University of Zululand.¹⁵⁴

The Faculty Board of Theology supported the Dean's proposals and the Senate on 17 November 1994 approved that the level of accreditation of Dr Morcom and Dr Wiid be raised from Senior Lecturer to Associate Professor.¹⁵⁵

This gesture from the University conveyed the message that the College was not only considered valuable to the University, but that the College was also approaching the status of an equal partner of the University.

(vi) Students admitted and graduated

Twenty-eight students of the College applied for admission for the year 1990, the first year of implementation of the co-operative agreement, but only twenty-one met the admission requirements of the University and were admitted to the four-year BTh degree course. They were: RB Abrahams, CR Ambrose, D Ash, DC Biddulph, C de Kiewit, PS de Waal, JA Glanville, CS Haschick, H

Klynsmith, SK Kouzelis, NI Levings, AJ McKee, CC Nel, SPA Rix, A Roos, DA Simpson, AD Soal, SG Swartz, D Twiss, L van den Berg and C Wood. The University recognised some of the courses passed by senior students at the College and they were admitted to either the second or third-year degree level.¹⁵⁶ One of the first students of the College admitted to the BTh degree course, L van den Berg became the pastor of the Empangeni Baptist Church. He ably assisted for some years as temporary part-time lecturer in the Faculty of Theology.¹⁵⁷

The number of students from the Baptist Theological College of Southern Africa who annually enrolled for undergraduate theological studies at the University of Zululand rose from 21 in 1990 to 42 in 1997. Not all of these students completed their degree courses. Some withdrew while the registrations of others were cancelled because they did not qualify for conditional matriculation exemption.¹⁵⁸ The fact of the matter is that the Baptist Theology College of Southern Africa brought new life to the Faculty of Theology. Though the number of theological students at the main campus remained lamentably low, the students of the Baptist Theological College of Southern Africa not only raised the number of students registered in the Faculty of Theology to unprecedented heights but also did much to restore the standing and viability of the Faculty.

The new lease of life became manifest in the degrees awarded in the Faculty of Theology. The majority of the graduates were from the Baptist Theology College of South Africa. The following are the details of the number of degrees awarded to students of the Baptist Theological College of Southern Africa from 1992 to 1999:¹⁵⁹

1992	1993	1994	1995	1996	1997	1998	1999
6	5	7	14	24	14	10	15

It seems likely that the degree output of the Baptist Theological College of Southern Africa for the near future would at least be about 15 per year.

(vii) Separate examinations

During the initial phase of co-operation between the Faculty and the College, everything was done to ensure that the instruction at the University was duplicated at the College. The same study material was used and the examination question papers, jointly drawn up, were the same for the Faculty and for the College.

As time went by the College was allowed to use alternative or additional teaching material because of a certain preference for particular authors or because of certain emphases, the College would like to place. Nevertheless, both the Faculty and the College were following the same syllabuses and taught the same courses as approved by the Senate and required by the agreement.¹⁶⁰

In March 1994, four years after the affiliation of the Baptist College of Southern Africa, the Dean of the Faculty of Theology, Prof MC Kitshoff, motivated for separate examinations for the Faculty and the accredited colleges. The other operating accredited institution at that time was the Seminary of the Christian Reformed Church.¹⁶¹

The first argument in Kitshoff's motivation was of an academic nature. He pointed out that although the same approved syllabuses were followed and the same courses were offered the emphasis direction and interpretation might differ. As a result of such differences it could be difficult, if not impossible to set examination questions accurately reflecting the content and emphasis of the teaching activities at both the main campus and at the colleges.¹⁶²

The second argument was of a practical nature. It was contended that a disruption affecting the scheduled examinations timetable at the main campus would leave the colleges intact if they had separate examination question papers.

The third argument drew on the power of a precedent. It was pointed out that separate examination papers for the same courses offered at both the main

campus and at the Umlazi Extramural Division had previously been approved by the Senate.¹⁶³

The Faculty of Theology supported the proposal and the Senate put its stamp of approval on it. While the University was jealously guarding its academic standards the undertaking by the Faculty that standards would be monitored and maintained by heads of departments at the main campus who would act as second examiners and moderators, satisfied the Senate.¹⁶⁴

(viii) Ten years of co-operation in review

Looking back on ten years of co-operation between the Faculty of Theology and the Baptist Theological College of Southern Africa one must conclude that mutual benefits were reaped.

From the graduation ceremony in 1992, the first in which students from the Baptist Theological College received degrees from the University of Zululand, to the graduation ceremony in May 1999, no fewer than 95 degrees were conferred on Baptist Theological College students.¹⁶⁵ The College students registered at the University of Zululand for theological degrees swelled the numbers of the Faculty which often felt embarrassed because of its low enrolment. Moreover, the state subsidy generated by those students assisted the Faculty in keeping on the viability road.

For the College the years of co-operative training were also not without reward. Dr TS Akers, then Registrar of the Baptist Theological College, saw the main aim of the co-operation with the University, as he put it "to assist us to produce better theological academics".¹⁶⁶ The academic level of the Baptist College at the time of conclusion of the agreement and afterwards was generally to the satisfaction of the Faculty. There were occasions when in certain disciplines high semester and/or examination marks matched a lower standard. In such cases, the Faculty assisted in upgrading the standard. What Akers probably envisaged was not so much the improvement or academic standard of the College, but that the College would be enabled to produce

candidates for the ministry who would receive theological degrees as proof of an acceptable academic training. If that was the case, then the expectations certainly did not turn into disappointments. The financial benefits of the co-operation, though the formula for calculating the share of the College produced problems, was without a doubt welcomed by the College.

The years of co-operation were times of breaking down barriers, removing unsubstantiated perceptions and enjoying the company of kindred spirits. The first years of co-operation were not easy years, especially for the College. While the Faculty of Theology, in particular the Dean's office, tried to regulate and run the new venture in a correct and efficient manner, the University Administration so often caused confusion and frustration. Mistakes, delays and just plain inefficiency regarding registration, matriculation exemptions, examination marks, degree certificates, student accounts, subsidies payable and many more, must have stretched the longsuffering of the College to its very limits.

The Dean of the Faculty of Theology, who most of the time acted as liaison officer between the College and the University, was usually called upon to iron out the problems. More than once he had to use the cane-and-carrot method to produce the required results. He sometimes feared, as he once wrote, that the unresponsiveness of the University Administration could "stretch the patience and test the goodwill of a well-disposed co-operating college to an intolerable extent".¹⁶⁷ Recognition must certainly be given to the College for its forbearance under such circumstances.

However, it was not only the Administration, which caused disquiet. Apart from the subsidy payable to the College according to a formula which, as Akers put it, would reach a point where the College would be "paying the University of Zululand", the College had some further concerns. A matter, which pressed heavily on the Johannesburg institution, was the extent of the "control" of the University over the study programme of the College students enrolled at the University of Zululand. The ideal of the College was "to 'control' the bulk of the students' total study programme".¹⁶⁸

Another matter, which caused displeasure, was that the Faculty could not accede to the request of the College to institute a three-year BTh degree. When the Baptist Theological College became an accredited institution of the University its students enrolled for the four-year BTh degree offered by the Faculty of Theology. In 1992, Dr Akers submitted a proposal for the introduction of a three-year BTh degree. The main reason was that such a degree would provide the academic component allowing the College to specifically design and present the professional component of the pastor's preparation for the ministry. Moreover, the shorter period of study would make the three-year degree more time and cost-effective.¹⁶⁹ Various measures and suggestions by the Faculty to facilitate a devolution of control and responsibility as well as the decision of the College to change over from the four-year BTh degree to the three-year BTh (Arts), assisted in removing dissatisfaction.¹⁷⁰

The innovative decisions of the University, initiated by the Faculty of Theology, namely the upgrading of qualifying accredited lecturers to the status of associate professors and the concession that the co-operating colleges could select and compile their own study material and draw up their own examination question papers moderated by the main campus, have done much to strengthen the bond between University and College and to ease operational activities.

In discussions between the Dean and Dr Akers the issue of the venue of the annual graduation ceremony was also raised. Kitshoff gave the undertaking that the Faculty of Theology would support a request from the Baptist College to have its University degrees conferred at the College or another suitable place when the number of graduates justified such a request. Apparently unconscious of the promise given by Kitshoff, Prof DL Morcom, Principal of the College, on 24 November 1998 requested Prof A Song, Dean of the Faculty of Theology and Religion Studies, to consider the possibility of conferring the University degrees on the qualifying College students at a venue in or near Johannesburg. In his motivation Morcom mentioned the factors of cost, time and difficulties of accommodation when students, their family and lecturers

had to go to the main campus for the graduation ceremony. Morcom also thought that such a graduation ceremony would be a means of promoting the University and its Faculty of Theology and Religion Studies. The University signified its approval and on 27 November 1999, Prof CRM Dlamini, the Rector and Vice-Chancellor of the University of Zululand conferred nineteen BTh (Arts) degrees at the Baptist Theological College of Southern Africa in Randburg.¹⁷¹

The Faculty highly valued its links with the Baptist Theological College of Southern Africa. It appreciated the academic exchange and spiritual fellowship with the staff of the College. Dr Rex Mathie who was the Principal of the College when it linked with the University in 1990, was always excitingly positive about the co-operative training. Dr DL Morcom who succeeded Dr Mathie on 1 January 1994 revealed the same keen interest of his predecessor. A special word must go to Dr TS Akers, the Registrar of the Baptist Theological College. As a skilful, efficient, and courteous administrator, he was the right man to steer his college through the often-restless sea of the first years of co-operation with the University. Akers retired early in 1997, and Mr Bill Brown filled his place.¹⁷²

Although Akers in 1989 expected the co-operation between the College and the University to assist in producing better “theological academics” at the College he felt the need, five years later, to remind the Faculty that “we are training not academics but church workers”.¹⁷³ Here a certain tension becomes visible, not only between book knowledge and vocational training, not only between students academically and theologically educated and students equipped for practical Christian ministry, but also between theology and spirituality. It does seem as if the second leg in each of the abovementioned three statements of tension remains somewhat underdeveloped at the faculties of theology. There is often a measure of risk for a theological college linking with a faculty of theology at a university – the risk of becoming “academicalised” and perhaps even “despiritualised”. Seemingly, the Faculty of Theology at the University of Zululand was more successful in making academic education available than in assisting the College in preparing people for practical Christian life and

ministry. If so, the reminder of Akers becomes a reproach, which should not be ignored. Of course, one can respond by saying that the task of the Faculty was really an academic one and that the College should attend to the spiritual walk and values of its students.

(b) The Theological Seminary of the Christian Reformed Church

A year after the University of Zululand had opened its doors to students of the Baptist Theological College of Southern Africa, another institution: the Theological Seminary of the Christian Reformed Church commenced enrolling students in the Faculty of Theology.

(i) Brief history of the Theological Seminary of the Christian Reformed Church

The Christian Reformed Church is rooted in a secession from the Dutch Reformed Church and a new church formation on 21 April 1944 in Durban. The Theological Seminary of the Christian Reformed Church official commenced its theological training in 1953 at Dagbreek, outside Bloemfontein, with Dr DJ de Vos as head of the institution. Six students enrolled. The Seminary required a BA degree as admission to its Diploma in Theology. At the retirement of Dr de Vos in 1963 the Seminary closed, but was re-opened in Parow, near Cape Town, in 1971. One of the students there was Richard Verryne who later became Moderator of the Church and Rector of the Seminary.

The trek of the Seminary continued, for in 1981 it moved northwards to its third province, the Transvaal, where a modern building was taken into use. Six years later when the property was developed as a retirement home, the Seminary was relocated at Woburn Avenue, Benoni, from where it is still operating. The building, formerly a parsonage of the Benoni congregation, opened its doors in 1987 to its one and only theological student. By 1991,

when the agreement with the University took effect, the numbers had increased to fourteen, but not all of the students qualified for university admission.

Since 1970, the Andrew Murray School established by Dr DJ de Vos in 1960, operated as the correspondence course division of the Seminary, offering diploma studies. The School for World Mission, established in 1989 and offering a Diploma in Missiology, also forms part of the Seminary complex. The emphasis of the Seminary on the truth and power of the Bible as the Word of God is encapsulated in its motto: *Magna est veritas et praevalabit* (mighty is the truth and it will triumph).¹⁷⁴

The name of the Seminary was later changed to the Christian Reformed Theological Seminary.

(ii) *The course of the negotiations*

In his search for colleges with an evangelical spirit and biblically based doctrine, Prof NSL Fryer phoned Rev RM Verryne, Rector of the Theological Seminary of the Christian Reformed Church in Benoni on 16 May 1988. Sensing that the other party was interested, Fryer, on the same day, dispatched information about possible co-operation between the University and the Seminary.

The Seminary was indeed interested, for the previous year the Synod of the Christian Reformed Church had advised that the feasibility of a linkage between the Seminary and a University be investigated.¹⁷⁵ On 17 June 1988, Rev Verreyne wrote to the Rector of the University of Zululand, Prof AC Nkabinde, requesting formal discussions on the matter of co-operation. The Rector, who described the undertaking as "a welcome development which I would like to support", authorised Prof Fryer to arrange a meeting.¹⁷⁶

The meeting took place on 16 August 1988. Representing the university were Prof AJ Thembela, Vice-Rector: Academic Affairs and Research; Prof NSL Fryer, Dean of the Faculty of Theology; Mr EW Redelinghuys, Registrar: Academic

Administration and Mr PH Steyn, who acted as secretary. Rev W Zimmerman and Rev Verreyne represented the Seminary. The meeting was positively disposed and considered a draft agreement to be submitted to the Synod of the Christian Reformed Church. Prof Fryer was thrilled at the promising course of the deliberations and remarked in a letter to Verreyne: "Daar is inderdaad hoop vir die evangelies-behoudende teologie as ons ons kragte kan saamsnoer om die werk van die Here te bevorder".¹⁷⁷

It again became evident how strongly Fryer felt about the theological stance and ultimate aim of the Faculty: its theology should be "evangelical-conservative" and its goal not only to serve co-operating theological colleges or to create mutual benefits but to promote the work of the Lord.¹⁷⁸

As the draft agreement moved quickly from the Faculty Board of Theology to the Senate, it was hoped that the academic co-operation could commence in January 1989 but that hope was dashed by delays. The draft agreement approved by the University Council as late as 14 April 1989 was submitted to the Minister of Education and Training on 18 May 1989.¹⁷⁹ There it really got entangled in the red-tape of the Department. Prof MC Kitshoff, who succeeded the late Prof Fryer as Dean, took up the matter but by the end of that year, he could show no results and could only apologise to the Seminary for the incomprehensible delay. He wrote: "Ek is baie jammer oor die vertraging, maar Pretoria se meule maal maar langsaam. En hoe fyn, weet ons nie".¹⁸⁰

However, it was precisely the fine-tuning of the draft agreement by the Department which was presented as a reason for the exceptionally long delay.¹⁸¹ Of course, this explanation could not readily be accepted since the draft agreement was virtually the same as the agreement concluded with the Baptist Theological College and approved by the Department the previous year.

In June 1990, after many oral inquiries and written pleas by the University and a year after the submission of the draft agreement to the Pretoria, the long-awaited approval by the Minister was received.¹⁸² Such a delay could prompt one to assume that the normal waiting period for such kind of approval is one

year, because the draft agreement with the Baptist Theological College was also subjected to a year-long scrutiny by Pretoria!

On 23 August 1990, Rev RM Verreyne unceremoniously signed the agreement at Benoni on behalf of the Seminary, and on 17 September 1990 at KwaDlangezwa by Prof AC Nkabinde signed on behalf of the University of Zululand.¹⁸³

The first lecturers of the Seminary accredited by the University by which they received authority to teach and examine courses of the University of Zululand were the following:

Rev RM Verreyne

Rev HTJ Roets

Rev HB du Toit

Rev SJ le Roux

Rev SS Viviers¹⁸⁴

Some years later a further change occurred when Rev FC Bodenstein replaced Rev HTJ Roets as Registrar of the Christian Reformed Theological Seminary.¹⁸⁵

(iii) Students and their studies

In January 1991 the first students of the Theological Seminary of the Christian Reformed Church registered as students of the University of Zululand. They were: AS Erasmus, WA Esterhuizen, WE Lötter and IB Weber. All of them enrolled for the four-year BTh degree. From 1991 to 1997 the annual enrolment increased from 4 to 27.¹⁸⁶

A reason for the increase in student registrations was undoubtedly the changeover from residential teaching to distance teaching. In 1995, the Seminary, mainly prompted by financial considerations, put the request for

extramural studies for its students to the Faculty Board of Theology. Since the agreement between the University and the Seminary contained no prohibition to such a manner of instruction and because the Faculty was already offering distance education to students who could not regularly attend lectures on the campus, the Faculty agreed to the request.¹⁸⁷ In earlier years, students were expected to attend 80% of all lectures. Those failing to do so could run the risk of not being admitted to the examinations. With no rule longer enforcing or regulating attendance of lectures, the way was open for distance tuition. With the introduction of distance teaching at the Seminary most of the students changed over from the four-year BTh to the BTh (Arts) degree, scheduled as a three-year full-time degree. Understandably, the BTh (Arts) degree by distance teaching could take longer to complete than the minimum prescribed period.

A further development in the relations between the Faculty and the Seminary was the decision of the University to accept the Diploma in Pastoral Theology of the Andrew Murray Bible School, as part of the admission requirements for the BTh Honours programme. To supplement the Diploma in Pastoral Theology the applicant would be required to complete six approved university semester courses on the 300-level in order to be considered for conferment of BTh (Arts) status.¹⁸⁸

In the above two ways, distance teaching and the recognition of the Diploma of the Andrew Murray School as part of the admission requirements for postgraduate studies, the Faculty strove to make theological education more accessible without sacrificing standards. Of the 27 students registered in 1998 for theological degrees 7 enrolled for honours studies.¹⁸⁹

(iv) Evaluation of the co-operation in theological education

The nine years of co-operation between the Faculty of Theology and the Theological Seminary in Benoni were mostly uneventful years. The doings and non-doings of some staff members of the University Administration also caused frustration but because of the smaller number of students in the Seminary, the

irritation was less severe or could be quicker removed. Continuous contact between the Dean and the Seminary, frequent meetings between the member of the Faculty of Theology and lecturers of the accredited theological institutions and occasional visits of the Dean to the affiliated institution kept the lines of communication open, and assisted in solving the difficulties of the day and in planning for the morrow.

Quantifying the results of the co-operational in terms of degrees conferred on students of the Seminary, the statistics reflect the following for the years 1993 to 1999¹⁹⁰:

1993	1994	1995	1996	1997	1998	1999
1	3	2	1	1	1	5

With the significant rise in student enrolment since the middle of the decade, also on honours level, a corresponding increase in graduate output could be expected from the beginning of the new millennium.

The Faculty has always enjoyed cordiality from the Seminary. It certainly bore witness to the fine Christian spirit, clear vision and administrative ability of Rev RM Verreyne, the Rector of the Seminary, and Rev HTJ Roets, the Registrar and his successor, Rev FC Bodenstein. Joining hands with them was easy and enjoyable. From Mrs Louise Verreyne and the rest of the staff of the Seminary the same kindness and cooperativeness were experienced.

(c) The Pentecostal Protestant Church Theological Seminary

In 1990, the year of implementation of the agreement between the University and the Baptist Theological College of Southern Africa, Pastor JM Ras, a minister of the Pentecostal Protestant Church, assumed duty as lecturer in the Faculty of Theology. The following year the agreement between the University and the Theological Seminary of the Christian Reformed Church was put into operation. Aware of the advantages of such agreements for theological colleges, Ras was instrumental in arousing interest at management level of the

Pentecostal Protestant Church. A co-operative agreement between the Seminary and the University of Zululand followed.

(i) Historical sketch of the Pentecostal Protestant Church Theological Seminary

On 10 October 1958, a group of pastors and members of the Apostolic Faith Mission of South Africa (AFM) seceded and formed the Pentecostal Protestant Church (PPC). One of several reasons given for the split was the existence and influence of the Bible School of the AFM established in 1954. The PPC in 1959 decided against formal training for their pastors while maintaining that experience and the teaching by the Holy Spirit were sufficient. However, pressure by the pastors induced the Church in 1972 to offer some in-service training. Four years later pastors and prospective pastors were studying by means of correspondence courses, and in 1980, they were expected to attend contact sessions of the Church Centre at Beula Park in Germiston. Ten years later the Federal Management of the PPC decided to open a theological school, to be named the Pentecostal Protestant Theological Seminary.¹⁹¹

(ii) A desire for accreditation

Early in July 1991 Pastor SJ Coetzer, Secretary of the Pentecostal Protestant Church Theological Seminary, applied for accreditation. Copies of his letter went to the Dean of the Faculty of Theology and to the Rector of the University of Zululand. In his submission Coetzer stated that the Pentecostal Protestant Church had for years felt the need for thorough theological training, that the Faculty of Theology at the University of Zululand could supply that need and that the Seminary was in a position to make lecturers available to teach the syllabuses of the Faculty of Theology at the Seminary.

Pastors of the Church singled out in the letter, as possible candidates for accreditation by the University of Zululand were the following:

Dr NW Landman, BA, BEd, MEd, DEd

Pastor SJ Coetzer, BTh, BTh (Hons), studying for a MTh

Pastor JM Ras, BA, BA (Hons), BTh, MTh, studying for a DTh¹⁹²

Academically those three pastors would qualify for accreditation. It is, however, difficult to understand how Pastor Ras as a full-time employee of the University could be earmarked as a candidate for accreditation unless the idea was that he should become a lecturer at the Seminary.

Coetzer's letter breathed a certain urgency. He mentioned that the Church was recruiting prospective students with matriculation exemption certificates and that some of the ministers of the Church were eager to commence their degree studies as registered students of the University of Zululand as early as the following year. To remove any misunderstanding Coetzer concluded: "Die gedagte is om op dieselfde wyse geakkrediteer te word as die Baptiste Kollege in Johannesburg en die Christelike Gereformeerde Kerk in Benoni".¹⁹³

On 20 February 1992, the Faculty Board of Theology noted the desire of the Theological Seminary of the Pentecostal Protestant Church to become accredited to the University of Zululand; further noted that the draft agreement considered was similar to those concluded between the University and other theological colleges. The Faculty Board then recommended the draft agreement to the Senate. Having been recommended by the Senate and approved by the University Council the agreement was duly signed.¹⁹⁴

(iii) *An inoperative agreement*

The Faculty of Theology was eager to see its third agreement since 1990 put into operation. However, no progress was made in implementing the agreement. The combined picture is that various factors contributed to the state of dormancy of the agreement. While Pastor Coetzer's enthusiasm for ensuring better theological training for his Church must be appreciated, it

might be that he was overzealous in getting the Pentecostal Protestant Church to enter into an agreement with the University. Using the setting of Luke 14:28-30 one may well ask whether the cost to perform the task had been carefully calculated in order to ascertain whether the resources would be sufficient for the envisaged projects. One may also ask whether the enthusiasm of Coetzer and others was sufficient to kick-start the undertaking.

Apart from a possible resistance against full-fledged university education for pastors of the Pentecostal Protestant Church, practical factors also made it difficult for the Seminary to implement the agreement. The anticipated inflow of students possessing matriculation exemption certificates did not realise, the study material used by the Faculty of Theology was in English and not in the form of bound lectures ready for distribution as the Church expected, while a part of the study material was not really what the Pentecostal Protestant Church thought it needed for the training of its pastors. The Seminary, therefore, continued to offer its own training by using its own or acquired study material.¹⁹⁵ Students desiring university degrees undertook studies on their own initiative. In that way at least two members of the Pentecostal Protestant Church enrolled for theological studies at the University of Zululand, made possible by the distance-teaching programme of the Faculty of Theology.

The suggestion has been voiced at a meeting of the Faculty Board of Theology that the agreement between the Seminary and the University should be cancelled because of its inoperativeness. An opposite view, in which reference was made to the unfruitful fig-tree of Luke 13:6-9, favoured the continuation of the agreement but emphasised that attempts should be made towards the implementation of the agreement.¹⁹⁶ To date no change in the dormant state of the agreement has been recorded.

(d) The first and second waves compared

The first wave of co-operative theological training was distinguished by the Reformed character of the participating theological schools, although there was

a difference in the way of co-operation. According to the agreement involving the Theological School Dingaansdorp the University campus would be the seat of training, but the agreement in respect of the Theological School Witsieshoek provided that theological instruction would be given on the campus of the accredited institution. The required Arts subjects would be offered at the main campus at KwaDlangezwa. Only one lecturer of the participating church was involved in the training at the main campus, while all the Witsieshoek lecturers who were accredited were authorised to teach. Apart from the lecturer nominated by the Church who became a member of the Faculty Board of Theology and of the Senate, the accredited lecturers at Witsieshoek attended the meetings of the Faculty Board of Theology only on invitation. The interests of the co-operating churches were supposed to be served by a liaison committee, but that body did not meet regularly and did not prove to be an effective liaising instrument.

Although the first wave only produced agreements with Reformed institutions, it was not the desire of the Faculty to put up a notice "Reformed Churches only". This was borne out by the fact that during the first years of the existence of the Faculty it found itself engaged in negotiations with the theological college of the Lutheran Church with whom the Faculty was very eager to conclude an agreement. The Faculty in its early years saw its task as preserving and disseminating the Reformed faith, but, so to speak, in a free-flowing undogmatised manner. The insistence of the first participating Church, the Dutch Reformed Church, to demarcate the boundaries of the Faculty of Theology to furnish certain assurances regarding sound doctrine, placed undue limitations on the outreach possibilities of the Faculty. Under such restrictions, the Faculty could not do much more than to hold on to the Reformed rope, which was keeping the Faculty and its first participating theological institutions together.

The second wave of theological co-operative training was, ecclesiastically viewed, a broader movement. Metaphorically, it may be depicted as a movement in interdenominational waters. Agreements were concluded with churches representing three branches of Christianity: The Baptist Church with

believers' baptism as an important emphasis, the Christian Reformed Church with a Reformed character but not so much emphasised in its teaching as in the historical Reformed churches, and the Pentecostal Protestant Church with the Pentecostal experience, however that might be understood, as an important emphasis.

The agreements with those institutions certainly witnessed to a shift in the self-concept of the Faculty of Theology. During the period of the first two co-operative agreements, the Faculty saw itself as moving within the confines of Protestant-Reformed confessions, a view which was formalised in the agreement by pressure from the first participating church. With the termination of that agreement, the self-understanding of the Faculty shifted from that of being Protestant-Reformed to that of being evangelical-conservative or Protestant-evangelical. The description Reformed was no longer heard or used. Although the terms evangelical-conservative and Protestant-evangelical were those of Prof NSL Fryer to describe the perceived theological and spiritual stand of the Faculty, the other Faculty members raised no objections to the designations. With a more open self-understanding, the Faculty could easier move into the interdenominational waters in its quest for participating theological institutions.

The main differences between the participatory theological training during the first wave and that during the second wave were those related to concessions or benefits for the latter groups, for example:

- * There were monetary benefits for the participating institutions
- * The institutions were represented on the Faculty Board of Theology and on the Senate
- * The participating institution were allowed freedom in drawing up their lecturing and examination timetables, in choosing their own study material, in putting their own emphases, and in evaluating their own students under supervision of the University

- * Although the agreement did not explicitly provide for the accreditation of qualifying lecturers of participating institutions on a professorial level, the Senate and the Council agreed to such a move by the Faculty of Theology.

In addition to the above-mentioned rights, concessions or benefits granted to the co-operating institutions, there were further advantages of accreditation. They were the obvious advantages of being in a position to offer degree courses to their own students on their own campuses by their own lecturers in an environment conducive to achieving the envisaged, denominational, academic and spiritual outcomes. Such facilities and opportunities cannot but appeal to colleges desiring university training for their students.

Theological colleges are increasingly realising the advantages of becoming accredited institutions of a university. This is also demonstrated by the fact that all the co-operative agreements during the third wave period were of the same kind as those concluded with the Baptist Theological College, the Theological Seminary of the Christian Reformed Church and Pentecostal Protestant Church Theological Seminary.

3. Co-operative theological training: the third wave, 1995 to 1999

After the accreditation of the Pentecostal Protestant Church Theological Seminary in 1992, it took more than five years before a further agreement between the University and a theological college was tabled for consideration. During the period December 1997 to November 1999, four more theological institutions were linked to the Faculty of Theology. Some of those affiliations were the outcome of years of outreach activities of the Faculty of Theology in which numerous letters were written, scores of information sheets regarding the Faculty and affiliation were sent out, many theological colleges were visited and many hours in discussions were spent. The period of renewed outreach

from 1995 to 1999 during which four theological institutions were accredited may well be called the third wave.

(a) The Durban Bible College

The first theological college, which was taken along by the third wave, was the Durban Bible College.

(i) *Sketch of the Durban Bible College*

The Durban Bible College in Merebank, near the Durban International Airport, was founded in 1957 by Rev Nolan Balman as fruit of the ministry of the Evangelical Alliance Mission in South Africa with headquarters in Wheaton, Illinois in the United States of America. The present college buildings at 30 Sambalpur Road, Merebank, were completed in 1965.¹⁹⁷

The Bible as Word of God is central in the curriculum of the College. The first article of the Doctrinal Statement affirms the divine inspiration and authority of the Bible as follows:

We believe the Scriptures, both Old and New Testaments, to be the inspired Word of God, without error in the original writings, the complete revelation of His Word for the salvation of Man and the divine and final authority for all Christian faith, life and conduct.¹⁹⁸

The late Nico Fryer, who was very selective in the colleges which he approached for possible co-operation, would have delighted in this article of the credo of the Durban Bible College. Also the Faculty appreciated that confession, for although it has changed its name to Faculty of Theology and Religion Studies its theology was Bible theology. It realised that, if the Bible could not be accepted as the inspired and authoritative revelation of God, theology could only have academic, if not speculative, significance.

Not everyone in the Faculty would readily subscribe to the article of the Doctrinal Statement, which reads: "We believe in the personal, premillennial return of our Lord, Jesus Christ".¹⁹⁹ But here is no bone of contention, for the real issue is the certainty of Christ's return, not the time or manner. Moreover, co-operative agreement between the University and a college did not expect or imply doctrinal agreement, but rather compatibility as far as course content and structures were concerned. Again, if there were a doctrinal chasm between University and college, course structures alone would not be sufficient to bridge the gap. However, in general, the Faculty was comfortable with the confessional tenets of the Durban Bible College.

At the time of negotiations, the College was offering a three-year General Bible Course Diploma. With an additional year of study, an Advanced Bible Course Diploma was awarded. Apart from the day classes, the College also made provision for a five-year Extension School Bible Course Certificate for students attending evening classes at the College and other centres in Durban.²⁰⁰

Since it is run by a missionary society, the Durban Bible College desires to preserve the missionary vision as expressed by the motto of the College: "Holding forth the Word of Life", taken from Philippians 2:16.²⁰¹

(ii) *Negotiations regarding co-operation*

After precursory correspondence, the Dean of the Faculty of Theology, Prof MC Kitshoff, visited the Principal of the Durban Bible College, Rev VS Thomas, on 26 October 1995. Kitshoff was happy with the exploratory discussions and confident that it would be worthwhile pursuing the matter.²⁰²

At a follow-up meeting on 25 March 1996 on the main campus of the University, consensus on the main issues was reached and there was high optimism that a co-operative agreement would be concluded.²⁰³ The main problem was the harmonising of the University BTh (Arts) degree structure with the courses offered by the College. The three-year BTh (Arts) degree, which the College opted for, required 20 or 22 courses. The College was offering 34

courses over three years and another eleven in the fourth year. With guidance by the Faculty, the College performed, in the words of the Dean, “a splendid job” in combining and harmonising the courses.²⁰⁴

Another point of discussion was the academic standard of the College. It was expected that its standard should match that of the Faculty. When the study material of the College was evaluated, the Faculty decided that the College material, with some revision and refinement, could be used on a first-year level. The material for second and third-year levels needed to be upgraded so that the academic standard of the College could be equivalent to that of the Faculty of Theology.²⁰⁵

The negotiations went so well that the Faculty Board of Theology expressed its willingness to recommend to the higher University bodies that an agreement be concluded with the College and that academic co-operation could commence in 1997.²⁰⁶

At the request of the Dean, he and Prof A Song, the Vice-Dean of the Faculty, met with the College Board on 28 October 1996 at the College in Durban to clarify matters regarding the draft agreement. The meeting was followed by a workshop between the members of the Faculty and College. Further progress was made when the College Board decided in favour of affiliation with the University of Zululand.²⁰⁷

While negotiating with the Durban Bible College regarding affiliation, the Dean promised to work towards “an easier formula for calculating the benefits payable to the college”. The outcome was a University decision that the participating colleges should receive the state subsidy generated by their university students, while they would continue remaining responsible for paying the tuition fees and other compulsory university fees.²⁰⁸

The willingness of the University to relinquish the total amount of subsidy generated by students supplied by the colleges was not indicative of a newly acquired generosity. Under the previous formula, the University was also

willing to refund an amount not exceeding the subsidy generated. It was felt that a substantial refund or recompense could be an effective external motivation for a college interested in vocational training for its students in co-operation with the Faculty of Theology.

(iii) *The commencement of co-operative training*

The co-operative training could not commence at the beginning of January 1997, as was hoped for, but the draft agreement had been finalised except for the clause providing for the subsidy payable to the College. A meeting between the College and the Faculty on 7 April 1997 discussed the implementation of the agreement. On 28 August 1997, the Faculty Board of Theology recommended to the Senate the co-operative agreement between the University and the Durban Bible College. Six weeks later it was approved by the Senate and on 1 December 1997 the document was signed at the University by Rev Reginald Pillay, Principal of the Durban Bible College, and Prof CRM Dlamini, Rector of the University of Zululand.²⁰⁹

The College lecturers who would teach the BTh (Arts) degree courses were:

Mr Alan Taylor	BA, BEd
Rev Brian Flickner	BA (Soc Sc), MDiv
Ms Marcia Gustafson	BA, MA
Rev Reginald Pillay	MTh
Rev V Sundrum Thomas	MMin, MDiv
Rev Sambomurthie Sumadraji	MDiv, STM

The last-mentioned lecturers were both studying for a PhD degree.²¹⁰

In 1998 the first ten students of the Durban Bible College were admitted to the BTh (Arts) degree programme of the Faculty of Theology, a very gratifying beginning of the new co-operative endeavour.²¹¹

(b) The Bethesda Bible School

Shortly after the accreditation of the Durban Bible College, another Durban-based institution, the Bethesda Bible College, also became affiliated to the University of Zululand.

(i) *Historical sketch of the Bethesda Bible College*

The Bethesda Bible College, an institute of the Full Gospel Church of God in Southern Africa, was the fruit of the labours of Dr John Francis Rowlands, founder and pastor of the Bethesda Churches. As early as 1933, he had started classes in Bible studies on a part-time basis. Examinations were conducted and certificates presented. On 11 October 1975, the College was officially opened in Chatsworth, with Dr Rowlands as the first president of the College and Dr Alex Thompson the first principal. Pastor James D Seekola, with whom the Faculty of Theology initiated discussion in 1988, was one of the first lecturers at the newly established College. He was principal of the College from 1985 to 1988. Dr Irvin Chetty, in later years a lecturer at the Umlazi Extramural Division of the University of Zululand, joined the Bethesda Bible College in 1983.²¹²

The Bethesda Bible College characterises itself as Pentecostal, biblically theological, fundamental, evangelistic and Christian in practice. Its credo clearly witnesses to its fundamental stance by affirming the belief in "the divine inspiration of the Holy Bible". As part of the family of Pentecostal churches it believes in water baptism of the believer, the baptism in or with the Holy Spirit with speaking in tongues as evidence of the activity of the Holy Spirit, and it believes in healing of the body by divine power.²¹³

(ii) *Discussions regarding accreditation*

Prof NFS Fryer, Dean of the Faculty, who initiated negotiations with the Bethesda Bible College in 1988 was careful in approaching institution for

accreditation. Since he characterised the Faculty of Theology as “conservative-evangelical” and as an institution which accepted “the divine inspiration of the Holy Scriptures”,²¹⁴ he was certainly looking forward to co-operating with the College which he, undoubtedly, considered a kindred spirit. This does not mean that Fryer, an able New Testament scholar, found himself in agreement with all the Pentecostal tenets of the College, but he was dogmatically flexible enough to ignore non-essential differences in his emphasis on the divine plan of salvation and in his pursuit of the ideal of facilitating affiliation with what he considered evangelical institutions.

After an introductory telephone call by Fryer, followed by a letter on 3 May 1988 to Rev JD Seekola, Principal of the Bethesda Bible College, Fryer visited the College on 22 September 1988. There he met Rev Seekola, Rev Arthur Naidoo, Moderator of the Full Gospel Church, as well as lecturers of the College. A draft agreement was discussed. Fryer left the meeting with the impression that the College was very much interested to co-operate with the Faculty on the basis of accreditation.²¹⁵

Shortly after the death of Prof Fryer, his successor, Prof MC Kitshoff, resumed contact. On 10 May 1989 he inquired whether Rev Seekola was in a position to inform whether the negotiations should continue.²¹⁶ No reply could be traced in the files of the Faculty of Theology, but it was learned that the College was having discussions with other universities.

Some years later, Kitshoff again approached the College. Perceiving substantial interest, he arranged to visit the College. The meeting was a somewhat disappointing experience. Kitshoff was told that the College had an accreditation agreement with the University of South Africa. It was not mentioned that the “agreement” was in regards to admission to postgraduate studies. Owing to pressing duties of the College staff, he had no opportunity to explain what accreditation by the University of Zululand entailed and what benefits it contained.²¹⁷ It was a pity that there was no time for discussion, for both parties were probably left with the impression that the “agreement”

between the College and the University of South Africa precluded further co-operation between the College and the University of Zululand.

It became clear what the College understood by “accreditation” when some time later, Dr I Chetty handed the Dean a letter from the University of South Africa, informing the College that a student holding the Diploma in Divinity from the Bethesda Bible College could, under certain conditions, be admitted to the studies for the Honours BTh degree. Dr Chetty, lecturer of the Faculty of Theology, but also associated with the Bethesda Bible College, inquired whether the University of Zululand could do the same by granting “accreditation” to the College. The reply of the Dean was that the practice of the University of Zululand was to individually evaluate college graduates desiring to follow a BTh (Hons) programme and not to “accredit” a college for postgraduate purposes.²¹⁸

At the beginning of 1998, Dr Chetty notified the Faculty of Theology that the Bethesda Bible College enjoyed “full BTh accreditation with Unisa and UDW” and concluded that “a similar accreditation from our university would position us favourably to attract more students for the Honours degree”.²¹⁹ Again Chetty’s submission gave evidence that his understanding of “accreditation” and that of the University had two different students groups in mind, postgraduate and undergraduate. The Faculty focused on the latter in its outreaching activities, while Chetty’s concept of “accreditation” was really nothing more than recognition of qualifications for admission to postgraduate studies.

The Faculty Board of Theology at its meeting of 20 August 1997 requested the Dean, Prof A Song, to re-establish contact with the Bethesda Bible College.²²⁰ In his letter of 27 August, Song referred to the issue of postgraduate studies and, in line with the advice of Kitshoff, urged the graduates of the College to submit their academic records for evaluation with an eye to registration for postgraduate studies.²²¹

Then Prof Song went further. He outlined the advantages of a more formal linkage between the College and the University so as to make the College a satellite campus of the University.²²² The interest was aroused and on 20 February 1998, Prof Arthur Song and Pastor Arthur Naidoo, Principal of the Bethesda Bible College, met at the College in Chatsworth.²²³ Negotiations went smoothly and on 21 July 1998, the College formally submitted its application for accreditation.²²⁴ Seven months later, on 17 February 1999, Dr Arthur Naidoo and Prof Charles Dlamini signed the co-operative agreement respectively as Principal of Bethesda Bible College and as Rector of the University of Zululand.²²⁵

The first students of the Bethesda Bible College to register for the BTh (Arts) degree of the University of Zululand commenced their studies in 1999.²²⁶

(c) The Union Bible Institute

The third co-operative agreement during the third wave period was concluded with the Union Bible Institute. The agreement had its beginnings in a letter written in 1994 by the Dean of the Faculty of Theology to Rev WTA Xaba, Principal of the Union Bible Institute. Four and a half years later, the contracting parties signed the agreement.

(i) *Historical sketch of the Union Bible Institute*

The Union Bible Institute, situated at 45 Dennis Shepstone Drive, Mount Michael, outside Hilton, not far from Pietermaritzburg, is an interdenominational Bible school for the training of Christian workers. The history of the Institute takes one back to 12 April 1939, when men from eight missionary societies, met in Durban to investigate the possibility of a joint venture in establishing a Bible school. The first sign of success was when the Swedish Holiness Union Mission offered to make its mission station site, Sweetwaters, available for the proposed school.²²⁷

On 14 March 1942, the first buildings, including three dormitories for ten men each, were dedicated. Later on an assembly hall, classrooms, a library, offices, a dining hall, a kitchen, staff dwelling houses, more dormitories and ladies' flats were added.²²⁸ When the representative of the Faculty of Theology visited the Union Bible Institute on 5 March 1997, they were pleasantly surprised to find a campus well equipped to accommodate and train people for practical Christian ministry.

In 1942, twenty-one students were admitted. Thirty years later, the numbers exceeded 100. The opening of a women's division in 1964, with emphasis on Christian Education, assisted in boasting student numbers.²²⁹

For years, the Institute used Zulu as instruction medium, but for the last ten years, it had two separate tuition streams, Zulu and English. It ran a three-year diploma programme in Biblical Studies, doctrine, Christian living, missions and Ministry methodology. It also offered a postgraduate course for those who had successfully completed the three-year course.²³⁰

The Institute sees itself as Protestant and interdenominational and bases its curriculum on "fundamental truths" including the trinity, divine inspiration and authority of the Scriptures, the divinity, virgin birth, bodily resurrection and personal return of Jesus Christ, the personality of the Holy Spirit and of Satan, the efficacy of Christ's death on the cross and justification by faith.²³¹

(ii) Negotiations and conclusion of the agreement

As part of his outreach activities aimed at capacity building of the Faculty of Theology, Prof MC Kitshoff, Dean of the Faculty, wrote to Rev WTA Xaba, Principal of the Unions Bible Institute on 2 August 1994. He outlined the possibility of an agreement which would enable the Institute to continue with theological education and training at its own campus by its own teachers to its own students, while the students at the same time, could register with the University of Zululand for a theological degree.²³² The letter must have been

somewhat premature, for the Institute was not at that stage considering links with an institute of higher learning.

Circumstances changed with the increase in students following the English stream of tuition and with more students acquiring a Senior Certificate with matriculation exemption. Linking with a university became a proposition worthy of consideration. A letter from Rev Xaba, dated 2 September 1996, confirmed those new circumstances and inquired after the possibility of linking with the University of Zululand for accreditation purposes. Xaba mentioned that 66 students representing 34 churches and denominations registered for the three-year diploma of the Institute.²³³

The Dean was very excited about the prospects of co-operating with a Bible college of interdenominational composition, sound biblical doctrine and missionary zeal. He promptly replied and started arranging for a meeting at the Institute for exploratory talks. An overseas conference and the December-January University recess made it impossible to meet in 1996.²³⁴ On 5 March 1997, Prof Arthur Song, the new Dean of the Faculty of Theology, and Kitshoff visited the campus and met with the lecturing staff of the Institute.²³⁵

From then on Prof Song ably steered the negotiations through the difficult stages of considering a draft agreement and of planning in order to give effect to the envisaged agreement. The main task was the framing of a curriculum, which would meet the demands of an interdenominational college, but also the requirements of the approved and published degree programme of the University.

On the request of the Council of the Union Bible Institute, the Faculty Board of Theology, on 19 March 1998 recommended to the Senate the accreditation of the Union Bible Institute.²³⁶ On 16 September of the same year, staff of the Institute visited the Faculty of Theology to discuss the implementation of the agreement.²³⁷ On 17 February 1999, four years and six months after Kitshoff had invited the Institute to discuss a possible linkage with the University, the agreement was signed by the contracting parties at a ceremony at the

University of Zululand.²³⁸ The enrolment of students of the Union Bible Institute for degree studies at the University of Zululand would only commence in the year 2000.

(d) The SA Theological Seminary

On the advice of Dr Rex Mathie, Principal of the Rosebank Bible College and previously Principal of the Baptist Theological College of Southern Africa, the latter an accredited college of the University of Zululand, negotiations commenced in 1998 concerning co-operation between the University of Zululand and the SA Theological Seminary (SATS).

(i) *Sketch of the SA Theological Seminary*

The SA Theological Seminary (SATS), a distance learning institution, was brought into being in 1996 as a part of the Lonehill Village Church.²³⁹ Dr Christopher Pepler who possesses business management qualifications as well as a ThD from the International Theological Seminary in Bradenton, Florida, USA, and a PhD from Newport University in California, is the president of the Seminary.

SATS is registered with the Correspondence College Council in terms of the Correspondence Colleges Acts and is also a founder member of the National Association of Distance Education Organisations in South Africa. SATS is associated with the International Theological Seminary and is also the Religious Faculty (School of Religion) of the South African campus of the Newport University. The Seminary stands on the following foundational principles:

- * The unique authority of the Word of God the Father
- * The lordship and centrality of Jesus Christ
- * The ministry of the Holy Spirit

Regarding its aims and objectives, SATS sees its task as follows:

Our goal is to share a Christocentric understanding of the Scriptures with believers at degree, diploma and certificate levels. We seek to provide practical biblical education and training to believers within the context of their local churches. Our aim is also to provide local church leaders with higher education programs, which are relevant to their ministry within the South African context.

SATS follows a modular course design and is geared to Outcomes Based Education with "outcomes" understood as required learner capabilities that must be demonstrated.

The SA Theological Seminary is presently planning to convert its courses to electronic medium so that they can be available through the Internet. Some courses will also be enhanced with video, audio or multimedia components.

(ii) *A linkage established*

As a result of initial negotiations between Prof A Song, Dean of the Faculty of Theology, and Dr Pepler, the latter e-mailed on 17 July 1998 as follows: "... I am interested in exploring an affiliation with your faculty" Negotiations proceeded satisfactorily and on 20 October of the same year Pepler wrote: "I hereby formally request a linkage between SA Theological College and your faculty"²⁴⁰ On 20 February 1999 the Faculty Board of Theology recommended to the Senate that such a linkage be formally established by a co-operative agreement. Eight months later, after some delay because of necessary amendments to the draft agreement, the Senate approved the agreement.²⁴¹ On 17 November 1999 the agreement was signed by Prof CRM Dlamini, Rector of the University of Zululand, and Dr Pepler.²⁴²

The agreement mainly displayed the format and contents of the co-operative agreements since 1990. The only significant difference was that SATS would not pay tuition, non-statutory and annual registration fees, but only the

application fees and a once-off administration fee to the University. Reciprocally, the University would retain all government subsidies generated by the students of SATS registered with the University.²⁴³

The expectation was that the first students of SATS would enrol with the University of Zululand in the year 2000.

(e) Unsuccessful contacts and negotiations

The nine agreements entered into during the past three decades do not reflect the time and effort that went into the demanding task of finding willing and qualifying partners in theological training. It was mainly during the years 1988 to 1999 that the Faculty of Theology through its deans with singleness of purpose reached out everywhere in order to expand the activities of the Faculty through affiliated colleges. Scores of letters of introduction and invitations were sent throughout the Republic. The majority of the institutions written to were not interested in accreditation while some did not take the trouble to reply. On their request more than twenty institutions were visited with the aim of evaluating them and of exchanging information.²⁴⁴

The reasons for unsuccessful contacts and negotiations were many. While a number of colleges showed interest, even up to the point of excitement, in linking with the University of Zululand, a number of factors prevented affiliation. They included the following:

- * The distance between the University and the interested college
- * The non-compliance of a college, e.g. no adequately qualified staff, no sufficient physical facilities, especially the lack of a proper library, and the absence or insufficiency of students with a matriculation exemption certificate
- * The fear of the institution of losing some of its autonomy and/or identity
- * The negative image of the University and/or the Faculty of Theology.

The last-mentioned factor certainly played a significant deterring role, although it was not always mentioned in so many words. A number of colleges approached by the Faculty undoubtedly had misgivings about affiliating with a university branded as a bush college, tribal college or an apartheid institution. Some, nevertheless, swept away their negative feelings in the light of anticipated positive outcomes of a link with the University of Zululand. The perception, which prevailed after Dr MG Buthelezi became chancellor of the University that the University of Zululand was run by the Inkatha Movement, also gave rise to feelings of uneasiness and doubt when the issue of affiliation was raised. These reservations were seldom recorded in correspondence, but in private conversations they surfaced.

Two draft agreements with theological institutions shipwrecked because of apartheid issues, though under different circumstances. These will now briefly be discussed. In the first case, negotiations were unsuccessful most probably because the University of Zululand was established and operated as an ethnic institution, while in the second case an application for affiliation was rejected because the University took a stand against apartheid.

(i) *Negotiations with the Lutheran Theological College*

The Lutheran Theological College at Mapumulo was one of the first institutions and the first non-Reformed one to express interest in the theological degrees offered at the University of Zululand.

On 27th August 1971 Dr H-J Becken, Rector of the Lutheran Theological College, enquired about the new four-year theological degree. Three months later, he desired information about "practical possibilities of co-operation and co-ordination" regarding training of ministers for the Evangelical Lutheran Church. A "basic problem", as Becken saw it, was that the University of Zululand was an ethnic institution while the College was an institution for "all non-White ministers".²⁴⁵

Discussions between the College and the University were initiated on 1 March 1972, followed by a visit to the College on 27 June 1972. The Rector, Prof JA Maré, led the delegation of the University. The matter discussed was how the College students could register for University degrees while studying at their own campus, i.e. the issue was one of accreditation of the Lutheran Theological College. The question of ethnicity was also raised, since students of various ethnic groups were studying at Mapumulo. The University reported that the Department of Bantu Education had asserted that as long as students from different ethnic groups studied on the campus of the Lutheran Theological College, there would be no problem. Furthermore, the Secretary of the Department also anticipated that the Minister would grant permission for non-Zulu and non-Swazi students of the College to do their Arts courses at the KwaDlangezwa campus since the number of students involved would be small. A basic draft agreement was then decided on.²⁴⁶

The accreditation of the Lutheran Theological College required amendments to the Act of the University of Zululand. While steps were being taken to effect the necessary changes, the Board of the College decided in October 1972 to enter into an agreement with the University of South Africa for the following four years. The explanation of the College was that the offer of that university was the only one received for consideration.²⁴⁷

Of course, it could be that the Lutheran Theological College was anxious to get clarity on its university connections for the following years in order to prepare itself for co-operative tuition and that it could not keep on waiting for the University of Zululand to position itself. Then, the University never received an indication that the matter was that urgent, and the Rector of the College never urged the Faculty of Theology on. On the contrary, the Faculty was confident that everything was going according to plan and that it could any day expect a formal application for accreditation from the Lutheran Theological College.²⁴⁸

However, there was certainly more behind the decision of the College than its inability to wait for the amendment of the Act. The issue of the University as an ethnic institution was more than once raised with concern by the College.

Many years later, Rev CS Mngadi, pastor of the Lutheran Church and Senior Lecturer in Old Testament in the Faculty of Theology, came forward with more information. He mentioned that some leaders of the Lutheran Church did not favour the idea of associating with the University of Zululand because such association could be construed by its overseas donors and supporters as support for or approval of the apartheid university.²⁴⁹ This could well be so, but the available historical documents yielded no evidence in support of Mngadi's statement. Evidence does, however point to an uneasiness if not aversion of the College regarding the ethnicity of the University, which most probably influenced the decision of the College to rather affiliate with the University of South Africa.

The untimely termination of the negotiations was a heavy disappointment to Dr Becken and Prof Eddie Brown. Becken still hoped that the future would bring co-operation between his College and the University.²⁵⁰ Brown most probably cherished the same ideal because about a year later he recommended that Rev DD Makhatini, the Rector of the Lutheran Theological College and successor of Dr H-J Becken, be awarded a doctor's degree, *honoris causa*, by the University of Zululand.²⁵¹ This move by Brown could have had a secondary aim of making the College favourably disposed towards the University, but Brown's recommendation was not supported by the University.

Twenty-three years after the closure of the discussions between the Lutheran Theological College and the University of Zululand in 1972, Prof MC Kitshoff, Dean of the Faculty, opened the way for a fresh round of talks about affiliation.²⁵² To date no progress could be recorded.

(ii) *Negotiations with the Nederduitsch Hervormde Kerk van Afrika*

Having terminated its agreement with the University of the North, with the main reason given the recurring disruption of lectures, the Nederduitsch Hervormde Kerk van Afrika sought to establish a new academic link. It approached the University of Zululand on the advice of Dr Gerrit Viljoen,

Minister of Education and Training.²⁵³ The first discussion took place at the University on 10 February 1986. The central issue discussed was the possibility of the theological college of the Church becoming recognised as a decentralised campus of the University of Zululand. A draft agreement making provision for accredited status of the College was decided on.²⁵⁴

On 7 May 1986, the Faculty Board of Theology recommended the draft agreement to the University bodies for consideration and decision.²⁵⁵ The University Council, as highest university authority, considered the draft agreement at its meeting on 27 June 1986. Its minutes read as follows:

After extensive discussions on the proposed agreement between the University and the Nederduitsch Hervormde Kerk van Afrika: decided that in view of the fact that article three of the constitution of the Nederduitsch Hervormde Kerk is in conflict with the conscience clause of the University which reads: "The University does not discriminate on the grounds of race, religion, colour, creed or sex", the University finds itself unable to enter into the proposed agreement at this stage; decided that the University would, however, be prepared to negotiate the matter with the Church if the latter intended to do so".²⁵⁶

The conflict, as the University saw it, was between the policy of the Hervormde Kerk to segregate congregations on racial grounds, and that of the University not to discriminate on the grounds of race, etc.

With its refusal to approve the agreement, the University took a strong stand against apartheid. The decision of the Council poses no problem, but the way of arriving at it gives rise to questions such as:

- * Should the conscience clause of the University act as a measuring rod for determining the desirability or correctness of attitudes and actions of an applicant?
- * Should the conscience clause prescribe or describe the correct attitude of the University or of a prospective co-operating body?

- * Would the University also act in the same negative manner towards a college whose parent church did not discriminate on the grounds of race but say on the grounds of sex by disallowing women to be ordained as ministers?
- * On what basis and with what regard to the "conscience clause" would the University be prepared to renegotiate if the Church so desired?

While asking these questions and while more remain unformulated, one does understand the desire and attempts of the University Council to rid the University of all vestiges of an image reminiscent of an apartheid institution.

The two above-mentioned examples of unsuccessful negotiations between prospective partners and the University, illustrated the negative role of apartheid on either side. The negotiations initiated by the Lutheran Theological College came to naught seemingly because of the University being an apartheid institution. The negotiations initiated by the Hervormde Kerk failed to issue out in an agreement because of the apartheid practised by the Church while the University tried to shed the image of an apartheid institution. Apartheid practices of both State and Church claimed its toll in education and further afield.

4. Summary and concluding remarks

From 1973, when the first co-operative agreement came into operation, until the end of the century, there was only one year, 1989, when the Faculty of Theology was not linked to a theological college.

During this period, nine agreements were entered into, which enabled participating theological colleges to benefit from the tuition and the facilities of the University of Zululand. Of the nine agreements, eight granted the co-operating colleges accredited status, enabling the institutions to offer theological training to their own students at their own campuses by their own

teaching staff, while following the University curriculum to obtain the University degrees.

The other agreement, the first in the history of the Faculty of Theology, provided for theological education at the main campus of the University with a lecturer nominated by the co-operating Dutch Reformed Church teaching in and heading a church department of Diaconiology and Ecclesiastical Subjects in the Faculty of Theology. That arrangement never really satisfied the co-operating church, which had always been desiring its own theological faculty at the University of Zululand. The first two agreements, both involving theological colleges of the Dutch Reformed Church, were terminated in the eighties.

The post-Dutch Reformed Church era was characterised by colleges run or supported by churches of diverse theological understanding. They started linking with the University from 1990 onwards. Two of them are continuing co-operating with the Faculty while the third agreement has never become operative. Churches other than four mainstream groups, namely the Reformed, Presbyterian, Anglican and Lutheran, could not link with the University until the termination of the agreement between the Dutch Reformed Church and the University at the end of 1988. Only then the restrictive fetters fell and only then the Faculty of Theology could start operating and linking as an open Faculty.

The third wave of accreditation between 1995 and the end of the century produced a further four co-operating colleges, two of "Pentecostal" persuasion. At the end of 1999, the Faculty of Theology was linked to seven theological institutions, four actively co-operating in providing tuition, two would start co-operating in the year 2000, and the other one was still inoperative.

It is interesting to note the gradual shift in the self-concept, dogmatical and spiritual, of the Faculty in the process of facilitating agreements between the University and acceptable or compatible colleges. During the first years of the agreements with the Dutch Reformed Churches, the Faculty often saw itself as an institution with the task of upholding and presenting the Reformed

teachings. This is understandable, because during the period of agreements with the Dutch Reformed Churches, almost all the lecturers were ordained. Ministers of the Dutch Reformed Church family, and almost all the students on undergraduate level were members of the Dutch Reformed Church in Africa.

During the rise of the second wave, Prof Fryer characterised the Faculty as "conservative evangelical". This multi-interpretable designation was never discussed or approved by the Faculty, but the point is that here one has a description devoid of references to creeds or confessional standards. The Faculty no longer felt responsibility, loyalty or affinity to any church, but it wanted to assist in conveying the good news of Jesus Christ to and through "conservative evangelical" colleges. The concept of an open Faculty was only qualified by the requirement that the co-operating colleges be theologically compatible should they desire to sail under the flag of the Faculty of Theology.

It is worthy of note that the openness was also reflected in the staff composition of the Faculty. Already in the early nineties, the Faculty comprised members of the Dutch Reformed Church, Lutheran Church, Baptist Church, Methodist Church and Pentecostal Church. During those years agreements were concluded with the Baptist Theological College, the Christian Reformed Theological Seminary and the Pentecostal Protestant Church Theological Seminary, reflecting to some extent the multi-denominational approach of the Faculty.

The third wave, producing four co-operative agreements during the second half of the last decade of the century, occurred at a time when the Faculty was again assessing itself and defining its roles. At this stage the purpose was not to furnish a self-description of the Faculty, but to formulate criteria for the offering of courses in the Faculty. Two of the seven criteria listed, namely "biblical" and "ecumenical", throw light on the self-concept of the Faculty. Regarding the first criteria, the following was added as an explanation.

The theology taught in training people for the ministry is Bible theology. Being an open faculty it does not follow a particular doctrinal direction

but aims at allowing the Bible to speak for itself while due attention is given to various Christian views.²⁵⁷

It is obvious that the statement was formulated in order to avoid a label being put on to the Faculty. Regarding the term "ecumenical", it was stated that it denoted "the unaligned, unsectarian, undenominational position of the Faculty", which was open to all churches. The implication certainly was that the Faculty would not refuse an interested church on theological grounds but that the theology taught by the Faculty would be Bible theology. Furthermore, to meet the challenge of the new millennium the Faculty envisaged its teaching to be relevant, Africa-focused, life-related, academic and lifestylistic.²⁵⁸

The number of agreements concluded with theological colleges during the past few years, testify to a greater need experienced by colleges to link with a university. Reasons for the desire to affiliate could include the following:

- * The demands of church and society for a more adequate, meaningful and relevant training for ministers of religion
- * A greater emphasis on the academic status of the minister
- * The growing consciousness of the ecumenicity of the church with the church increasingly being viewed as a global congregation
- * The availability of more students with matriculation exemption
- * Financial pressure necessitating colleges to seek some form of arrangement involving financial benefits.

The agreement between the SA Theological Seminary and the University of Zululand was the ninth in the history of the Faculty of Theology. In the process of negotiating with the Union Bible Institute, Prof Song mentioned two aspects of the co-operative training which merit some discussion here. One of these was what he called the "large measure of academic freedom" which the colleges enjoyed within the parameters of the curriculum of the Faculty.²⁵⁹ One can concur that the Faculty went out of its way in allowing or creating moving space within the confines of the degree programmes, thereby enabling the

colleges to put their own stamp, wherever possible, on the teaching material or to use teaching material which they considered congenial.

Another remark of Song must be supplemented. He understood the aims of the Faculty in linking with colleges "to help provide a sound academic yet evangelical education", to render "community service" and to do "Kingdom work for our Lord Jesus Christ".²⁶⁰ These are all certainly commendable aims which are part and parcel of co-operative theological training. However, the Faculty of Theology in all probability would not reach out to the colleges if it was satisfied with its local supply of students. In all fairness, it should be added that the intention of the Faculty was not solely altruistic, community-directed and Kingdom-of-God-centred, but that the down to earth demand of becoming and remaining viable was a strong motivation for the Faculty to negotiate with colleges while aiming at capacity building.

The agreements of the past three decades produced benefits for the co-operating theological colleges in the form of solid academic tuition, recognised theological degrees, access to the libraries of the University, financial compensation and, as a later development, the remission of tuition fees for an accredited lecturer registered for a degree at the University of Zululand.

Undoubtedly, the Faculty of Theology was glad that it could assist theological colleges in their training task, but its main aim of linking with theological colleges was rather self-directed. It was a matter of linking or languishing. It continuously needed affiliated institutions to provide it with registered students in order to boost its vitality and viability. One can certainly state without fear of gainsaying: Without its co-operating colleges the Faculty would not have survived to witness the ushering in of the new millennium.

Chapter Three

The Contribution of the Faculty of Theology to Vocational Training

Tuition as the major task of tertiary educational institutions is historically anchored in the first universities established in the Middle Ages. They developed out of schools, which only had two interested parties, teachers and students. After all these centuries, tuition remains the principal part of the mission of any university, though universities have assumed further roles.

The University of Zululand is no exception. According to its updated mission statement the University is committed "to provide tertiary education and to pursue knowledge, which serves the needs of the country in general and those of the surrounding communities in particular". Translating its mission statement into roles, the University of Zululand specified them as being tuition, research and community service.¹ It was suggested that a lecturer's time should be apportioned to these three activities on a basis of 70%, 20% and 10% respectively.

When describing and reflecting on the tuition role of the Faculty of Theology, the term vocational training would cover all the educational activities of the lecturer, including lecturing, guiding, facilitating, evaluating and encouraging with the aim of assisting students in preparing themselves for certain professional careers, in particular church ministry and school teaching.

While discussing vocational training at the Faculty of Theology the following components and aspects will be highlighted:

- * Theological degree studies

- * Biblical studies for non-theological degrees
- * Method of Biblical Studies for student teachers
- * Extramural and extracurricular professional training
- * Disruptions, unrest and violence
- * Staff of the Faculty of Theology
- * Degrees obtained in the Faculty of Theology

1. Theological degree studies

The University of Zululand, as all other universities do, finds its historical roots in the European universities of the Middle Ages. Some information on the origin of universities and academic degrees might be useful here.

(a) Historical background of theological degrees²

At the beginning of the thirteenth century, teachers of some of the best schools in Europe started uniting themselves into guilds. Guilds, which were common those days, were corporations consisting of persons belonging to the same class or engaging in similar pursuits. The guilds were formed to ensure mutual progress and protection. In addition, guilds of students and combined guilds of teachers and students were formed. The particular guilds or corporations were called universities. The term *universitas*, (from *unus*, one and *versus*, turn) then came to be used for the institution or the places of study. The term *studium generale*, general place of study, which was often used, also referred to such an institution of learning. Those terms indicated that a university was accessible to all qualifying students and teachers, that it endeavoured to teach all sciences and that the qualifications obtained would have a general validity. These guilds or corporations then divided to form *facultates* (faculties) consisting of teachers of related disciplines. The purpose was to protect and

further the interests of both students and lecturers. Soon some of the faculties became more prominent than others, in particular the faculties of law, medicine and theology. The universities were dependent on privileges granted by authorities, such as the pope, king or governor. The chief privilege was the *jus promovendi*, the right of promotion, the right to confer degrees. Originally, this power was vested in the institutions itself but later the patron of the institution granted it. The conferment of the *gradus* (step, grade, degree) was originally an indication of the academic progress a person had made, and the place he would assume in the guild to which he belonged. The *baccalaureus* award was the first step. Its recipient would only become a full member of the guild of lecturers once he had obtained the master's degree. This was conferred at a ceremony where a beret or cap was ceremonially put on the candidate's head. A similar ceremony was enacted at the emancipation of a slave. In academic context, it symbolised the termination of the junior and inferior status of the candidate.

The student who desired to become a theologian had to prepare himself for a long walk to the doctor's degree. It was customary that the one seeking admission to a faculty of theology would first obtain a master's degree in the faculty of arts. After four years study in Dogmatics and Exegesis the candidate would be granted the first bachelor's status in theology, the *baccalaureus cursor biblicus*. With the word *cursor* meaning "runner", one gets the idea that the student had "run" through the Bible. This was followed by more years of study and two more *baccalaureus* steps to more advanced learning. After a further two years, he would be granted the *licentia docendi* and with that would be duly licensed to teach. But the end of the road, long and uphill, would only be reached when those with the status of doctor, teacher, would admit him as an equal into their midst. After various rounds of learned disputations he would receive, while kneeling down, his doctor's cap in the name of the Father, the Son and the Holy Spirit.

In South Africa the *jus promovendi* was granted in 1873 by royal consent to the University of the Cape of Good Hope, a purely examining body with no teaching

facilities. At the time of the advent of the Union of South Africa there were eight institutions affiliated to the University of the Cape of Good Hope. They included the South African College, which became the University of Cape Town and the Victoria College, which became the University of Stellenbosch, both in 1916. In the same year the University of South Africa was established as the federal examining university.³

The Dutch Reformed Church Theological Seminary at Stellenbosch, established in 1859, was the first to lead the scores of theological colleges, Bible schools and faculties of theology, which would in a seemingly never-ending manner continue to proliferate.⁴ In 1963 the Theological Seminary at Stellenbosch became the theological faculty of the university of Stellenbosch.⁵

The first theological degree obtainable in South Africa was the postgraduate degree of Bachelor of Divinity (BD). This is not surprising because the university system in South Africa was following the British pattern. South Africans who successfully studied theology in Britain and who possessed a qualifying degree in the faculty of Arts also went home with a BD degree. The degree following the BD was the DD, the doctor's degree in theology.

Most of the faculties of theology followed that degree structure, although the Stellenbosch Theological Seminary for some time offered a Bachelor of Theology degree (BTh) and Master of Theology (MTh), which received no university recognition. When the Seminary joined the University of Stellenbosch, it moved away from the older BD and DD tradition to a degree structure using the "theology"-terminology, i.e. Bachelor of Theology (BTh), Master of Theology (MTh) and Doctor of Theology (DTh).

(b) Theological degrees and diplomas at the University of Zululand⁶

When the new Faculty of Theology positioned itself for the new dispensation as a full-fledged faculty in an autonomous university, it found itself unable to

make a clear choice between the two traditions of degree designations. The result was that the Faculty of Theology from 1970 offered the following degrees:

- * Bachelor of Theology (BTheol)
- * Bachelor of Divinity (BD)
- * Doctor of Divinity (DD)

Eleven years later, it decided on a linguistically consistent degree model including the following degrees:

- * Bachelor of Theology (BTh)
- * Honours Bachelor of Theology (BTh Hons)
- * Master of Theology (MTh)
- * Doctor of Theology (DTh)

During that time the degree BTh (Arts) was also instituted. These degrees as well as the Diploma in Theology and the Certificate in Theology will now be briefly discussed in chronological order.

(i) Bachelor of Theology (BTheol)

The first degree designed for theology students was an integrated theological degree with fifteen year-courses distributed over four years. That set-up differed markedly from the theological training at the historically white universities, which usually required a bachelor's degree before a student could register for a theological degree. However, the four-year integrated theological degree satisfied the Dutch Reformed Church in Africa, who was at that time negotiating for a co-operative agreement with the University. The Faculty expected that other churches would also make use of the degree facilities.

The following courses were required for the degree:

- 2 courses in Old Testament
- 2 courses in New Testament
- 1 course in the combination Old and New Testament
- 3 courses in the combination Dogmatics and Church History
- 2 courses in the combination Science of Mission and Science of Religion
- 1 course in Greek
- 1 course in Hebrew
- 1 course in Afrikaans or English or Zulu
- 1 course in Philosophy
- 1 course in Sociology or Psychology or Anthropology

Two comments are to be made regarding the integrated bachelor's degree programme of the Faculty:

- * Courses in Practical Theology were not included in the degree structure, though such courses should form an integral part of training for the ministry. The lecturer of the co-operating church in the Department of Diaconiology and Ecclesiastical Subjects later offered courses on the practical aspects of the ministry. Although the Senate approved those courses in that Department, they were not recognised for degree purposes.
- * The BTheol degree under discussion was apparently specially tailored with the Dutch Reformed Church in Africa in mind, while the needs of non-Reformed churches were not considered. It can, of course, be argued that the other churches had not communicated their needs, if any, to the University.

(ii) *Bachelor of Divinity (BD)*

During the seventies, the keen theology student could proceed from a first degree to a BD degree. To enter for that postgraduate degree a student should possess a BA or at least three years of advanced courses in all the theological disciplines offered at the Faculty of Theology.

In 1981, the Faculty of Theology revisited its degree and course structures and the BD degree was abolished.

(iii) *Doctor of Divinity (DD)*

From 1970, it was possible to study for the degree Doctor of Divinity at the Faculty of Theology. Admission requirements were a BD degree or its equivalent. A prescribed study programme in a major theological subject and two ancillaries, one of which should be Exegesis in the Old Testament or New Testament,¹ would allow a student to sit for the doctoral examination. Having passed that examination the student could commence with his/her doctoral thesis related to the major subject.

(iv) *Diploma in Theology (DipTh)*

A diploma in Theology, structurally similar to the one offered under the old dispensation when Theology was subsumed under the Faculty of Arts, was instituted in 1970. The curriculum extended over three years with eleven year-courses to be completed.

They were:

- * Three courses in the combination Old and New Testament
- * Three courses in the combination Dogmatics and Church History

- * Two courses in Science of Mission and Science of Religion
- * One course in Hebrew
- * One course in Greek
- * One course in Afrikaans or English or Zulu

In 1988, when the degree and course structure was reviewed, it was decided to discontinue the DipTh with effect from 1 January 1989. In the early seventies only two students registered for the Diploma in Theology. One of them successfully completed the course.

(v) Bachelor of Theology (Arts) (BTh (Arts))

The first four-year BTheol degree did not draw as many students as the Faculty had anticipated. In explaining why no theology student registered in 1971, Rev JH Smit, Acting Dean of the Faculty of Theology, suggested that the BTheol degree with its one year longer duration than the former BA (Theol) degree had frightened away some prospective students. By 1979 when the degree structure was revisited, only the Dutch Reformed Church in Africa, availed itself of the undergraduate tuition facilities of the Faculty of Theology.

The Faculty, desiring to involve churches not interested in the four-year theological degree, motivated for the introduction of a restructured BA (Theol) degree in the Faculty of Arts. An argument used in the motivation was that some churches did not require a four-year theological degree for their ministers, but would be satisfied with a three-year degree qualification. Furthermore, the Faculty maintained that the BA (Theol) degree would assist in giving access to two careers, the ministry and teaching. A number of school teaching subjects would, for that purpose, be included in the proposed curriculum.⁷

The Faculty of Arts was sympathetic but suggested that the Faculty of Theology should try to offer a similar degree with non-theological courses supplied by the Faculty of Arts. The Faculty of Theology thereupon structured the degree Bachelor of Theology (Arts) abbreviated BTh (Art), the latter part being the abbreviation for the Latin word "*artium*". To avoid confusion with "art" as the production of something creative or artistic, the abbreviation was changed to BTh (Arts), so that it was made clear that the degree consisted of subjects offered in both the Faculty of Theology and the Faculty of Arts.

The curriculum consisted of a minimum of 20 and a maximum of 22 qualifying semester courses composed as follows:

- * Six semester courses in Biblical Studies
- * Six semester courses in either Church History and Dogmatics or Science of Mission and Science of Religion
- * Four semester courses in the subject not selected as a major subject under the second group above
- * Four semester courses in any one of the following subjects: Afrikaans, English, German, Classical Hebrew, Greek, Zulu, Sotho, Pedagogics, Library Science, Sociology, Psychology, History, Geography and Anthropology

Or

Two semester courses in any two of the same subjects

A student intending to complete 22 qualifying courses could offer a further two semester courses in any one of the subjects listed under the last group.

On 20 August 1979 the Faculty Board recommended the proposed degree to the Senate, which gave its approval on 17 September 1979. After a long delay which severely tested the patience of the Dean, Prof BJ Odendaal, the degree

was approved by the Council on 27 June 1980 and by the Minister during October 1980.⁸

Early in 1993, the Faculty again looked into the possibility of offering a BA (Theol) degree, but then to be awarded in the Faculty of Theology and not in the Faculty of Arts. The main reasons for the renewed interest in that degree was the news of flourishing BA (Theol) degrees at other faculties of theology and the realisation that the BTh (Arts) degree, meant to assist in preparing students for the teaching profession did not elicit an enthusiastic response. The explanation given was that the BTh (Arts) degree was unknown to the Department of Education and Training.⁹ Due to various problems the idea of a BA (Theol) degree was abandoned.

(vi) *Bachelor of Theology (BTh)*

On 7 May 1981, the Faculty of Theology, in the process of restructuring the degrees and modifying the rules of the Faculty, began by bringing more consistency in the degree designations. The result was that the degrees Bachelor of Theology (BTheol), Bachelor of Divinity (BD) and Doctor of Divinity (DD) in which both terms "divinity" and "theology" were used, were replaced by the more acceptable structure of Bachelor of Theology (BTh), Honours Bachelor of Theology (BTh Hons), Master of Theology (MTh) and Doctor of Theology (DTh). The abbreviation of the degree of Bachelor of Theology in that process was changed from BTheol to BTh, while the degree curriculum also underwent modifications.

Where previously the BTheol degree consisted of 28 semester courses with 6 of them non-theological courses, apart from Greek and Hebrew, the new BTh would contain 34 semester courses with only two non-theological courses, again besides Greek and Hebrew. The three subjects Old Testament, New Testament and Dogmatics and Ethics comprising six compulsory courses each were earmarked as majors. Five courses each in the two subjects Church

History and Science of Mission and Science of Religion were required. With these modifications, a strong move from an integrated degree to an almost exclusive theological degree became evident.

Until 1993, the BTh degree underwent no structural modifications but the updating of its course content received attention. In 1993 Biblical Studies was also included in the BTh degree structure. More important was the Faculty's decision to restructure the fourth year of the BTh degree studies so as to be equivalent to an honours year. The immediate cause of that development was the increasing practice at some universities of allowing students with a four-year degree in theology to register for a master's degree. Some universities were even willing to consider a four-year diploma in theology as entrance qualification for a master's study. The Faculty of Theology at the University of Zululand realised that it could be bypassed if it refused to be more accommodating regarding admission to postgraduate studies.

(vii) Bachelor of Theology (Honours) (BTh (Hons))

In restructuring the degrees and modifying the rules of the Faculty, the degree Bachelor of Divinity (BD) was replaced by the degrees Honours Bachelor of Theology (BTh Hons) and Master of Theology (MTh).

A person holding a BTh degree with 60% obtained in two subjects on the 300-level and having passed either Greek or Classical Hebrew on the 200-level would be admitted to the BTh (Hons) degree study programme. At the time of restructuring, it was inconceivable that Greek and Hebrew could be excluded from a theological degree. However, the decision in later years to make the biblical languages optional for BTh studies also necessitated changes in the honours degree. It was, therefore, decided that only if a student opted to offer Exegesis as an honours subject, Greek on a first-year level would be required for New Testament Exegesis and Hebrew for Old Testament Exegesis.

(viii) *Master of Theology (MTh)*

The Faculty Board of Theology on 7 May 1981, recommended the institution of a Master of Theology degree. Admission requirements were a BTh (Hons) degree or its equivalent and the possession of a credit in either Latin Special or German. Students were required to specialise in the discipline in which they desired to write their dissertations. After 1993, with the implementation of the modified BTh degree, the Faculty also admitted students holding that degree to the master's degree studies, provided they had achieved a final mark of at least 60% in the major subjects taken in their last year of study.¹⁰

(ix) *Doctor of Theology (DTh)*

The highest degree in the Faculty, the DTh, was also motivated and recommended by the Faculty on 7 May 1981. The admission requirement was the degree of Master of Theology or its equivalent.

The examination consisted of two parts:

- * An oral doctoral examination in a major subject and two ancillaries with either Old Testament or New Testament as one of the three subjects to be examined on
- * A thesis on an approved topic.

This European model of a doctoral examination giving access to the writing and submitting of a doctoral thesis was abandoned when the prescribed study programme preceding the writing of a thesis was no longer required by the Faculty Board. A thesis examined and approved by the promoter and two external experts was deemed sufficient. That also brought the Faculty of Theology in agreement with the other faculties, which had never required a prescribed examination as prerequisite for writing and submitting a doctoral thesis.

(x) *Certificate in Theology (Cert Th)*

A need arose for a postgraduate certificate in Theology to satisfy the requirements of the participating church when its synod insisted on a five-year study in theology for vocational purposes. Students who possessed the four-year BTh and the one-year BTh (Hons) would satisfy the requirements of the church in that manner. The Certificate in Theology was requested for those who did not qualify for the honours degree, but who were required to complete a fifth year of study. The Faculty, therefore, recommended on 7 May 1981, that a postgraduate certificate in theology be introduced consisting of two semester courses in each of the subjects taught by the Faculty.

A few years later, the Faculty was informed that the participating church had decided to prolong the theological training from five to six years. This requirement posed no problem to the students who could fill the required period of six years by doing a BTh (four years) followed by a BTh (Hons) (one year) and MTh (one year). To provide for the students who did not qualify for postgraduate studies the Faculty was willing to extend the training period for the Certificate of Theology to two years. Owing to financial considerations the University was unwilling to allow another year for the Certificate of Theology.

In 1986, when the Faculty referred the matter back to the co-operating church, it became clear that the co-operating church could no longer honour the agreement with the University. With the writing on the wall clearly visible the church notified the University of its intention of terminating the agreement with effect from 1 January 1989. The issue of the Certificate of Theology was then no longer relevant.

During a later process of upgrading and modification the Faculty on 27 April 1988 abolished the Certificate of Theology seeing that over all the years not a single student had registered for that Certificate, nor was it recognised for subsidy purposes.¹¹

(c) Postgraduate degrees in Biblical Studies

Since the introduction of the degree Honours Bachelor of Arts in Biblical Studies in 1974, the Faculty of Theology was responsible for the tuition and evaluation of students for that degree. The same applied to the master's degree in Biblical Studies. Though an Arts degree the supervisor was from the Faculty of Theology.

Postgraduate degrees in Biblical Studies will be discussed in the section: Biblical Studies for non-theological degrees.

(d) Curriculum development

While it is both unnecessary and impossible to discuss the approved curricula, syllabi and courses used in the Faculty of Theology over a period of thirty years, some reference can be made to curriculum development. For the first fifteen years or so the degrees, diplomas and curricula were mainly tailored to suit the requirements of the two co-operating theological schools of the Dutch Reformed Church. Although there was not much curriculum development during that period there certainly was enriching of course content.

In the early seventies Prof Eddie Brown who taught Church History presented a number of lectures and held seminars on Black Theology in historical, biblical and sociological context. Brown emphasised "black" in the Faculty. He desired that a black lecturer should be appointed in the Faculty. It was he who a few years later, requested Rev CS Mngadi to apply for the post in Old Testament Studies resulting in Mngadi becoming in 1975 the first black lecturer in the Faculty. The Department of Church History was the first to emphasise and lecture on the place of Africa in church history. It was again Brown who in a paper presented at Mapumulo Theological College in 1973 dwelled on the necessity for a "black" church history.¹²

Prof BJ Odendaal, also of the Department of Church History, emphasised in his inaugural address delivered on 11 October 1978 the relevance of Africa in the history of Christianity and discussed African church historiography. His published address became study material for his students.¹³

In the late nineties, the Faculty thoroughly revised the syllabuses with an even greater emphasis on Africa. In the first year of study, students of History of Christianity were introduced to Christianity in Africa. The theme was continued in the third year together with the history and content of African theology as well as the African version of liberation and feminist theologies. Selected themes in African Independent/Indigenous Churches also formed part of the curriculum.¹⁴

The curricula of Missiology and Religion Studies lend themselves to courses on missionary endeavours in Africa and on African Independent/Indigenous Churches, traditional African religion and religious plurality in Africa. The Department of Systematic Theology encountered no problem to include in its curriculum courses on Christology, pneumatology, healing and ethics in African perspective. In addition, Biblical Studies, Old Testament and New Testament provided for studies on the place and role of Africa in the times of the Bible. On honours level topics on Africa figured prominently.¹⁵

Reflecting on the teaching task of the Faculty, Prof MC Kitshoff, Dean of the Faculty, prepared a document on how he saw the teaching task of the Faculty for the years leading to and into the new millennium.¹⁶ In a certain sense, they were guidelines for curriculum planning and course content. His submission included the following:

Some criteria for courses in the Faculty of Theology

To meet the challenge of the year 2000 and thereafter the content of courses offered should be:

* *Relevant*

Teaching in the Faculty of Theology should be almost everything which the Family Word Finder lists under the above word, namely: related, pertinent, referring, bearing, concerning, connected, cognate, intrinsic, tied in, allied, associated, germane, significant, appropriate, applicable, apt, suitable, suited, fit, fitting, to the point, to the purpose, on the subject. In short, neither lecturer nor student should feel the course is “a waste of time”.

* *Biblical*

The theology taught in training people for the ministry is Bible theology. Being an open faculty it does not follow a particular doctrinal direction, but aims at allowing the Bible to speak for itself, while due attention is given to various Christian views.

At the same time, serious attention is given to other world religions, which are included in courses in Religion Studies.

* *Africa-focused*

Being in Africa and teaching people for service (mostly) in Africa, our courses should, as far as possible, bear the stamp of Africa and cater for the needs of Africa. We aim at moving away from Eurocentricity to Afrocentricity.

* *Life-related*

Our courses should assist in preparing for real life situations. They should particularly focus on both personal and social relationships while keeping in mind the essential interconnection of relations with God and fellow-people.

* *Academic*

A Faculty of Theology is not a Bible school. The Faculty has a certain academic standard to adhere to or to strive after. Our graduates must be academically well equipped. Not only the lecture room or examination room, but also the courses reflect the standard of such academic and professional training.

* *Ecumenical*

The term ecumenical as used here denotes the unaligned, unsectarian, undenominational position of the Faculty, which is open to all churches regarding teaching staff and students. This does not, however, prevent co-operating denominational colleges to have their specific emphases.

* *Lifestylistic*

All teaching is teaching for change. Theological training cannot but have as one of its chief aims the modification of the lifestyle of the students. Furthermore, when the students become teachers, pastors, ministers and priests they themselves must be instruments of lifestylistic change. The course content (and, of course, the way it is presented) must assist in modifying attitude and behaviour according to Biblical directives.¹⁷

(e) Factors determining degrees and their structures

While reviewing the degrees of the Faculty of Theology over three decades it became apparent that mainly four factors determined the degrees and their structures. They were:

- * The participating churches and theological colleges
- * The academic tradition
- * The staff position of the Faculty

* The viability of the Faculty

During the first fifteen years of the history of the Faculty of Theology the Bachelor of Theology degree, the Diploma in Theology and Certificate in Theology were mainly structured and restructured round the needs of the participating Dutch Reformed Church. During the nineties, a second and third wave of interest in co-operative agreements brought a variety of denominational colleges into linkage with the Faculty. No longer was the Faculty in a position to direct all its attention at one participating church.

For a decade, the Faculty followed the academic tradition of the British world with its postgraduate BD and DD degrees. Only in 1981, it exchanged the tradition, which was widely honoured in South Africa for a more modern degree structure.

The staff position of the Faculty also played a role in the degrees, especially at honours level. The structure of the honours degrees in both Biblical Studies and theology reflected virtually all the disciplines offered by the members of staff. This was done to get more staff members involved in the honours degree programmes to ensure an equal teaching load distribution.

The quest for a viable faculty played a significant role in the motivation for new degrees and degree structures. In an attempt to increase the theological content of the Bachelor of Arts degree, the Faculty informally discussed the idea with the Faculty of Arts but the response was not encouraging. The request to the Faculty of Arts to introduce the degree of Bachelor of Arts (Theology) also had no successful outcome! Behind these attempts was the desire to enhance the viability of the Faculty of Theology. It then motivated for the introduction of the degree BTh (Arts), which met with approval. It was hoped that this degree would draw students who would become schoolteachers and/or leaders in their churches. More flexibility affected in postgraduate studies also had increased viability and growth of the Faculty in mind. A wider choice of courses for studies at honours level, the option of doing course work

as partial fulfilment of the requirements for the master's degree, the concession that the new four-year BTh degree introduced in 1993 would lead directly to a master's study programme, all had to a greater or lesser extent the aim of increasing student enrolment.

A problem arose when some universities allowed students easier access to postgraduate studies in theology than the University of Zululand did. In order to remain competitive, to attract students and to generate funds, the Faculty of Theology also reluctantly adjusted and accommodated.

Having said all this, one should not conclude that extra-academic circumstances dictated to the Faculty of Theology. While trying to avoid both the Scylla and Charybdis of academicism and utilitarianism the Faculty was sensitive to both academic standards and the needs of the students and the community they would serve. There were consultations with churches and, of course, with the theological colleges with which agreements for co-operation regarding theological training were concluded. Whenever it was found necessary to adapt and to adjust, the Faculty tried to do so without sacrificing its comparatively high academic standard.

2. Biblical Studies for non-theological degrees

For many years Biblical Studies was the academic, numerical and, for some time, the financial mainstay of the Faculty of Theology. From its humble beginning in 1962 when two temporary part-time lecturers presented two lectures each to eight students in the Faculty of Education, numbers gradually increased and then rocketed. By 1989, students registered for Biblical Studies courses at the main campus and at Umlazi totalled more than one thousand. Early in the nineties the decline started. At the end of the century, the Faculty could attract no more Biblical Studies students than a dismally low number of about twenty.

(a) Biblical Studies in its infant stage

On 17 May 1961 the Secretary of Bantu Education notified the University College of Zululand that Biblical Studies could be offered at the College to assist the teaching of Religious Education at school.¹⁸ Possibly prompted by that announcement, the University College of Zululand made arrangements for the teaching of Biblical Studies from 1962. The subject was, however, not offered for a BA degree in the Faculty of Arts, but in the Faculty of Education for students doing a teacher's diploma. The subject was not officially subsumed under a department and there is no available evidence that an approved study course was followed. The first two temporary part-time lecturers were Rev JP Mostert and Rev AJJ van Tonder, both ministers at Empangeni. The year in which Biblical Studies was introduced yielded eight students who were given four lectures per week divided between the two lecturers.¹⁹

As early as 1962 the University Council was requested to appoint a full-time lecturer for Biblical Studies, but it was decided to continue making use of part-time lecturers. Most probably the Council wanted to satisfy itself that Biblical Studies was a viable subject. The following year, 1963, eleven students enrolled for Biblical Studies and were taught by the same temporary part-time lecturers.²⁰

The year 1964 brought more permanency and an upgrading for Biblical Studies. Dr E Brown was appointed as its first full-time lecturer, and a Department of Theological Studies was created, accommodating Biblical Studies as a degree subject in the Faculty of Arts.

Three years later, in 1967, there were already five subjects housed by the Department of Theological Studies but in 1968, the subjects were unbundled and Biblical Studies became a department on its own in the Faculty of Arts.

(b) The location of Biblical Studies

When the Faculty of Theology was instituted in 1970, the four departments of Theology, including the Department of Biblical Studies, were transferred from the Faculty of Arts to the newly established Faculty of Theology. Undoubtedly it was accepted that the Faculty of Theology would continue offering courses for the BA degree in the Faculty of Arts. Brown confidently stated that the Department of Biblical Studies would link with the Faculty of Arts.²¹

A further step in the development of the new Faculty was taken when, on advice of an *ad hoc* committee, Old Testament Science and New Testament Science replaced Biblical Studies. Now Biblical Studies as a degree subject was homeless if not non-existent. The Faculty, however, was under the impression that the Department still existed in the Faculty of Arts and recommended the Dean as Head of the Department of Biblical Studies in the Faculty of Arts.²²

The Senate, ignorant of the non-existence of the Department of Biblical Studies, approved the recommendation of the Faculty of Theology regarding the headship of the Department of Biblical Studies.²³ Even when uncertainty arose, probably in the Faculty of Arts, the Registrar on 24 October 1972, reassuringly stated: "Die Departement Bybelkunde in Lettere bestaan reeds". But the doubts were not removed and during the middle of 1973 it was ascertained from the Department of Bantu Education "dat Ministeriële goedkeuring vir 'n Department Bybelkunde nie bestaan nie".²⁴

When the Dean of the Faculty of Arts, Prof JH Senekal, learned that no Department of Biblical Studies existed in his faculty, while he had registered students for courses in Biblical Studies, he immediately requested Dr Brown to apply and motivate for the reinstatement of the Department of Biblical Studies. This Brown did on 17 August 1973.²⁵ Since the Faculty of Arts, the Senate and the Council supported the application, it certainly came as a shock to all concerned when the Minister rejected the application.²⁶

The Faculty Board of Arts at its meeting of 6 May 1974, learned of the negative decision of the Minister and appointed Prof E Brown, Prof JH Senekal and Prof CJ Ackerman to investigate the matter. The situation was explained to the Minister and some months later, on 23 September 1974, the Senate could note that the Minister had approved the institution of a Department of Biblical Studies in the Faculty of Arts with effect from 1 January 1975.²⁷ After five years of uncertainty Biblical Studies could again be managed from a departmental structure in the Faculty of Arts.

During the discussions concerning the locality of Biblical Studies, another but related matter was raised. In a letter to the Registrar on 10 April 1974 Prof JH Senekal, Dean of the Faculty of Arts, expressed his reluctance to accommodate Biblical Studies in his faculty. One of his reasons was that the Council had decided the previous year, that a subject offered by lecturers of a specific faculty could not be accommodated by a department in another faculty.²⁸

This administrative anomaly did not become an issue during the following five years. In 1980 it was again raised but in a completely different context. The situation was that by 1980 an inquiry into the viability of the Faculty of Theology was in process. The Faculty, in order to generate more income through its students, desired that Biblical Studies be incorporated into the Faculty of Theology because as Brown in 1978 had noted, the courses in Biblical Studies under the Faculty of Arts generated no credits for the Faculty of Theology.²⁹ The Senate at its meeting on 26 June 1980 noted that according to regulations, Biblical Studies should be housed in the Faculty of Theology and not in the Faculty of Arts. Although some members of the Faculty of Arts might have been reluctant to surrender Biblical Studies and to give up financial benefits, the Senate recommended that Biblical Studies be transferred from the Faculty of Arts to the Faculty of Theology with effect from January 1981.³⁰

In 1981, new doubts arose regarding the official position of Biblical Studies. The uncertainty was stimulated when the University Council on 4 September

1981 noted that the Department of Biblical Studies was not reflected in the details of the posts structure of the University as at 30 June 1981. It immediately requested the Registrar to investigate the official existence of the Department of Biblical Studies.³¹ The Registrar traced the history of Biblical Studies up to the point where the application of the University to reinstate a Department of Biblical Studies in the Faculty of Arts was rejected by the Minister in 1974. Strangely enough, the Registrar quite illogically concluded: "As no record could be traced on the Council documents... of any report back to Council that the department of Biblical Studies had in actual fact been approved by the Minister, it must be assumed that such approval had not been granted".³² But, of course, approval had been granted as was evidenced by the fact that on 23 September 1974 the Senate had duly noted such approval. Inquiries from the Department of Education and Training subsequent to the report of Redelinghuys confirmed that the Minister had approved the application.³³

Although the Faculty of Theology accommodated Biblical Studies from 1 January 1981, it did not get the opportunity of developing into a separate department. It was first subsumed under the Department of New Testament.³⁴ Then as part of a process of rationalisation it was brought together with Old Testament and New Testament under a new combined department, the Department of Bibliological Studies.

Expediency and pragmatism, more than anything else, determined the place of Biblical Studies in either the Faculty of Arts or the Faculty of Theology at the University of Zululand. One can agree that Biblical Studies is "a theological subject, concerned with God and his message, and therefore belongs properly in a theological faculty". It is also true that "Biblical Studies is primarily intended, not for the theologian, but for the teacher and for anyone else wishing to study the Bible". Therefore, one can also concur, that "in practice it is convenient to integrate this subject into the Faculty of Arts..."³⁵ Convenience cuts both ways. At the University of Zululand Biblical Studies, after 18 years in the Faculty of Arts, was transferred to the Faculty of Theology not because of a

theological principle involved but also because of convenience and expediency. Wherever it was located, the Faculty of Theology never forgot that it remained a theological discipline. It was exactly for that reason, the “academic-theological” consideration that Eddie Brown wanted to ensure that only trained theologians should teach Biblical Studies in the Faculty of Arts. The problem with that kind of “academic-theological” approach was that the term Biblical Studies had to be bent and stretched to suit the study fields of the participating theology lecturers. That resulted in presentations, which did not always do justice to the discipline called Biblical Studies.

(c) Restructuring of Biblical Studies courses

Biblical Studies on undergraduate level was for nearly two decades solely offered as components for degrees in the Faculty of Arts and Faculty of Education. From 1980, it was available as a major subject for the three-year theological degree, Bachelor of Theology (Arts). In the nineties Biblical Studies became a course option for the four-year Bachelor of Theology degree. In 1972 the Faculty of Arts approved a syllabus for the degree BA Honours in Biblical Studies.³⁶ The degrees MA in Biblical Studies and DPhil in Biblical Studies were also subsequently approved. All three postgraduate degrees would be conferred in the Faculty of Arts.³⁷

On 14 July 1978 Prof BJ Odendaal, Acting Head of the Department of Biblical Studies, motivated for a restructuring of Biblical Studies courses. His aim was, as he put it, to make Biblical Studies “meer spesifiek Bybelgerig”.³⁸ The problem was that Biblical Studies as offered by the lecturers of the Faculty of Theology contained too much theological material. The BA Honours course in Bible Studies, for example, featured the following study options: the Bible and the doctrine of the church, the Bible and history of the church, the Bible and missions and other religions, the Bible and religious education, and the Bible and social involvement.³⁹ If one agrees that in Biblical Studies one engages in the “discovery” of the biblical content and is concerned with “the

understanding of the Bible as the book in which God reveals himself".⁴⁰ Odendaal was correct in his aim of providing more Bible-directed tuition in Biblical Studies. However, the Faculty of Theology also desired to use as many of its lecturers as possible, including those lecturing in Church History and Dogmatics, in teaching Biblical Studies so as to maintain a more or less equal lecturing load.

Odendaal's intention was sound, but the Faculty could not persuade itself to restrict Biblical Studies to the study of content and message of the Bible. Odendaal's submission, approved by the Faculty Board, still included on undergraduate study level such topics, as the Apostles' Creed as early expression of the biblical message, and the impact of the biblical message during the first two centuries⁴¹ – topics obviously meant for the lecturers in Dogmatics and Church History. The honours papers included topics which rather focused on "Bible" and "biblical" than on Biblical Studies. They were:

- * Ethical guidelines in the OT and NT
- * The authority of the Bible in historical perspective
- * Biblical principles and modern religious trends.

Here again one sees how the Faculty went out its way to accommodate lecturers other than those specialising in Old Testament and New Testament.

Shortly after Prof NSL Fryer had joined the Faculty of Theology as head of the Department of Bibliological Studies in 1980, he motivated another restructuring, also taking into account what was being offered at other universities. Although the Old and New Testaments figured stronger in the restructured syllabus for the first and second undergraduate years the third year continued to be devoted to topics such as: back to the Bible movements in history, biblical principles and modern religious trends, themes in dogmatics, such as sin and redemption, and contemporary ethical issues. The electives for honours degree studies in Biblical Studies featured, *inter alia*, the Bible and

the missionary mandate, gospel and society, the Bible and the Reformation and studies in theological ethics and dogmatics.⁴²

Since Fryer's time more courses and topics not concerned with the understanding of the Bible as such were shed, but the end of the century still found remnants of the old die-hard practice of superimposing the Faculty of Theology on Biblical Studies. While the undergraduate courses were purged of diverse theological content spanning the whole theological spectrum, all the theological disciplines found their way back into the Biblical Studies honours courses under the heading: Other theological topics.⁴³ They included Ethics, Systematic Theology, History of Christianity, Missiology and Religion Studies. But there was a proviso: Papers from that group of topics could only be included in the student's degree programme if the student had passed at least four semester courses at undergraduate level in each of the subjects selected. That effectively ruled out the possibility of students rushing to include "other theological" courses in their honours Biblical Studies programme.

The presence of theological topics in Biblical Studies tuition programmes, could bring more relevance but with it less real Biblical Studies. Perhaps one can conclude by saying that a Faculty of Theology, which manages Biblical Studies should try to keep in mind that "in Biblical Studies our concern must be for what the Bible **itself** says, and not for what others (even the Churches) say **about** it".⁴⁴

(d) Trail-blazers in postgraduate Biblical Studies

The first student to register for an honours degree in Biblical Studies was Rev Chris Mngadi who graduated in 1975.⁴⁵ In the same year he was appointed on the teaching staff of the Faculty of Theology. Miss BET Masilela, who received the degree BA Hons in Biblical Studies in 1978, was the second student to be awarded that degree.

Miss Masilela registered for a master's degree in Biblical Studies, with Prof BJ Odendaal as supervisor. In her study, not really related to Biblical Studies, she focused on the history of missions in Zululand with special reference to Entumeni and Eshowe missions from 1835 to 1983. Masilela had received high praise from her lecturers while was studying for the BA and the BA (Hons) in Biblical Studies. They recommended her for her excellent academic achievements, her spontaneous Christian witness and fine personality. She received the degree MA in Biblical Studies at the 1985 graduation ceremony.

During the thirty years of the existence of the Faculty of Theology, about 40 students obtained the degree BA (Hons) in Biblical Studies. Many more were registered during those years but a sizeable number, for personal, financial and academic reasons, threw in the towel. A large percentage of students who registered for that postgraduate degree were schoolteachers who desired to upgrade their qualification for promotion purposes.

The slump in interest in Biblical Studies also affected postgraduate studies. At the main campus, no one graduated in Biblical Studies on postgraduate level during the last few years of the century. Only one student obtained a BA (Hons) degree in Biblical Studies at the Durban-Umlazi Campus in 1999. The outlook for the future is unpromising. Besides Miss Masilela no one else, according to the available records, received a master's degree in Biblical Studies, and nobody ever enrolled for a DPhil in Biblical Studies.

The expectations of the Faculty were higher than the achievements but perhaps the academic standards for postgraduate studies were even higher than many students had expected.

(e) *Biblical Studies at Durban-Umlazi*

In 1986 the University of Zululand commenced teaching Biblical Studies at Umlazi in Durban, but the history of the satellite campus, the Umlazi Extramural Division, later called Durban-Umlazi Campus, had started its course much earlier.

(i) *Finding a campus site in Durban*

When Council member JH Dugard informed the Senate at the end of 1966 that there were powers at work to establish a university college in Umlazi, the Senate noted the communication.⁴⁶ The notification of the Senate gave an indication that the University was interested in Umlazi as a catchment area. Furthermore, some Senate members must have known that until 1959 also black students could enrol at the University of Natal. When the University of Zululand was established and such studies were terminated a vacuum was created which the University of Zululand could assist in filling.

When the issue of decentralisation of the campus of the University of Zululand was raised by a letter of the Secretary of Bantu Education tabled at the Senate Meeting of 24 April 1972, a committee was appointed to investigate the possibilities of decentralisation. The members were Prof AM Nzimande (convenor), Prof CFB Nel, Rev JH Smit, Dr AT Davidson, Prof PD Oelofson, Mr EP Ndaba and the Registrar. Prof Nzimande requested to be relieved of the chairmanship and Rev JH Smit of the Faculty of Theology was elected chairman.⁴⁷

The committee recommended that the Umlazi complex should be the first to be served by an extramural division of the University of Zululand. Its motivation included the following:

- * The Town Council of Umlazi had requested the University of Zululand to create study opportunities for its people
- * Umlazi had a high density population
- * It was well situated for control by the main campus but also accessible for people living in other parts of the Durban complex

The Committee further indicated what subjects could be offered at Umlazi. For the BA degree it listed nine, including Biblical Studies.⁴⁸

In the meantime, Rev Smit had requested the faculties to comment on the desirability or not of decentralisation. The Faculty of Theology supported a satellite campus at Umlazi and recommended that Biblical Studies as an Arts subject be offered at Umlazi as well as postgraduate courses in theology.⁴⁹

Problems regarding a campus site at Umlazi took the University in its planning to Ntuzuma in the area of KwaMashu. In 1977, plans for a decentralised campus had advanced so far that it was decided that Afrikaans, English, History, Geography, Mathematics, Pedagogics and Zulu would be the first subjects to be presented at the decentralised campus. The Senate requested that the campus to be erected should be officially known as Ntuzuma Campus. It was anticipated that tuition would be offered from the beginning of 1978.⁵⁰

However, the planning was somewhat premature for the Minister of Education and Training, only approved on 15 December 1977 that a branch of the University of Zululand could be established near Durban. The plans for Ntuzuma never materialised. Instead, in 1978 the focus again shifted to Umlazi where the site of the Umlazi Trade and Technical School was made available for a decentralised campus of the University of Zululand. The Minister approved the undertaking, the Treasury set aside an amount of R118000 for the evening classes, and at the beginning of 1979, the Umlazi Campus started operating with 479 students.⁵¹

(ii) *Biblical Studies at Umlazi*

Although the Faculty of Theology had indicated in 1973 that there was a need for teaching Biblical Studies at an extramural division in Durban, it would take thirteen years to be realised.

In 1979, the Faculty of Theology again stressed the necessity of offering Biblical Studies at Umlazi but also mentioned that the newly approved BTh (Art) degree could fulfil a need at the Umlazi Campus.⁵² The following year Prof AJ Vos, Dean of the Faculty of Education also advised that Bible Studies be added to the seven subjects presented at Umlazi. On 21 August 1980, the Faculty of Theology again motivated why Biblical Studies and the BTh (Art) degree should form part of the teaching programme at the Umlazi Campus.⁵³ Detailed motivations for the introduction of Biblical Studies at Umlazi were submitted every year from 1981 to 1984. The motivations were supported by repeated requests from students since 1979 for the introduction of Biblical Studies.⁵⁴

On 16 August 1984, the Faculty of Theology noted that Biblical Studies would be introduced at the Umlazi Extramural Division from 1985. Owing to lack of staff the first Biblical Studies students could only start at the beginning of 1986. No fewer than 140 students enrolled for Biblical Studies on first-year level. The following year the second-year level was introduced followed by the third level in 1990. The ancillary for Biblical Studies, a combined course in Science of Mission and Science of Religion, was introduced with effect from 1989. When this combined course was separated into two independent courses, Missiology and Religion Studies, only the latter was offered as an ancillary for Biblical Studies.⁵⁵

During the early nineties rumours about the phasing out of Biblical Studies and advice from some University subject advisors not to register for Biblical Studies, caused a gradual but persistent drop in numbers. Despite measures by the Faculty of Theology to counteract the negative but effective propaganda, the numbers continued dropping to 40 undergraduate Biblical Studies

students in 1998. While 1999 only produced a handful of students interested in Biblical Studies, the new century might witness the vanishing of Biblical Studies, also from the Durban-Umlazi Campus.

(ii) *The degree BTh (Arts) at Umlazi*

When the Umlazi Extramural Division of the University was established, the Faculty of Theology saw it as an opportunity to introduce its newly composed BTh (Arts) degree with Biblical Studies as one of its majors. With the delay in getting Biblical Studies presented at Umlazi and the financial constraints regarding the appointment of lecturers, the ideal of offering a BTh (Arts) degree was shelved for some time. Moreover, the later growth of Biblical Studies on undergraduate level, but also on honours level, satisfied the Faculty as to the academic and financial viability of the Biblical Studies section at Umlazi.⁵⁶

During the nineties when Biblical Studies numbers started decreasing at an alarming rate the BTh (Arts) degree was seen as a possible way of drawing students interested in Biblical Studies back to Umlazi. A part of the motivation was that subjects comprising such a degree were already being offered at Umlazi and no extra staff or finances would be required.⁵⁷

One would not know what the future might bring but there were no promising indications that the BTh (Arts) degree would make an impact at the Durban-Umlazi Campus. Some interest was shown in postgraduate studies in theology at Umlazi but there were no assurances that the infrastructure to handle these studies would remain in place.

(f) *Biblical Studies and school teaching*

The first degree, which included Biblical Studies, was the Bachelor of Arts degree provided for by the University College of Zululand. For twenty-five years,

Biblical Studies enjoyed an escalating popularity until the onset of the decline at the beginning of the last decade of the century. While most students took Biblical Studies only on a first-year level, perhaps as a degree course-filler or because Biblical Studies was viewed as a soft option, a significant number of students, especially during the high seasons of Biblical Studies, studied it as a major. A large number of such students did so with the intention of teaching Biblical Studies at school level. For the same reason Biblical Studies was also chosen as one of the school teaching subjects by students enrolled for a BPaed degree in the Faculty of Education.

For many years, Biblical Studies was a well-liked school subject also taught by hundreds of teachers who had studied at the University of Zululand. Students who chose Biblical Studies as a major subject for a BA degree had to include two courses on a first-year level of a selected theological subject. That means that the Faculty of Theology contributed eight out of twenty semester courses to every BA degree with Biblical Studies as major. Considering that this constitutes a 40% input of the Faculty of Theology into degrees conferred in the Faculty of Arts, the contribution of the Faculty of Theology to vocational training, especially teacher training, must be appreciated. Considering further that the Faculty of Theology was also responsible for the teaching of Method of Biblical Studies, the part played by the Faculty in training teachers assumes an even greater dimension.

Biblical Studies also figured strongly in degrees containing a majority of theological courses. The BA (Theol) degree, instituted in 1967 but which was short-lived because of the coming of the Faculty of Theology in 1970, required Biblical Studies up to a third-year level. The BTh (Arts) degree approved in 1980 and specially structured to assist a student to move into one or both career directions, the ministry and/or teaching, also had Biblical Studies as a compulsory major.

Although Biblical Studies as a teacher-training subject and as a school teaching subject were suffering from loss of function at the turn of the century,

the Faculty of Theology could be thankful for the good years it had experienced. Guided by the available enrolment numbers one would not fall wide of the mark in stating that from 1962 to 1999 more than 7000 students enrolled for at least two semester courses in Biblical Studies. A large percentage of these took Biblical Studies as a major for teaching purposes. There is no need to try to ascertain the exact numbers of those who studied at the University and went out to teach Biblical Studies as a school subject. It is obvious that the Faculty of Theology through Biblical Studies was privileged to contribute towards vocational training.

3. Methods of Biblical Studies for student teachers

From 1963, theologically trained lecturers were educating student teachers in the Faculty of Education how to teach the Bible at school.

(a) From Religious Education to Method of Biblical Studies

Religious Education has for centuries been part of the school curriculum in South Africa. In fact, in the olden days, four R's were taught: Reading, Writing, Reckoning and Religion. When Biblical Studies was introduced in the Faculty of Education in 1962, Biblical Studies was not yet a school teaching subject. The purpose of introducing Biblical Studies at university level was to assist prospective teachers of Religious Education at school in presenting that subject in a fruitful manner. Undoubtedly, that was the intention of the Commission of Inquiry regarding Theological Studies at the Bantu University Colleges, which motivated the offering of theological courses to student teachers at the new university colleges. Rather than replacing Religious Education, Biblical Studies had to give a wider frame of reference to the Religious Education teacher.⁵⁸

For some time, Prof GJ Ackerman of the Faculty of Education, as part of his lecturing responsibilities, taught Religious Education to students doing a Secondary Education Diploma. In 1963 this task was given to the two temporary part-time lecturers in Biblical Studies, Rev JP Mostert and Rev AJJ van Tonder who were responsible for two lecture periods each per week.⁵⁹ In 1964 Dr Brown, the first full-time lecturer in Biblical Studies and head of the Department of Bibliological Studies in the Faculty of Arts, also taught what can be called Method of Religious Education. That task was also given at times to other theology lecturers. At the end of the sixties, Biblical Studies became a school teaching subject. Its professional component in the Faculty of Education then became Method and Content of Biblical Studies.

The lecturers in Religious Education, although they did not have any formal teacher training, were well-equipped ministers whose theological training included theory and practice of preaching and teaching. With such a background, they would not feel ill at ease in a Religious Education class. Moreover, the syllabus for Religious Education gave what it called "suggestions in connection with the method". For the junior certificate syllabus, it was suggested, "a problem should be set to begin with and the prescribed passages of the Bible studied with a view to finding an answer to the problem". The syllabus further mentioned as elements of the method, assignments, use of the Bible in class, visual aids such as maps, illustrations, photographs and memorising of Bible texts and hymns. Good advice for theologians who taught Religious Education was that "the teacher must earnestly guard against excessive moralising and pulpit-like talk".⁶⁰

It can be surmised that although the teaching of method was not ignored the emphasis was mainly on the content part of Religious Education. The lecturers, being theologians, probably saw it as their task to take their students through the school syllabus. This is understandable, for as theologians they would most probably pay more attention to substantive and product content than to process content. For them coming from a Reformed background, the centrality of the Word would be number one.

Although the theologians certainly discharged their duties as faithfully and effectively as they could, there is a principle issue here. One can agree with Lee writing as follows:

Theology is an inappropriate and inadequate to dictate or generate instructional decisions as it is to dictate engineering decisions or to generate dental decisions. Religious Education is not theology – it is religious education. The goals of religious education are drawn from religion and not from theology. The practices of religious education are drawn from the field of education, not from the science of theology. Religious education is not a handmaid of theology.⁶¹

What Lee is arguing here, is that religious education should adopt a social-science approach and not a theological approach. There need not be any dissent or cavilling over this principle, but regarding the published syllabus for Religious Education for 1963, the following should be noted:

- * Religious Education meant Bible Education
- * The syllabus was characterised by theological terms and tenor – the hand and the voice of the theologian in that document were unmistakable
- * The aim of the syllabus was the study of faith
- * Under certain conditions a minister of religion could offer Religious Education in the school.⁶²

Should one deduce from Lee's view that a theologian should not be seen near a Religious Education class, it is not what he meant. The syllabus virtually invited the theologians to come and partake of the dish specially prepared for them. Although, as Lee pointed out, theological educators were not necessarily skilled religious educators, the Syllabus under discussion was more geared to theological education than to religious instruction. Moreover, the theologians who taught Method and Content of Religious Education needed not necessarily

be discarded as not professionally trained to teach method courses in the Faculty of Education at the University College of Zululand. They could well draw on their professional training for the ministry to the benefit of their students. That they were not really steeped in the teaching of process content, the effective use of teaching media, the facilitation of desired behaviour and that they laboured under the same shortcomings as any other lecturer, cannot be denied.

In 1969 the Joint Matriculation Board notified the Department of Bantu Education that Biblical Studies would become a matriculation subject.⁶³ Method and Content of Biblical Studies became a teacher's diploma subject which would professionally equip students to teach Biblical Studies at school. As in the past, theology lecturers, since 1970 housed in a faculty of theology, would teach Method and Content of Biblical Studies in the Faculty of Education.

(b) The location of Method of Biblical Studies

In 1973, lecturers outside the Faculty of Education presented six method subjects: Afrikaans, Biblical Studies, English, Geography, Library Science and Zulu.

The Faculty of Education might have had serious doubts about the effectiveness of the presentation of all or some of these method subjects, for on 13 August 1973, it decided with a view to more effective teacher training to recommend to the Senate that all subject didactics, also called method subjects, should be presented only by lecturers of the Faculty of Education.

The Faculty in its motivation pointed out that in subject didactics the following requirements applied:

- * Knowledge of the school syllabuses and education regulations
- * Methods and procedures, teaching aids and techniques and textbooks
- * School examinations and requirements, teaching differentiation and vocational pointers
- * Remaining well informed about developments in education by studying subject literature and by meeting with peers.

The Faculty also expressed the view that lecturers in other academic departments presenting subject didactics were often so busy doing research in their own departments or were not motivated enough to improve their knowledge of the specific subject didactic responsible for.⁶⁴

While lecturers in the Faculty of Education might also reveal deficiencies regarding the above requirements, it can readily be accepted that a person educated and trained to present a specific method subject would be the ideal choice. The theologian cum minister of religion in the Faculty of Theology would often be no match for such a lecturer. However, regarding the requirements as listed above, the lecturers of the Faculty of Theology would certainly not score poorly except on the last two requirements

Apart from a changeover to another syllabus taught on a more advanced level, there was really no incisive change as far as the lecturing approach and activities were concerned. The main task, as seen by the lecturers, was to prepare the students to formally teach Biblical Studies as a school subject. One gets the impression that, as in the case of Religious Education, the emphasis was on the content of the Bible and that the method part was underrated and remained underdeveloped. Perhaps even the content section was inadequately handled. Cognitive content received attention, while effective content was neglected; product content as knowledge of precepts and facts, was emphasised while process content as the ability to reason that knowledge out and, even more, to live them out was virtually non-existent. But here again

one has to point a finger to the compilers of the Biblical Studies syllabuses who were responsible for the fact that the syllabuses were mainly cognitive in cast.

The Senate, at its meeting of 7 December 1973, accepted the principle that all method subjects should be taught by lecturers of the Faculty of Education. The second step was to find ways of putting that principle into practice. At its meeting of 15 August 1974 an *ad hoc* committee was appointed to investigate and report on the possibility of creating a new department which would be responsible for method subjects. The Committee proposed that a new department, named Teaching Science, be created to accommodate all fourteen method subjects, including Biblical Studies.⁶⁵ The proposal was not carried, but on 6 September 1974, the Faculty of Education expressed itself in favour of the creation of five lectureships in the Faculty so that the following method subjects could be taught: Afrikaans, Biblical Studies, English, Geography and Zulu. This was approved by the Senate on 23 September 1974.⁶⁶

At its first meeting in 1975, the Faculty Board of Theology noted the intention to appoint a lecturer in the Faculty of Education to teach Method and Content of Biblical Studies. The Faculty Board requested the Dean, Prof van Dyk, and Dr B Odendaal, the lecturer concerned, to raise the matter with the Dean of the Faculty of Education.⁶⁷

Six months earlier, the Faculty of Theology had indicated that it would have no objection should Method of Biblical Studies be taken over by the Faculty of Education, providing the new lecturer would be theologically trained.⁶⁸ This could be considered an unfair proviso seeing that Method of Biblical Studies, as it was then known, was a didactic and not a theological discipline. But the subject also contained a content component which had always received a strong emphasis. The fear of the Faculty of Theology most probably was that a non-theologian might fail to present the content and message of the Bible in a clear and faithful way. Of course, such an attitude of the Faculty of Theology would be nothing but self-appointed guardianship and could create the perception that the Faculty saw theologians as the only people able to correctly

understand and teach the Bible. But that was indicative of the same “academic-theological” principle introduced by Eddie Brown in respect of the teaching of Biblical Studies by theologians in the Faculty of Arts.

The uneasiness of the Faculty of Theology following the intention of the Faculty of Education to appoint a lecturer for Method of Biblical Studies could have something to do with the realisation that it would be hard to find a theologian who would be available to offer Method of Biblical Studies and perhaps other courses in the Faculty of Education. A more probable reason was that the low viability level of Faculty of Theology was the cause of the reluctance, if not unwillingness to relinquish the method subject, which had been handled by theologians for over a decade.

As requested by the Faculty Board of Theology on 17 February 1972, the reservations of the Faculty were conveyed to the Faculty of Education. On 6 March 1974, the members of the Faculty of Theology learned that arrangements had been made (“reëlings... getref is”) for the presentation of Method of Biblical Studies.⁶⁹ The arrangements turned out to be the decision reached by the Deans of Theology and Education that Method of Biblical Studies would continue to be offered by the Faculty of Theology.

That seemingly unofficial arrangement applied for the following year and a half. On 18 June 1976 violence erupted on the campus and the academic side of the University was jolted to a standstill, which lasted until the beginning of 1977. On 21 February 1977, the Dean of the Faculty of Education, Prof CF Beyer Nel, wrote to the Registrar requesting him, in the light of staff problems in the Faculty of Education, to arrange that Method of Biblical Studies could for that year continue to be offered by the Faculty of Theology. Nel also wrote to Prof PR van Dyk, Dean of the Faculty of Theology, informing him of the steps he had taken “sodat die behoud van Metodiek Bybelkunde amptelik in u hande kan bly”.⁷⁰

To make the arrangement official it had to be considered by the official university bodies. Most probably so advised by the Registrar, but owing to unknown delays the Faculty Board of Education only on 12 September 1978 requested the Senate to place Method of Biblical Studies, for practical reasons, in the Faculty of Theology.⁷¹ This would mean a reversal of the Senate's decision of 7 December 1973 that all method subjects should be taught by lecturers of the Faculty of Education. It must be noted, though, that due to staff problems in the Faculty of Education and the reluctance of the Faculty of Theology to relinquish Method of Biblical Studies, the 1973 decision never took effect.

The request formulated by the Faculty Board of Education on 12 September 1978 was tabled at the meeting of the Council on 1 December 1978. The meeting approved the request of the Faculty Board of Theology as an interim measure, but requested a motivation for deviating from previous decisions as new posts had been created in the Faculty of Education for method subjects.⁷²

The motivation by the Faculty of Education included the following arguments:

- * The Faculty of Theology stood on the principle that Method of Biblical Studies, by virtue of its religious education dimension, should be offered by a theologian
- * The Faculty of Education was suffering from a vacancy which could not be filled and from a heavy lecturing load on average
- * The Faculty of Theology possessed the capacity to supply a lecturer for that subject so that no staff extension in the Faculty of Education was necessary.

The motivation served before the Faculty Board of Education on 27 February 1979 and reached the Council on 24 August 1979. Council approved "that the Faculty of Theology offers Biblical Studies within the Faculty of Arts and Method of Biblical Studies within the Faculty of Education".⁷³

Regarding the first argument in the motivation, it should be noted that it could be found unacceptable that the Faculty of Theology should postulate a “principle” for teaching within the Faculty of Education. One could argue that in appointing a Bible-trained educationist teaching Method of Biblical Studies instead of a theologian without teacher training, the practice would be better than the principle.

It is, however, to be doubted whether the Council’s approval was mainly inspired by the “principle” formulated by the Faculty of Theology. One would be surprised if the pragmatic considerations, e.g. staff situation, did not play the determining role. Surely, behind or next to the enunciated “principle” of the Faculty of Theology, was its own, but undisclosed, pragmatism. In a tight academic situation where questions about student numbers and viability were asked, the Faculty could not do otherwise than holding on in faith, but also holding on to the students in the Method of Biblical Studies class.

That a method subject, a didactic discipline, was offered for 27 years by theologians who were not members of the Faculty of Education could certainly be seen as some kind of record. However, members of the Faculty would certainly not only pride themselves in years of association, but rather, in that they had contributed to education and training.

(c) Upgrading of lecturing material

A problem, which the lecturers in Method of Biblical Studies encountered, was a serious lack of a suitable method textbook for Biblical studies. There were enough books on teaching science and didactics, as well as books on guidance in the classroom. More religion directed, there were books on teaching religion in schools and what to do in Religious Education. Still nearer to our subject, there were books on Method of Religious Education for primary and secondary schools, but nothing, which could fruitfully be used to teach Method of Biblical Studies. What the lecturers in Method of Biblical Studies usually did was to

concentrate on the content part of their subject, aligned with the school syllabus, and then use and adapt some of the material on Method of Religious Education for use in the Method of Biblical Studies class.

When MC Kitshoff assumed duties in the Department of Church History on 1 June 1975 he was soon given the task of assisting with the teaching of Method of Biblical Studies, then taught by the Head of the Department, Prof BJ Odendaal. Kitshoff was to teach students doing a Secondary Teacher's Diploma while Odendaal would attend to those following a University Education Diploma programme.

Very soon, Kitshoff realised that his theological training was not rendering enough assistance in performing his didactic task. Books on religious education were helpful, but not focused enough. There was an acute need for a textbook on Method of Biblical Studies.

At a meeting attended by Prof PA Duminy of the Faculty of Education at the University of Zululand who was also the general editor of the Longman Teacher Training Series, Dr WB van Wyk of the Department of Education and Training and MC Kitshoff, the ball was set rolling. On the advice of van Wyk the proposed book was to be divided into two sections, Method of Religious Education and Method of Biblical Studies, with the first part mainly directed at colleges of education. Kitshoff started writing. To the two main sections another two minor ones were added: "Morning devotions" and "Some puzzling questions". Dr van Wyk prepared the latter.

In 1983, Maskew Miller Longman published the book. It was no epoch-making event and the book was no impressive publication but at least there was a publication, which could assist in teaching Method of Biblical Studies.⁷⁴

The following topics were treated in the section on Biblical Studies:

Biblical Studies as a school subject

The teacher of Biblical Studies
Biblical Studies and the pupil
Pitfalls in the teaching of Biblical Studies
Biblical Studies and principles of teaching
Biblical Studies and methods of teaching
Biblical Studies and audio-visual aids
Planning and preparing a lesson in Biblical Studies
Evaluation in Biblical Studies.⁷⁵

Despite its shortcomings, which came to light while using it or when comparing it with the core syllabus for method courses prescribed by the Faculty of Education, the book did serve a purpose by enabling lecturers at universities and training colleges to focus more on method than on content.

Although the book was not specifically written with a view to the core syllabus for method courses at the University of Zululand and, therefore, not comprehensive enough to cover all the aspects listed, the publication did go a long way in addressing the issues mentioned. This becomes evident when one compares the table of contents of the book, as listed above, with the core syllabus for method courses of the Faculty of Education as listed below:

Justification for including the subject in the curriculum
Application of general teaching principles and methods in the specific subject
A thorough study of the relevant school syllabuses
Presentation of a lesson and types of lessons
The subject teacher
Preparation for practice teaching
Specific teaching and learning problems

Preparation and schemes of work

Teaching aids

Practice teaching

Evaluation. ⁷⁶

Teaching material for matters not addressed in the book but required by the core syllabus was made available through additional notes and other handouts. The textbook was a great help and remained in use for about 18 years.

(d) Student interest in Method of Biblical Studies

Method courses in Biblical Studies were taken for three teaching diplomas, the Secondary Teacher's Diploma (STD), the Senior Secondary Teacher's Diploma (SSTD) and University Education Diploma (UED).

Method Studies for Religious Education offered by ministers of religion on a part-time basis started in 1963 with seven students. It steadily climbed to 32 in 1975 to fluctuate between 20 and 36 until 1988. The next four years saw the rise and decline of Method of Biblical Studies. From 89 students in 1989 the numbers soared to about 200 in 1990, dropping to 130 the following year and nose-diving to 80 in 1993. From then on there was nothing to stop the fall. For the following five years, the numbers remained under 20 per year only to reach the all-time low of 5 in 1999.

The death of Biblical Studies was the demise of its method counterpart. Should the dry bones of Biblical Studies as a school teaching subject be revived Method of Biblical Studies would also rise. The chances were slim.

4. Extramural and extra-curricular vocational training

In addition to offering professional training at the main campus, the Durban-Umlazi Campus and through the accredited colleges, the Faculty of Theology also assisted in off-campus professional training.

There were two kinds of such extramural and extracurricular training; short in-service training courses and long-term theological training to upgrade the qualification of a certain group of people ministering in the church. Members of the Faculty of Theology offered both kinds of training.

(a) Short in-service training courses

Shortly after the agreement between the Stofberg Theological School Witsieshoek and the University came into operation, the former requested the Faculty to assist in offering in-service theological education to parish ministers in the Free State. The studies would be for non-degree purposes.

The first in-service training courses were planned for Philippolis, Bloemfontein, Kroonstad and Bethlehem during February 1975. Permission was sought from the Senate to become involved in such extracurricular tuition. Senate approved on 10 April 1975 that "dosente van die Universiteit van Zoeloeland behulpsaam mag wees met die aanbieding van 'n kursus aan Bantoe-leraars mits dit geen verpligting vir die Universiteit van Zoeloeland meebring nie".⁷⁷

With the sanction of the University, the Faculty continued offering in-service training courses in the Free State until 1981, covering all the theological disciplines. The Faculty was also active nearer home, for in 1979 it commenced theological in-service training for parish ministers in and near Empangeni. Attractive attendance certificates with the name of the University of Zululand figuring prominently were awarded.

(b) Upgrading of qualifications for the ministry

The Dutch Reformed Church in Africa operated on two categories of ministry. In the one category were those who had obtained a degree or diploma in theology, who were ordained and could perform all the tasks required by the ministry. They were the ministers. In the other category were found those who possessed a Junior Certificate and an Evangelist's Certificate. Their church ministry was limited, e.g. they could not administer the sacraments. They were known as "evangelists".

In 1979, the general synod of the Dutch Reformed Church in Africa gave its evangelists the opportunity of upgrading their qualifications by obtaining the Diploma in Theology. This could be achieved by in-service training over a specified number of years. The training was left in the hands of the four Stofberg Theological Schools

The Stofberg Theological School Dingaansat on 28 October 1980 discussed the proposed training with the Rector of the University, Prof AC Nkabinde. There was no way of admitting those only possessing a standard eight certificate to the University, but the Rector suggested that the Faculty of Theology should assist. Faculty lecturers expressed their willingness to assist in part-time training at Dingaansat. The Senate agreed, provided that the extra service would not encroach upon their official duties at the University. It would not, for what was required of every lecturer was a visit of not more than a week every semester to Dingaansat for the purpose of instruction and evaluation. The students would stay there for a month during June and November every year.

The first lectures started in November 1984. Rev MS van Rooyen and Prof MC Kitshoff from the Faculty of Theology; Rev WG van Eeden, the Rector of the Theological School Dingaansat and ministers of the church divided the lectures among themselves according to their academic expertise. When Rev MS van Rooyen, some two years later accepted a call to Pietermaritzburg, Kitshoff remained the only lecturer from the Faculty of Theology.

During the first four years, only two evangelists came to Dingaanstat for the upgrading of their qualifications. In 1988, a further three joined. Evangelist GM Khuswayo was the first to successfully complete the prescribed curriculum and to become a candidate for admission. The three who had joined in 1988 completed their studies during 1991.

In 1992, the last group to upgrade their qualifications were admitted. From that year Prof Kitshoff, who had been teaching Dogmatics and Ethics at Dingaanstat since 1984, was required to lecture also in Church History. At the end of 1996 sixteen students from the group of the twenty-three admitted in 1992, completed their studies – the others could not keep up. On 30 November 1996, the candidates were officially admitted to the ministry at the legitimisation ceremony at Dingaanstat. Rev WG van Eeden, who as Rector of the Theological School was from the beginning with heart and soul involved in the upgrading of the qualifications of the students, was sorely missed. He was brutally murdered at the beginning of 1995.

Although the twenty students who over a period of twelve years received theological training at Dingaanstat were not registered at the University of Zululand, the Faculty of Theology who for the best part of those twelve years were responsible for the teaching of two of the six theological disciplines, made a considerable contribution to their professional training.

5. Unrest, disruptions and violence

It must be briefly recorded how unrest, disruptions and violence at the University of Zululand affected the activities of the Faculty of Theology.

(a) From unrest to violence – 1970 to 1976

It is not strange that 1970 ushered in a period of unrest and even violence, which would continue for two decades and more. In that year the South African Students' Organisation (SASO) formed by Steve Biko in 1968, began making itself felt on the university campuses by spreading the concept of black consciousness linked to black liberation.⁷⁸ In 1970, ten years after the opening of the University College of Zululand and the same year when it became an autonomous institution and when the Faculty of Theology was instituted, resistance started surfacing. Students boycotted classes because of unhappiness about admission rules. Although the Senate expressed its disapproval of the boycott in strong terms, it amended the offensive rules.⁷⁹ Undoubtedly, the students decoded the revision that resolute resistance would produce the desired results.

Two years later, Prof E Brown, Dean of the Faculty of Theology who represented the Rector at a reception for freshettes on 10 March 1972, made mention in his report that the chairman of the Students Representative Council blamed the Government for the "unwanted" university with their "pale-faced, unfaced people". At the reception, Brown had noticed a growing negative attitude towards the white staff members.⁸⁰

Brown's observation was to some extent demonstrated at the graduation ceremony on 20 May 1972. Students marched with placards exhibiting words and slogans, which according to the Rector, Prof JA Maré, could not be "conducive to the good relations between students and staff". Apart from displaying posters, students also tried to convey some message by jumping onto the bonnets of cars.⁸¹

During 1975 tension began to escalate after a call by SASO in more or less these words, "The University of Zululand is dead. It is time someone does something about it".⁸² In June 1975, the students complained about the food and emptied the food containers on the campus grounds, they refused to use

their meal tickets, they protested against the intention of the University to confer a doctor's degree *honoris causa* on Chief Mangosuthu Buthelezi, and at the graduation ceremony on 8 May 1976, they caused disruption and threw stones at Buthelezi's car. The decision of the Disciplinary Committee of the University to suspend the Student Representative Council, a decision that was revoked when the students threatened to occupy the Administration Building, kept the tension at a high level.⁸³

Discontent with the system of education for Africans erupted in Soweto on 16 June 1976. Two days later violence broke out at the University of Zululand, ignited by the accumulated grievances of the students and fanned by the protest and clashes in Soweto. In the early morning the Administration Building was destroyed by fire while other buildings were damaged and equipment destroyed. The total estimated damage caused in less than two hours was in excess of R500000.⁸⁴

The students involved were in an ugly mood. Their mission was not only to destroy but also to kill. A member of staff gave the following evidence: "I was warned by a student to "get out of here, **please**; they are mad, they are looking for White Man's blood". Not only some students warned and black workers assisted whites to find shelter, but earlier Dr SME Bengu, Principal of the Dlangezwa High School, had alerted the Administration that the students were planning evil.⁸⁵ That was the same Bengu who eighteen years later would become the Minister of Education in President Nelson Mandela's cabinet.

(b) The Faculty of Theology and the riots of 1976

The riots of 1976 left its marks also on the Faculty of Theology:

- * Like so many other members of staff who stayed in flats and houses on the campus, members of the Faculty had to flee for their lives. Writer of

this with his wife and four young daughters had to speed away in his vehicle. Although his car was hit, they managed to escape the hail of stones.

- * They stood at the side of the main road, watching how the Administration Building, the seat of management, the chapel, the seat of religious activities, and the Library Building, the seat of accumulated knowledge and learning, were being surrendered to the powers of destruction. Were the adverse actions of the students expressive of resistance to or contempt for authority and order, organised and prescriptive religion, and lecturing and learning? Were they symbolic actions, or were they, as Prof JA Maré put it, "satanic actions"?⁸⁶ Perhaps both.
- * The senseless damage to the chapel, which was to be consecrated on 5 August 1976⁸⁷, left the Faculty completely disconsolate. Vandalist hands had marred the results of years of hard and dedicated work by Prof E Brown, the former dean and chairman of the Council of Supervision for Ministry to Students. Members of the Faculty of Theology would have been involved in the inaugural ceremony.
- * Students of the Faculty, like those in all the other faculties were hard hit because the university would not re-open before the beginning of 1977. The only exceptions were the Institute of Public Service Training and the students of the Faculty of Theology studying at the Theological School Witsieshoek, who could continue with their studies during 1976.
- * Fourteen sub-committees were appointed consisting of members of staff to investigate various aspects of student life on the campus, with special reference to amenities, relations, control and causes of grievances. To Rev CS Mngadi, Prof J Mostert and Dr MC Kitshoff was assigned the task to investigate religious life and practices on the campus. While trying not to be judgemental the sub-committee expressed the opinion that the strong Christian component on the campus, mostly embodied in the Student Christian Movement (SCM),

had failed to be a bastion of strength against powers which planned destruction and death.⁸⁸

- * The riots not only had a depressing effect on the morale of the members of staff, the student numbers of the Faculty were also negatively affected. Two theology students who allegedly assisted the students in, shall one call it, their spiritual preparation for 18 June, did not return in 1977. Word was also received that prospective theology students for 1977 had second thoughts about studying at the University of Zululand.

While one should certainly not deny the divine hand of providence in the "revolution", as Chris Mngadi interpreted the violence which Maré preferred to call "satanic actions", members of the Faculty of Theology felt that the message of the Bible had not penetrated deeply enough into the student life at the University of Zululand. Campus Christianity had failed its practical test and some theology lecturers considered themselves partly responsible for the failure.

Although the sub-committees were searching in the circumstances on the campus for the causes of the riots and also found occasions for grievances, everybody knew that the root problem lay outside the campus. However, in the many Senate meetings following the violence everybody refrained from naming the main cause. The Rector, in a letter to parents of the students, made mention of prevailing circumstances in the country and the political climate at the University.⁸⁹ Undoubtedly the root cause was political in character.

The African National Congress (ANC), though a prohibited political organisation, was active on the campus. During 1976 and 1977, some staff members and students of the University of Zululand stood trial in the Supreme Court on charges of belonging to the ANC and of recruiting members for the ANC and for military training with aim to violently overthrow the political order in the Republic of South Africa. It was also recorded that students listened to Radio

Freedom broadcasting from Lusaka.⁹⁰ Undoubtedly Radio Freedom lifted high the Freedom Charter of the ANC drawn up on 26 June 1955. Radio Freedom would also not neglect to mobilise and encourage its listeners through the closing words of the Charter: "These freedoms we will fight for, side by side, throughout our lives, until we have won our liberty".⁹¹

Soon SASO with its black consciousness and black liberation politics and the ANC with its Freedom Charter received support if not an ally from an unexpected direction – from Black Theology. Black Theology soon revealed itself as Theology of Black Liberation and found itself in the camp of the Theology of Revolution, which received prominence after 1966.

Prof E Brown, then Dean of the Faculty of Theology, realising the importance and possible negative impact of Black Theology started collecting material on Black Theology from 1972. For more than a year, he held regular discussions with his students on Black Theology. His view was: that Black Theology should be brought into the open otherwise it could create problems.⁹²

One cannot find a direct connection between Black Theology and the riotous behaviour of the students on 18 June 1976. What can be said is that SASO with its black consciousness and liberation politics, Lusaka with its Radio Freedom, the ANC with its Freedom Charter, and Black Theology with its biblical substantiation for the quest for liberation, the frustration of accumulated but unresolved grievances, and the gripping example of defiant resistance on 16 June, supplied both the fuel and spark for the demonstration and destruction of 18 June. Black Theology and the Theology of Revolution were burning issues in certain circles, but at the University of Zululand they were not inflammable enough to cause a campus conflagration.

Chris Mngadi observed after the riots of 18 June: "The revolution has begun".⁹³ He knew probably more about the soul of Black Theology, including elements of the Theology of Revolution, than anyone else in the Faculty of Theology or on the campus, because he also knew the soul of the South African black people.

He did not agree with all the tenets of those theologies, but he recognised those theologies when he saw them, when they became practical theology, a brand of theology not espoused by the Faculty of Theology.

The lamentable events of 18 June 1976 certainly had a “satanic” component: hatred, racism, disrespect for life and property, while vandalism reigned supreme. However, most of the factors at work were linked to vistas of freedom, however limited or obscured the vision, freedom through fighting as the Charter urged: “Those freedoms we will fight for”.

Mngadi probably saw in the two days, 16 and 18 June 1976, a culmination of events. Those days heralded the beginning of a public revolt, which rapidly spread throughout the country and severely shook the authorities. The revolutionary spirit of 1976 would live on for at least a further fourteen years until Nelson Mandela and the ANC would be sitting opposite the South African government negotiating the transfer of power and the acquisition of that freedom of which the Charter dreamed.

(c) Unrest, disruptions and violence after 1976

The year 1978 again brought boycotts by students unhappy with the expulsion of pregnant students, the semester system and problems in the Faculty of Science.⁹⁴ Two years later, at the graduation ceremony on 24 May 1980 and the following day students protested against Chief Buthelezi, the Chancellor of the University. Disruptions, class boycotts and riots followed. Nine students were detained under the Riotous Assembly Act. The situation became unbearable and unsafe for eight theology students from the Theological School Witsieshoek. They left the University on 7 June and found their way to the Empangeni railway station from where they phoned Prof BJ Odendaal. They were taken to the homes of Odendaal and Kitshoff. Odendaal arranged that they could write their examinations at Witsieshoek.⁹⁵

Violence erupted on 29 October 1983 during which at least 100 students were injured of whom five died.⁹⁶ The next year the persistent spilling of food, damage to property and wanton plundering of the kitchen stores and failure to attend lectures resulted in the closing of the university residences from 15 August to 28 August. Day students were expected to attend lectures while students in residences were required to re-register. The student situation did not get back to normal, so lectures were suspended and hostels again closed from 11 October 1984 to 21 January 1985. Practically the whole of the second semester was lost. Evidence was received that an association not recognised by the University "fabricated student grievances in order to mobilise support for its own political ends."⁹⁷

Again, the Faculty felt the impact of the disruptions for two BTh (Arts) students discontinued their studies; one was advised by his employer to do so and the other was threatened with injuries and even death should she continue attending classes.⁹⁸

In 1989, after four years of relative calm, unrest and disruption returned to the campus as if with accumulated and intensified force. This was manifested in student protests for various reasons and purposes, vilification of eminent personages in society, clashes between police and students, clashes between activists and dissenting fellow-students, injuring of students, damaging of property, boycotting of classes followed by suspension of lectures and closures of the hostels.

The Wiehahn Commission appointed by the Council of the University of Zululand to inquire into the student unrest during 1989, found that the unrest on the campus was an extension of the dynamic developments and political turbulence in the South African society, with student organisations pursuing political goals. As contributory causes of unrest the Commission discussed the following: The Chancellorship of the University, management and administration of the University, lack of discipline, lack of academic

atmosphere, communication and the hostels. These the Commission called "causes of an intra-university nature".⁹⁹

Comparing the causes of the events of 1976 and 1989 one finds three basic similarities: (i) the experience of an oppressive political system; (ii) outside activist bodies influencing, organising and directing students when and how to act, and (iii) intra-university factors facilitating unrest. Not much had changed between 1976 and 1989 because the causes of the unrest were the same. The revolution, which Chris Mngadi had observed in 1976, was still rolling on in 1989.

The disruptions of 1989 did not affect the Faculty of Theology differently from what the other faculties experienced, in particular frustration, dejection, often sympathy with those students who were intimidated, all these and more sometimes with a pinch of anger added.

The Dean of the Faculty of Theology had more reason to become frustrated during the time of unrest. He had control over the use of the chapel and had to give permission for using it. What happened during 1989 was that the students often convened in the chapel, usually late at night, without the dean's permission. This contempt for order and discipline by student leaders was only paralleled by the neglect of those officers who were responsible for the security of the property of the University and who had to guard against trespassing. But as the Commission of Inquiry indicated, poor discipline and inadequate control opened the way for collective misconduct.¹⁰⁰

The State President's speech in Parliament on 2 February 1990, followed by negotiations and a new political dispensation defused much of the political tensions at the University. Internal issues such as transformation, class fees and admission of students caused discontent and sometimes resulted in class boycotts. But, hopefully the discontent had lost its dangerous and violent component.

By the late nineties student campus behaviour had little effect on the Faculty of Theology. The reason was that its student numbers at the main campus, in particular those of Biblical Studies and related subjects, had fallen dramatically. The great majority of the Faculty's theological degree students were, at the turn of the century, to be found at accredited colleges away from the student turbulence and potential eruptions of anger and animosity at the main campus.

6. Staff of the Faculty of Theology

For thirty years the Faculty of Theology was served by people who were involved in vocational training, engaged in research and publications and who rendered or mediated spiritual support. A brief biography of each of the full-time lecturers employed during the period 1970 to 2000 will now be given, followed by some details of the secretaries in the Dean's office and of the part-time lecturers.¹⁰¹

(a) Full-time lecturers

The following lecturers served in full-time capacity, some for about twenty years, others only for a brief span of time.

(i) *Eddie Brown*

Edward Brown was born in Kroonstad on 6 August 1930. He studied theology at the University of Pretoria, after which he and his wife, Magdalena, went to the United States of America. He studied at Union Theological College in New York where he obtained a master's degree with Reinholdt Niebuhr as supervisor. In 1959, he received the doctor's degree at the Princeton

Theological Seminary. During the years of study in the United States of America he officiated as assistant minister of a Presbyterian Church in Brooklyn, New York and after that he ministered to the Hungarian Reformed Church of America in Trenton, New Jersey.

In 1960, after five years in the United States, the Browns returned to South Africa where Dr Brown was ordained as minister of the Dutch Reformed Church in Durban West. A few years later, he successfully applied for the post of lecturer in Biblical Studies at the University College of Zululand where he assumed duties at the beginning of 1964. The fact that he was well qualified and had undergone exposure to the different and often divergent cultures and theological views of a more "conservative" South Africa and a more "liberal" United States of America certainly gave him a broader perspective and contributed to his development and preparation for his cross-cultural activities at the University College of Zululand.

Brown became the head of the newly established Department of Theological Studies in the Faculty of Arts in 1965. In 1970, when the Faculty of Theology was established, he became the first dean of the Faculty. At the end of 1974, Brown accepted a call to the Faculty of Theology at the University of Stellenbosch where he served until his retirement on 31 December 1995.

Eddie Brown must be honoured as an academic who stimulated interest in church history at a time when enthusiasm for that discipline was languishing. This he did through his prolific pen from which scores of articles, both academic and popular flowed. Moreover, an undeniable proof of his influence is that during his time at Stellenbosch nineteen recipients of doctor's degrees graduated in Church History with Brown as their promoter.

The Faculty of Theology at the University of Zululand will remember him as the architect and founder of all the main activities of the Faculty described in this study: professional training, research and publication and spiritual support. One can certainly agree with the following view: "Hy was nie net 'n akademikus

nie, maar deurentyd ook iemand wat bewus was dat hy 'n roeping van sy Here het".¹⁰²

(ii) *Koos Smit*

Jacobus Hendrik Smit was born on 12 July 1932 on the Farm Hartebeesfontein in the Dundee district. After his school time he went to the University of Stellenbosch to prepare himself academically and professionally for the ministry. Having obtained the degree of Bachelor of Arts in 1951, he studied theology for a further four years at the Theological Seminary at Stellenbosch. His first charge as Dutch Reformed Church minister was the shepherding of the parish Klipvallei near Meyerton, where he worked for two years, from the beginning of 1956 to the end of 1957. During his first year there, he married Esme du Toit.

As one fluent in the Zulu language, it seems as if he was intended for the ministry among the Zulu-speaking people. It, therefore, came as no surprise to his friends and as an attainment of his own ideal when Smit received a call as lecturer at the Stofberg Theological School Dingaansat. He assumed duties at the beginning of 1958. For the following eight years, he used his gifts in guiding and shaping his students mentally and spiritually.

While Smit was teaching, he remained a student. In 1962, he proceeded to Kampen in the Netherlands to study missiology under Prof H Bergema and Prof JH Bayinck. There he successfully completed his doctoral studies, a prerequisite for writing a doctoral thesis.

In January 1966, Smit joined Brown in the Department of Theological Studies at the University College of Zululand where he taught Systematic Theology. As at the Theological School Dingaansat, Smit serviced the University College of Zululand, which became the University of Zululand in 1970, for eight years. At the end of 1973, he accepted a call to the Empangeni parish of the Dutch

Reformed Church and resigned from the University with effect from 1 January 1974.

While he was at the University, Smit continued with his doctoral thesis under the promotorship of Prof WJ van der Merwe of the Faculty of Theology, University of Stellenbosch. The degree Doctor of Theology (DTh) was conferred on him in 1974, after he had left the University of Zululand.

When a new Faculty of Theology was established at the University of the Orange Free State in Bloemfontein in 1980, Dr Koos Smit was offered a professorship in the Department of Science of Religion and Missiology. After an intermission of just over six years in which he served as parish minister in Empangeni, Smit returned to the academic field. He lectured, did research, wrote and published in Bloemfontein until his retirement.¹⁰³

(iii) *Johnny Mostert*

Rev JP Mostert was the first lecturer, though part-time and temporary, to teach Biblical Studies at the University College of Zululand. Those activities during 1962 and 1963 would lead to the formation of a Department of Theological Studies in 1965, out of which a Faculty of Theology would emerge five years later.

Johannes Petrus Mostert was born in the district Clanwilliam. He attended the High School Dirkie Uys at Moorreesburg, and went to Stellenbosch to study theology. He obtained the degrees Bachelor of Arts, Master of Arts (*cum laude*) and Licentiate in Theology. In the sixties, he furthered his studies at the Theological Seminary of the University of Chicago and obtained a Diploma in Theology. He proceeded to doctoral studies and in 1974 received the degree Doctor of Philosophy from the University of Stellenbosch. His dissertation dwelled on religion as projection.

After serving the Dutch Reformed Church in Africa from 1953 to 1968 as parish minister but also as church moderator, the latter from 1967 to 1968, Mostert was appointed Senior Lecturer at the University College of Zululand to teach Science of Religion with effect from 1 April 1968. In 1970, he became head of the Department of Science of Mission and Science of Religion in the newly established Faculty of Theology. Five years later Mostert was promoted to professor.

When Prof Odendaal announced his intention to retire at the end of 1985, Prof Mostert was elected as Dean for the remainder of Odendaal's term, i.e. for 1986. Mostert was later appointed Dean for the period 1987 to 1988. However, he did not complete the full term, for on 31 December 1987 he retired, after having served the University for nineteen years in full-time and three years in part-time capacity. The University granted him emeritus professor status.

Prof Mostert will be remembered as one who combined in him the philosopher and the practical man, one who was conciliatory without being compromising. He served the University ably in many of its *ad hoc* and standing committees. Particular mention must be made of his role as chairman of the Semester Committee. For years, he represented the Senate on the Council of the University. The Faculty of Theology is much indebted to him for his determining role in motivating and establishing the Research Unit for New Religious Movements and Independent Churches. Mostert was trusted, respected and appreciated by the institution where he laboured and the community he served.

(iv) *Isak du Plessis*

Isak Johannes du Plessis was born in Worcester on 16 May 1934. After his school career, he went to the University of Stellenbosch for theological studies. During 1952 to 1958, he obtained the degrees of Bachelor of Arts, Master of Arts and Bachelor of Divinity. He continued his studies in the Netherlands

where he successfully completed his doctor's degree in theology at the Theological Seminary at Kampen in 1962. After a brief study visit to the University of Heidelberg in Germany, he returned to South Africa. Being trained for the ministry in the Dutch Reformed Church, his first charge was the pasturing of a church in Tsumeb, South West Africa (now Namibia).

When it became necessary to increase the staff of the Department of Theological Studies from three to four, the University College of Zululand advertised for a senior lecturer who could teach the New Testament. Eleven persons applied for the post, almost all doctorated ministers of the Dutch Reformed Church. Interesting enough, one of the applicants was a lady, Miss J Annandale. Among the applicants was Isak du Plessis, on whom the choice fell. He joined the staff of the Department of Theological Studies in 1967 as senior lecturer in Biblical Studies.

From the outset du Plessis aimed at specialising in his field of study and investing that knowledge in his institution. For that purpose he took study leave during 1973, after six years of teaching, and went to study and do research at overseas universities, mainly at the Institute for Judaistic Studies at the University of Münster. On his return home, he received promotion and on 1 April 1974, he became professor and head of the Department of New Testament Science. In 1977, he was elected Dean of the Faculty of Theology to substitute Prof PR van Dyk.

Isak du Plessis proved himself a valuable member of the Faculty in lecturing, research, publication and administration. Perhaps his greatest academic contribution was his meticulous research and scholarly articles on the New Testament, which he even multiplied and accelerated when he left the University of Zululand for the Faculty of Theology at the University of South Africa at the end of 1978.

(v) *Gert Jonker*

Gert Johannes Jacobus Jonker obtained the degrees Bachelor of Arts *cum laude*, and Bachelor of Divinity at the University of Pretoria. In 1968, he entered the ministry in a Dutch Reformed congregation in Pretoria entrusted to his care. He also lectured in Hebrew at the University of South Africa. In 1969, he received an appointment as senior lecturer in Old Testament Science in the newly established Faculty of Theology at the University of Zululand. He joined the Faculty on 1 January 1970 and became Head of the Department of Old Testament Science on 1 April 1972.

After three years at the Faculty of Theology, Jonker accepted a call by the church in Fynnland, Durban, and terminated his service at the University of Zululand at the end of 1972.

At the beginning of 1976 when the Faculty was finding it difficult to fill a vacancy in the Department of Old Testament, the Dean, Prof PR van Dyk asked Jonker whether he would be interested in returning to the Faculty. His reply was that his years at the Faculty had been happy and enriching ones but that he gained more satisfaction from his pastoral activities. The desire to have him back at least showed the high esteem in which the Faculty of Theology held Jonker.

(vi) *Bernard (Ben) Odendaal*

Bernard Johannes was born near Middelburg, Transvaal, on 21 November 1921. In 1939 he finished his school career at Middelburg High School where he was head prefect. The following year he commenced his theological studies at the University of Pretoria and obtained both the degrees Bachelor of Arts and Bachelor of Divinity *cum laude*. During the years 1947 to 1950, he ministered to the Dutch Reformed Church in Kriel, after which he accepted a call to Bloemfontein West.

In 1953, he took leave and completed his studies for the degree Doctor of Theology at the Free University of Amsterdam on the thesis, "Die kerklike betrekkinge tussen Suid-Afrika en Nederland, 1652-1952". The thesis, which was published, was for a number of years a prescribed textbook for theology students.

Having applied for a post at the University of Zululand, Odendaal, on 26 November 1970, appeared before a selection committee meeting in the studio of Radio Bantu in Old Fort Road, Durban. As the successful candidate, he was appointed lecturer in Church History in the Faculty of Theology with effect from 1 January 1971. After two years, he was promoted to senior lecturer and another two years later, he became professor in Church History as from 1 January 1975. As Dean, he led and served the Faculty for eight years, from the beginning of 1978 to his retirement at the end of 1985.

Prof Odendaal was a respected staff member of the University of Zululand. The Rector, Prof AC Nkabinde thought highly of him, and more than once requested Odendaal to represent him at graduation ceremonies at other universities. The Faculty of Theology, motivating that the status of emeritus professor be granted to Odendaal, made mention of his sterling services to the University, and his invaluable contributions in the numerous committees of which he was an esteemed member.

Calling to memory the person of Bernard Odendaal, one cannot neglect mentioning his keen sense of humour, his infectious laughter, his verbal virtuosity, his joyfulness and his warm-heartedness, which he shared with both staff member and student. Above all, he was also prepared to share his faith in Christ with others in their daily walk. One will also remember him as an able administrator who meticulously recorded the daily office occurrences in his desk diary.

Having served the University for fifteen years he was granted only three years of retirement, for on 22 October 1988, he passed away at the age of 66 years and 11 months, mourned by his wife, Yvonne and sons.

(vii) *Flip van Dyk*

Philipus Reynoldus van Dyk was born on 9 January 1929 in the district of Bredasdorp. He obtained his Bachelor of Arts degree *cum laude* at the University of Stellenbosch in 1949, followed by the Master of Arts at the same university in 1952, also with distinction. The next year he completed his theological training at the Sendinginstituut, Wellington in the Cape, again *cum laude*.

From 1954 to 1957 he served the Dutch Reformed Church in Africa in Dundee-Glencoe. He accepted the post of lecturer at the Stofberg Theological School Dingaansat, some distance from Melmoth, where he commenced duties in November 1957. From 1969 to 1972, he served as rector of the Theological School Dingaansat. While teaching at Dingaansat, van Dyk obtained the degree DLitt in African Languages at the University of Stellenbosch in 1961, after which he embarked on studies for a second doctor's degree.

When an agreement was concluded between the University of Zululand and the Dutch Reformed Church for the training of ministers for the Dutch Reformed Church in Africa in terms of which the co-operating church could supply its own lecturer, Dr van Dyk was nominated by the Church. On 5 December 1972, he appeared before a University selection committee who recommended his appointment. At the beginning of 1973, he commenced duties as Professor in the new Department of Diaconiology and Ecclesiastical Subjects in the Faculty of Theology. On 16 October 1974, he delivered his inaugural address on "Relevant preaching".

When Prof E Brown left the Faculty at the end of 1974, the Faculty Board of Theology elected Prof van Dyk as Dean for the usual term of two years. On 26 August 1976, he was elected for a further two years, 1977 and 1978. In August 1977, he learned that the University Council had decided in 1969 that a lecturer supplied by a co-operating church was not eligible for the position of dean, Van Dyk consequently relinquished his deanship and Prof IJ du Plessis succeeded him. In 1978, Van Dyk was offered the rectorship of the Huguenot College in Wellington, Cape, and he bid farewell to the Faculty of Theology at the end of 1978.

(viii) Maurits Kloppers

After the departure of Rev GJJ Jonker, it became necessary to appoint a temporary part-time lecturer while the vacancy was being advertised. Rev MHO Kloppers, Dutch Reformed Church minister at Stanger, was found willing to assist in teaching Old Testament courses and Hebrew.

At a selection committee meeting on 24 May 1973, two candidates were interviewed, Rev Kloppers and Mr W Vosloo, the latter a lecturer in Old Testament at the University of South Africa. The first choice fell on Vosloo. Prof Brown, Dean of the Faculty of Theology, congratulated him on his "uitmuntende onderhoud" and described Vosloo to a colleague at Pretoria as "op en wakker wat die akademie betref". As the Faculty urgently needed a lecturer in Old Testament and Hebrew, and Vosloo did not see his way clear to resign timeously, Rev Kloppers was appointed.

Kloppers was well qualified, having completed his doctoral examinations at the Free University of Amsterdam in 1957 and was working on his doctoral thesis under Prof PA Verhoef of the Theological Seminary at Stellenbosch. Kloppers joined the Faculty of Theology on 28 August 1973. Like his predecessor, he did not cement himself to the University of Zululand but left it at the beginning of 1976 for a post at the University of Pretoria.

(ix) *Jaap Furstenberg*

Jacob Petrus du Toit Furstenberg matriculated at the Dealesville High School in 1951, after which he obtained the degrees BA, Hons BA and MA at the University of the OFS. He studied at the Theological Seminary of Stellenbosch, and was awarded the Candidate's Diploma in Theology in 1958. At the Free University, Amsterdam, he passed his doctoral examinations *cum laude* in 1961. His thesis on GC Berkouwer's critical dialogue with the Roman Catholic theology was completed in 1981.

Furstenberg, a minister of the Dutch Reformed Church, served parishes in Albania and Pretoria before he became Senior Lecturer in Dogmatics and Ethics at the University of Zululand where he commenced duty on 20 May 1974. His stay was short, for only two years later on 30 June 1976, he left for the Huguenot College in Wellington, Cape to teach Dogmatics, Ethics and Philosophy. In 1995, he became Rector of the College, which he had been serving for nearly twenty years. The envisaged date of his retirement was 30 June 2000.

Furstenberg was a keen-witted theologian whom the Faculty of Theology would have preferred keeping much longer.

(x) *Chris Mngadi*

Christopher Simon Mngadi was born on 5 June 1932. He studied at the Rorke's Drift Theological College and became a parish pastor in 1959. Four years later, he went to the Minnesota Lutheran College to further his studies. In the early seventies, he studied for a BA degree at the University of Zululand where he also served as student chaplain. The Bachelor of Arts degree was conferred on him in 1974, after which he enrolled for an Honours Bachelor's degree in Biblical Studies, which he received in 1975.

When a vacancy occurred in the Department of Old Testament Science, Prof Brown, Dean of the Faculty, wrote to the Registrar indicating that the Faculty of Theology would prefer a black lecturer, should he possess the necessary qualifications. The person he had in mind was Rev CS Mngadi. He then requested Bishop PB Mhlungu of the Evangelical Lutheran Church at Maphumulo to grant Mngadi "permission to avail himself for this so important teaching ministry" at the University of Zululand. Brown expressed his conviction that Mngadi was most capable to academically and spiritually enrich the theology and the training of ministers at the Faculty of Theology. At the meeting of the University Selection Committee, Mngadi, one of three candidates, was appointed to fill the vacancy. He assumed duties as senior lecturer in the Faculty of Theology on 1 January 1975.

While teaching, he also furthered his studies. In 1984, he completed his study programme for a MA degree at the University of South Africa with a dissertation on the significance of blood in the Old Testament and its relevance for the church in Africa. He also registered for a DLitt et Phil at the same university but could not complete it.

When a vacancy occurred at the Umlazi Extramural Division at the beginning of 1992, Mngadi was transferred from the main campus to the Umlazi Campus to teach the Old Testament part of Biblical Studies. The motivation was that such a transfer would assist the ongoing process of rationalisation in the Faculty of Theology. Mngadi retired at the end of 1994, after almost twenty years of service in the Faculty of Theology.

After retirement, Mngadi assisted at the Evangelical Lutheran Seminary at Mapumulo. In February 1997, he was tragically killed in a road accident, leaving his wife and six children behind.

At the funeral at Mapumulo on 22 February 1997, Prof MC Kitshoff paid tribute to the deceased with reference to Hebrews 13:7-8, "Remember your former leaders who spoke God's message to you. Think back on how they lived

and imitate their faith". He said that his memories of Chris Mngadi included the following:

- * **His gladness.** Chris was a happy and content person. One never heard him complaining, but he was always rejoicing. He was especially happy when he, with gratitude and beaming face, could tell about his family and the progress of his children.
- * **His willingness.** Chris was always willing to assist, willing to do a job, to attend a meeting, to address a group, willing to serve God, his colleagues and his students.
- * **His evangelicalness.** Chris, like those of whom Hebrews 13:7 speaks, was always eager to speak God's message. He was first and foremost a bringer of good news, the good news of salvation of Jesus Christ. He never grew tired of speaking God's message. One of his main interests was the significance of blood in the Old Testament, but he never forgot to proclaim that it was the blood of Jesus Christ, which cleansed from all sins.
- * **His faith.** Hebrews 13:7 speaks of the faith of the former leaders, the leaders who had passed away. And faith ultimately co-determines one's destiny, co-determines one's final state. Chris received this kind of faith and kept it.

(xi) *Mike Kitshoff*

Michiel Kitshoff was born at Stellenbosch where he also attended school but he finished his school career at Bellville High School. He studied in South Africa and abroad and obtained the following degrees and other qualifications:

1960 Bachelor of Arts, University of Cape Town

1963 Diploma in Theology, University of Stellenbosch

- 1964 Honours Bachelor of Arts, University of Stellenbosch
Candidate's Licentiate in Theology, University of Stellenbosch
- 1966 Passed doctorandus examinations at the Free University,
Amsterdam
- 1967 Master of Theology, University of St Andrews, Scotland
- 1972 Degree of Doctor of Theology conferred by the Free University,
Amsterdam.

Having served parishes in the Cape, Kitshoff became a member of the staff of the Faculty of Theology at the University of Zululand on 1 June 1975. There he mainly taught Systematic Theology, Ethics, History of Christianity and Method of Biblical Studies.

Owing to the inquiry into the viability of the Faculty, an inquiry that dragged on for many years, the promotion of Kitshoff was kept in abeyance for many years. The first motivation for promotion from senior lecturer to professor was submitted in 1976, but only in 1981, he was promoted to associate professor. That was an anomaly, as Prof BJ Odendaal pointed out, since there was no other or full professor in Kitshoff's department. Moreover, he was meeting all the requirements for a full professor. In 1984, Kitshoff was promoted to full professor.

During his years at the Faculty of Theology, the University three times awarded him an overseas travel bursary. From 1986 to 1997, he attended ten overseas conferences where he presented papers. He published books, contributed articles as chapters in books and published articles in subject journals. On request of the University, he compiled a commemorative volume on the occasion of the coming of age of the University in 1980. He served as editor of *Testimonium*, the journal of the Faculty of Theology. He also acted as editor of *UNIZUL*, the regular publication of the University, for a period of a year for which he received an appreciative letter from the Rector, Prof AC Nkabinde,

which ended as follows, "I believe the Muses will not stop bugging you. Once a writer, always a writer".¹⁰⁴

Kitshoff worked towards the amalgamation of the two – black and white – staff associations on the campus. Dennis Hills, Aaron Ndlovu and he as members of the steering committee drew up the new constitution. He also served a term as chairman of ASAZUL, the new academic staff association of the University of Zululand.¹⁰⁵

After his retirement at the end of 1997, Kitshoff lectured on a part-time and temporary basis in the Department of Industrial Psychology during 1998 and 1999.

He is married to Rachelle (née du Toit) and has four daughters, Nita, Marié, Chelline and Michelle.

(xii) *Pikkie Robbertze*

After the departure of Rev Kloppers on 31 March 1976, the Faculty of Theology experienced difficulty in getting the vacancy filled in the Department of Old Testament. The matter was urgent for the same lecturer had to teach Hebrew in the Faculty of Arts. The Dean, Flip van Dyk, went out of his way to solicit applications for the post. Dr PH de V Uys, a Dutch Reformed Church minister, was appointed, but he did not see his way open to take up the position. When the post was re-advertised, Rev HCG Robbertze, minister of the Dutch Reformed Church Doornkloof in Verwoerdburg, applied and was interviewed on 8 November 1976. He assumed duties as senior lecturer in the Department of Old Testament at the beginning of 1977.

Hendrik Carel Gerhardus Robbertze, born in Babanango on 1 October 1945, completed his high school education at Vryheid and registered at the University of Stellenbosch for a Bachelor of Arts degree. That he obtained in 1966 followed

by a Bachelor of Arts (Hons), in Semitic languages in 1967, a Bachelor of Theology in 1970 and a Master of Theology degree in Old Testament Studies in 1972. When he joined the Faculty of Theology, he was registered for a doctor's degree.

Seemingly, Robbertze did not intend pursuing an academic career at the University of Zululand for he worked there for only a year. When he received a call back to the ministry, he resigned with effect from the end of February 1978.

(xiii) *Fanie de Beer*

Stephanus Johannes de Beer completed his theological studies in 1966 and served the Dutch Reformed Church congregations, Komatipoort, Rustenburg-Voorspoed and Kerkenberg from 1967 to 1978. While studying for a doctor's degree, the opportunity for an academic position arose. A vacancy in Old Testament and Hebrew occurred at the Faculty of Theology, University of Zululand. Rev SJ de Beer's application was successful and he commenced duty as senior lecturer in the Faculty of Theology on 23 August 1978. He became acting head of the Department at the beginning of 1981. After five years in Zululand he received an appointment as senior lecturer in the Department of Biblical studies at Vista University. De Beer left the University of Zululand at the end of December 1983. While at Vista University he completed his doctor's degree.

A non-academic digression might be allowable here. Fanie de Beer, a well-liked colleague, was the only one in the Faculty to have a nickname, even two. To distinguish him from Fanie de Beer of the Department of Philosophy, named Fanie Wysbegeerte, Fanie of the Faculty of Theology was identified, for obvious reasons, as Fanie Mechanic. However, when he accidentally cut off a part of his finger with an electric tool, he was dubbed Fanie Vinger.

(xiv) *Nico Fryer*

Nicolaas Salmon Louw Fryer was born in Calvinia on 15 September 1934. After his high school education, he was for several years employed as clerk by the South African Railways and the civil service. In 1963, he worked as chief warden for the Department of Prisons.

Having received the calling to go into the ministry, he commenced his studies at the University of Pretoria in 1960. He obtained his Bachelor of Arts degree in 1963, his Bachelor of Divinity degree in 1966 and passed his final examination for the ministry in 1967 – all three with distinction! In February 1968, he was ordained as minister of the Dutch Reformed Church, Elofsdal in Pretoria. Four years later he accepted a call to Carolina. In the meantime, he had enrolled for a doctor's degree in the New Testament at the University of Pretoria where he passed the first part, the doctoral examination *cum laude*.

Fryer's teaching career started on 1 July 1974 at the Faculty of Theology, University of Durban-Westville, where he was appointed as senior lecturer in New Testament Science. When a vacancy occurred in the Department of New Testament in the Faculty of Theology, University of Zululand, he applied as well as six others. Fryer impressed the Selection Committee with his strong stand on the authority of the Bible and his impressive academic record. The fact that he had completed his doctoral thesis on a New Testament topic, namely "The substitution aspect of Christ's death in Paul – An exegetical investigation of key passages in his four major epistles", removed any possible hesitation as to his proficiency and acceptability. As professor and head of the Department of New Testament, he assumed duty in January 1980.

When Prof JP Mostert, then Dean of the Faculty, retired at the end of 1987, Prof Fryer became his successor. In 1989, he entered into his second term of deanship but died in March of the same year.

Nico Fryer was married and had four children.

Fryer saw himself as conservative-evangelical and desired that the Faculty should display the same attribute. He was a stalwart exponent and defender of the verbal inspiration of the Bible – which he certainly regarded as a shibboleth for biblical orthodoxy. Alongside his biblical spirituality he believed in a good day's work, which he performed with both dedication and zest. One of his lasting contributions was his pioneering involvement in the "second wave" of outreaching to theological colleges with the aim of getting them accredited to the University of Zululand. Fryer was granted only nine years at the Faculty of Theology, but his sterling contribution, spiritual and academic, bespeaks of quality.

In his zeal for a Christ-centred gospel Fryer did not hesitate to rebuke fellow-preachers whom he thought were not evangelical enough, after having listened to them. However, it seems true to say that Fryer's outlook on life, especially during his illness, echoed the confession of the hymn-writer,

On Christ the solid rock I stand, all other ground is sinking sand.

(xv) *Marthinus van Rooyen*

Marthinus Stefanus van Rooyen became the second and last lecturer in the Department of Diaconiology and Ecclesiastical Subjects, a department filled by the Dutch Reformed Church.

Van Rooyen, born in Vryheid, studied for the BA degree and Diploma in Theology at the University of Pretoria and registered for a doctor's degree at the same university. He ministered at various places including Swaziland and Empangeni. While at Empangeni from 1968 to 1973, he was also a member of the University of Zululand Council of Supervision for the Ministry to students in the early seventies. In 1973, he became Rector of the Theological School Dingaanstat.

After the departure of Prof PR van Dyk, the first church appointee in the Department of Diaconiology and Ecclesiastical Subjects, van Rooyen assisted during the time of the vacancy. Having been nominated by the participating church for the post, van Rooyen met the University selection committee on 23 April 1981 and received appointment as senior lecturer with effect from 1 July 1981. When the participating church found it difficult to meet its financial commitments and was no longer able to continue supplying the University with students, van Rooyen resigned with effect from 1 April 1986. He then took up a position in the missions section of his church's synodical ministry. From 1998, he served as Rector of the Ikhwezi Theological Seminary, a training institution of the Dutch Reformed Church in Africa.

(xvi) Paul Richter

Paul Richter was the first full-time lecturer in Biblical Studies at the Umlazi Extramural Division. He possessed an Honours Bachelor of Arts from the University of Natal, the degree Master of Theology from the Central Baptist College and a Diploma in Theology from the Baptist Theological College of Southern Africa. He taught Biblical Studies at the Estcourt High School.

Richter assumed office as senior lecturer at Umlazi on 1 January 1987. His responsibility was to teach the Old Testament part of Biblical Studies for non-theological students. He had to retire at the end of 1990, but on his request, his term of office was extended for another year.

Paul Richter was a quiet worker who laid a solid foundation for the teaching of Biblical Studies at Umlazi. People respected him and some students found in him a father figure, most likely because of his humble but warm and endearing Christian spirit.

(xviii) Danie Bekker

Daniel Pieter Bekker, born in South West Africa (Namibia) ended his school career in 1953 at Standerton High School. Preparing himself for the ministry, he completed the Bachelor of Arts degree with Hebrew and Arabic at the University of Pretoria in 1960. This was followed in 1963 by the degree Bachelor of Divinity, conferred by the same university. In the same year, on 20 July 1963, he married Mathilde Mook. He continued his studies and obtained the Diploma in Theology in 1964.

The following year he started his ministry in the Indian Reformed Church in Durban South. Five years later, in 1970, when the name of the church was changed to the Reformed Church in Africa, Rev Bekker became its first moderator.

Faculty staff and Rev J Steyn of an Empangeni parish temporarily cared for the vacancy in the Department of Bibliological Studies, caused by the resignation of Rev SJ de Beer on 31 December 1983. On 1 August 1984, the vacancy was filled by the appointment of Rev DP Bekker as senior lecturer who was to teach Biblical Studies, Old Testament and Hebrew.

Three years after Bekker had assumed duty, Prof JP Mostert, then Dean of the Faculty of Theology, wrote as follows: "Ds Bekker het sedertdien met onberispelike toewyding en wandel sy taak hier verrig..." At the end of 1999, a further 13 years later, Mostert's words of appreciation could be echoed.

(xxiii) Johan Claasen

Johan Wilhelm Claasen matriculated at the CR Swart High School in Pretoria after which he commenced his tertiary education at the University of Pretoria. There he obtained the degrees of Bachelor of Arts, Bachelor of Divinity and postgraduate Diploma in Theology, all with distinction. Having completed his

training for the ministry, he accepted a call to Senekal where he served the Dutch Reformed Church in Africa from 1983 to 1986.

When Prof BJ Odendaal, Dean of the Faculty and Head of the Department of Church History and Dogmatics retired at the end of 1986, a vacancy in Church History occurred. Johan Claasen, who was then in the final stages of his doctoral thesis, "Die Kerklik-godsdienstige agtergrond en invloed van die eerste Skotse leraars in Suid-Afrika", successfully applied. He commenced his university teaching career as senior lecturer in Church History at the beginning of 1987 and with that, followed in the footsteps of his father, Prof PJ Claasen, also a church historian. He was really thrown into the deep end for during the first semester of his first year, Mike Kitshoff, Head of the Department of Church History and Dogmatics, fell seriously ill, having contracted tetanus, and Claasen had to carry a double teaching load.

Claasen, an active researcher, began to build up an impressive record as writer of church historical articles in subject journals. In 1992, he registered for a second doctor's degree programme at Rhodes University, on the opposition of the Canadian Churches to apartheid in South Africa. Claasen's merits were recognised and he was promoted to associate professor with effect from January 1995.

After nearly nine years at the University of Zululand, Claasen suddenly died in the early morning hours of 24 October 1995. He was married to Vasti (née Retief) and had three children, Magrietha, Petrus and Jacobus.

Johan Claasen will be remembered as a gifted and strong-willed person, an innovative lecturer, a dedicated researcher and a candid friend.

(xix) *Irvin Chetty*

Irvin Chetty was the first full-time lecturer to teach the New Testament section of Biblical Studies when that degree course was phased in at the Umlazi Extramural Division in 1986.

Chetty was equipped for that task since he possessed the degrees Bachelor of Theology and Master of Theology, both obtained at the University of Durban-Westville, and the degree Doctor of Ministry from Fuller Theological Seminary in the United States of America. Besides that, he had teaching experience, particularly gained at the Bethesda Bible College from 1983 and as a part-time lecturer at the University of Durban-Westville during 1986. At Umlazi, Chetty also taught Religion Studies including African Traditional Religion, Hinduism, Islam, Judaism and Christianity.

Irvin Chetty was very much involved in university activities and projects at the Durban-Umlazi Campus, in community enterprises and, as an ordained minister of the Full Gospel Church of God, in ministerial duties. He published academic articles and wrote for *Moving Waters*, the publication of the Full Gospel Church. Chetty embarked on a second doctor's degree, on the church as *oikos*, with Prof JA Loubser of the University of Zululand as promoter.

(xx) *Bongani Mazibuko*

Bongani Mazibuko commenced his professional career as a teacher. After obtaining teaching qualifications, he taught in a college of education in Swaziland for four years. From 1965 to 1968, he studied theology at the University College of Fort Hare and at the Federal Theological Seminary of Southern Africa and became an ordained minister of the Methodist Church. In 1982, he was appointed co-director, with Roswith Gerloff as the founder and other director, of the Centre for Black and White Christian Partnership at Selly Oak College in Birmingham where he also became a tutor in Mission Studies.

For a period during 1985 and 1986, he held the position of Senior Director for Church and Mission within the South African Council of Churches. During his years in Birmingham, he researched and described the work of the Centre for Black and White Christian Partnership for a doctoral degree. He further probed into the trend in general education in South Africa and its influence on the socio-political dynamics related to education for mission. His doctoral thesis for which he received a PhD degree from the University of Birmingham, was published in 1987 by Verlag Peter Lang under the title, *Education in Mission/ Mission in Education – a critical comparative study of selected approaches*.

In 1987, Mazibuko was appointed senior lecturer in Missiology at the University of South Africa. In 1990, he became Professor and Head of the Department of Missiology, Science of Religion and Practical Theology at the Faculty of Theology, University of Zululand. In 1993, he left Zululand for a similar position at the University of Durban-Westville where he passed away some years later.

Bongani Mazibuko will be remembered for his cheerfulness, his emphasis on the renewing power of the Scriptures and his enthusiastic interest in theological education in a pluralistic society.

(xxi) *Bobby Loubser*

Johannes Albertus Loubser was born in Cape Town. He received his school and university education at Stellenbosch, where he excelled in his studies. He obtained successively, the degrees BA, BA Honours, BTh and MA as well as the Licentiate in Theology, almost all of them *cum laude*. In 1980, the degree of Doctor of Theology in New Testament Studies was conferred on him.

From 1978, he served as parish minister in the Dutch Reformed Church. While pasturing a church in Tamboerskloof, Cape Town, he received the appointment at the University of Zululand. Before his appointment, he undertook several

overseas study visits, including studies at the University of Tübingen and the Theological Seminary at Kampen, in the Netherlands. He also lectured temporarily at the University of Stellenbosch during 1984 to 1989. All these activities and experiences, together with his prime academic record, gave him an edge on the other contenders for the post. In 1990, he commenced duties as Professor in New Testament and Head of the Department of Bibliological Studies.

Loubser, an enthusiastic and dedicated researcher, boasts an impressive list of publications, starting in 1981. He regularly attends local and overseas conferences where he presents scholarly papers. He is a member of a good number of professional societies, including the South African Academy of Religion, of which he became President in 1998, as well as the International Society for Biblical Literature and American Academy of Religion.

The academic merits of Loubser also made him the recipient of various grants and bursaries. These awards included three grants from the Human Science Research Council for furthering his studies and research, two study grants from overseas bodies and a travel award of the Senate of the University of Zululand.

Loubser is an avid Internet explorer and the developer of the first website at the University of Zululand, that of the Faculty of Theology. He is married to Minnie le Roux, presently practising as a clinical psychologist. The couple have four children.

(xxi) *Johan Ras*

Johannes Marthinus Ras was born in Vanrhynsdorp on 18 June 1962. In 1981, he commenced his university career at Stellenbosch where he obtained the following degrees between 1983 and 1996: Bachelor of Arts, Honours

Bachelor of Arts, Bachelor of Theology, Master of Theology and Doctor of Theology. The last-mentioned degree was obtained in 1996.

In 1990, Ras assumed duty as senior lecturer in the Department of Bibliological Studies in the Faculty of Theology at the University of Zululand. His primary task was to lecture on the New Testament, but he was also at times required to teach the Greek language. He also moved out of his own department by teaching Missiology and Science of Religion when a vacancy occurred or when the Faculty was striving for an equitable teaching load for all of its lecturers. Moving out of one's assigned lecturing field was fairly common in the Faculty of Theology, for almost all of the lecturers, possessing more than one theological degree, were able to teach most of the theological disciplines, at least up to a first or second year level.

While teaching students at the University of Zululand, Ras himself remained a student. He not only finalised his doctor's degree, but he also obtained another honours degree in 1997, that time in Psychology. Thereafter he registered for a master's degree in Psychology. In the meantime, he also registered for and passed courses in Police Science. Ras was promoted to associate professor with effect from January 1999.

The wide interest of Ras not only became visible in his different fields of study, but also in his research and writings. A considerable number of his studies were obviously not meant for accredited subject journals, although he was more and more publishing in scholarly journals. Nevertheless, his written output could be called remarkable.

(xxiii) Arthur Song

Arthur Song was born of Chinese parents in Johannesburg on 21 July 1938. His father was a Confucian scholar and high school principal in Guangdong before he immigrated to South Africa at the beginning of the century.

After high school, Song studied at the Baptist Theological College of Southern Africa and obtained the four-year Diploma in Theology in 1962. In 1980, he was awarded a Master of Theology degree at the University of Western Cape, followed ten years later by a Doctor of Philosophy degree from the University of Durban-Westville in the Department of Science of Religion.

From 1963 to 1979, Song served as senior minister of the Chinese Baptist Church in Johannesburg and also as religious instructor at the Chinese Kuo Ting High School in the same city until 1975. During his years of ministry he spent one year, 1971 to 1972, in Hong Kong, where he lectured at the Baptist College and Baptist Seminary. To further missionary and evangelistic causes, he assisted in conducting evangelistic meetings in South Africa, visited Mauritius and Reunion and reached out to the Chinese in diaspora in Europe. He represented the Chinese Co-ordination Centre of World Evangelism, Africa Region, in Hong Kong in 1976, and participated in a South African evangelistic crusade to the USA in 1977. He has been a member of the Overseas Missionary Fellowship Council since 1983. He attended the Baptist World Alliance Conference in Toronto in 1980.

In 1977, Song delivered a series of lectures on ancient Chinese history and culture at the University of Durban-Westville. Two years later, he was appointed lecturer in the Department of Oriental Studies at the same university. In the meantime, during 1980, he served as pastor of the Mowbray Baptist Church. Song lectured from 1981 to 1990 in the Department of Oriental Studies on Chinese and Japanese cultural history, and from 1990 to 1992 in the Department of Science of Religion. In 1993, he became the Educational Advisor of the Faculty of Theology at the University of Durban-Westville.

As the successful applicant for the vacancy in the Department of Missiology, Science of Religion and Practical Theology at the University of Zululand, he assumed duties in 1994 as Professor and Head of the Department. He was appointed Vice-Dean of the Faculty for the period 1995 and 1996, and was

then elected as Dean for the 1997-1998 term. At the end of the term, he was re-elected for another two years. In 1962, Arthur married Constance (née Dateling), whose parents also hailed from China. The couple have three children.

(xxiv) Henriëtta Nel

Henriëtta Wilhelmina Henning was born in Bloemfontein. Having obtained her Transvaal Higher Education Teacher's Diploma at the Potchefstroom Teachers Training College in 1960, she taught Economic Sciences at various schools. In 1975, she became senior assistant in the Department of Economic Sciences at the Glen High School, Waterkloof Glen, Pretoria and head of that department in 1982, a position she held until 1988. During her years as teacher, she improved her academic qualifications at the University of South Africa and completed the degrees Bachelor of Arts, Honours Bachelor of Arts, as well as the Master of Arts in Semitics.

In 1990, she was appointed lecturer in the Department of Old Testament at the University of South Africa. The next year, she received the degree DLitt et Phil at the same university on a thesis on 1 and 2 Chronicles.

When a vacancy occurred for a lecturer in Old Testament in the Department of Bibliological Studies for the Umlazi Campus, Dr Nel was one of the applicants for the position. Her application was successful and she commenced duties as senior lecturer in 1995. Fulfilling all the requirements, she was promoted to associate professor with effect from 1 January 1997.

While lecturing at the University of South Africa, she commenced publishing in the form of chapters in books and articles in academic journals. She also contributed to the CB Powell Bible Centre publications, and wrote books reviews, fiction and short stories in popular magazines. She read papers at conferences and seminars and visited overseas academic institutions,

including the Hebrew University in Jerusalem and the Archaeological Centre and Department of Old Testament Studies of the Coptic Church in Cairo.

Besides her lecturing, research and publication activities, attendance of conferences and presenting of papers, Prof Nel is energetically engaged in community activities and projects. To be mentioned, is Nel's involvement in the Faith and Earth keeping Project, based at the Institute of Theological Research at the University of South Africa. The aim of this project is to sensitise, enthuse and empower communities at so-called grassroots level to promote the upliftment, improvement and education of individuals and communities through faith groups. The project is gaining ground.

Henriëtte Nel is the first feminine and first non-theologically trained lecturer and professor in the Faculty of Theology. As a seasoned teacher, active researcher, skilled writer and one who readily reached out to the community, especially to its feminine section, she is considered a valuable member of the staff of the Faculty of Theology.

(xxv) Alrah Pitchers

Alrah Llewellyn Major Pitchers was born in Ladybrand in the Free State on 21 March 1936. Having matriculated at Mansfield High School in Durban, he enrolled at the Baptist Theological College of Southern Africa, where he studied from 1960 to 1963 and obtained the four-year Diploma in Theology. He served as pastor of the St Winifred Baptist Church in Amanzimtoti from 1964 to 1968.

In 1968, he furthered his studies at the Southern Baptist Seminary, Louisville, Kentucky and obtained the degree of Master of Divinity in 1971. He returned to South Africa to teach Religious Education and English at Glenwood High School, Durban. He was then appointed lecturer in Systematic Theology in the Faculty of Theology, University of Durban-Westville, with effect from January

1973. Three years later, he was promoted to senior lecturer, a position which he held until the end of 1997.

After the retirement of Prof MC Kitshoff on 31 December 1997, Dr Pitchers was appointed to take Kitshoff's place as professor and head of the Department of Systematic Theology and Ethics, and History of Christianity at the University of Zululand from 1 January 1998.

Pitchers remained an enthusiastic student. Apart from being an avid reader of theological works and articles as they came off the press, he furthered his postgraduate studies at the Rüschnikon Theological Seminary, attached to the University of Zürich. As a visiting student for two terms of seven months each during 1974 and 1979, he mainly did research on the teachings of Georg Wilhelm Friedrich Hegel, German idealist philosopher. He also studied at the University of Tübingen. His studies abroad would many years later prove their value when Pitchers embarked on research for his doctor's degree on the Christology of Hans Küng, seeing that Küng contended that Hegel was a necessary platform for any future discussions on Christology. Pitchers himself affirmed Hegel's contribution when he said, "Hegel is important for understanding the interplay between God's horizon and that of humanity. Hegel is also important for the pattern from which humanity can attempt to understand God". Pitcher's work on Küng's Christology earned him a PhD from the University of Natal, followed by the publication of his thesis in 1997.¹⁰⁶

Arah Pitchers will be remembered for his clever puns, his vivid memory, but above all for his wide reading.

(b) Typists and secretaries

After nearly four years of relying on part-time and temporary typists, the Faculty of Theology was allocated a typist in the person of Mrs MM Oosthuizen. Prof Brown, in his motivation for such assistance, linked the appointment to

the office of the Research and Publications Committee, which he wanted to run in an efficient manner.

Mrs Oosthuizen, who worked at ISCOR as typist and secretary from 1955 to the end of 1963, joined the University College of Zululand on 1 October 1964 as secretary of the Rector and Registrar until the end of 1968. On 1 July 1973, she assumed duties as secretary of the Dean of the Faculty of Theology. She resigned with effect from 31 July 1976.

During the following two and a half years, the Faculty had to contend with typists/ secretaries who came and went. Those who were employed during that period on a half-day basis included Mrs ECH Botha and Mrs A Davel. On 1 February 1979, Mrs MM Oosthuizen was back at the Faculty of Theology, until she finally left the Faculty on 18 June 1981. According to Prof BJ Odendaal, who was the dean during a period of her employment, she produced work the quality of which was much higher than the average or even the expected norm.

September 1981 ushered in a period of stability as far as the dean's secretary was concerned. On the first of that month, Mrs Thea Badenhorst entered the office as typist/secretary of Prof BJ Odendaal. After him she served under the following deans: Prof JP Mostert, Prof NSL Fryer, Prof MC Kitshoff and Prof A Song. In September 1999 she would have entered her nineteenth year at the University of Zululand, the third behind Prof MC Kitshoff with twenty-two and a half years and the late Rev CS Mngadi with twenty years. But she would not see the beginning of her 19th year of service, for she resigned and left the University on 31 July 1999.

Thea Badenhorst was the recipient of praise by all five deans with whom she has worked. Appreciative descriptions such as, staff and student-friendly, cheerful, kind, helpful, undertaking, efficient, organised, understanding, neat and outstanding, put her a cut or two above many other secretaries at the University of Zululand.

The scope of the secretary's job description was not always appreciated or accepted by some members of the Faculty who thought that the Dean's secretary should also attend to their correspondence or to the typing of their lecturing notes. To bring clarity, Prof BJ Odendaal, then Dean of the Faculty, quoted from a circular of the Registrar, dated 17 February 1978, stating that the secretaries of the deans would not be responsible for the typing work of the members of the faculties, unless otherwise agreed upon. The Registrar reminded the faculties that the typing pool would handle academic typing.

The dean had a double problem. Not only was he to heed the contents of the circular of the Registrar, but also the secretary's time was limited as she was working on a half-day basis. Other deans also experienced the problem of lecturers keeping the secretary occupied with their typing and other chores. At the same time, one has to appreciate the difficulties of lecturers who often did not possess much experience of typing and who had to find their way on often-obsolete typewriting machines. To assist them a typing pool was later instituted where the academics could bring their typing. Frankly speaking, the typing pool turned out to be a failure. Long waiting times, careless typing errors, poor human relations, in short, plain inefficiency hastened the unlamented demise of the typing pool.

The coming of personal computers to the lecturers, removed much typing pressure from the dean's secretary. The lecturers could from then on personally attend to their own typing. But Thea Badenhorst's office remained a beehive of activity, mainly because of her friendliness and helpfulness. Perhaps she would be remembered most for these two qualities.

Mrs Jess Gloss, an able and friendly secretary, took over the office duties from Thea Badenhorst.

(c) Part-time temporary lecturers

During vacancies, which took some time to be filled, the Faculty of Theology was always fortunate enough to receive assistance, usually from local ministers of religion. Brief sketches of those who lectured in a part-time and temporary capacity will now be given.

(i) *Rev HF Malan*

Rev Hennie Malan, minister of the Empangeni Dutch Reformed Church in Africa assisted in teaching the Old Testament and Hebrew after Rev MHO Kloppers had left on 31 March 1976. Malan, possessing a BA degree in Hebrew and Anthropology and a BTh degree and a Licentiate in Theology was adequately equipped for the task of part-time and temporary lecturer.

Two years later, in 1978, he was again required to assist when Rev H Robbertze of the Department of Old Testament Science resigned. Prof IJ du Plessis, Dean of the Faculty, expressed his sincere appreciation to Malan for the way he had conducted his lectures. However, Malan would never again teach at the Faculty of Theology. In 1979, while repairing the roof of the church building in Ngwelezane, he tumbled down and died shortly afterwards.

(ii) *Dr BA du Toit*

A vacancy occurred in the Department of New Testament Science after the departure of Prof IJ du Plessis at the end of 1978. Prof BJ Odendaal, Dean of the Faculty of Theology, advised that Dr BA du Toit, minister of the Dutch Reformed Church, Empangeni parish, should be approached to assist during the vacancy. Du Toit possessed a doctor's degree in New Testament Studies and had been lecturing for five years in Biblical Studies at the University of the Orange Free State.

The vacancy in the Department of New Testament Science was only filled at the beginning of 1980 with the appointment of Prof NSL Fryer. For those being money-minded, it can be mentioned that du Toit's remuneration was R12 per hour.

(iii) *Rev JJ Steyn*

It seems as if the Department of Old Testament did not possess much power of attraction, for its lecturers, apart from Rev CS Mngadi and Rev DP Bekker, kept coming and going. At the end of 1983, a vacancy once more occurred with the departure of Rev SJ de Beer. This time Rev JJ Steyn, also of the Dutch Reformed Church, Empangeni, was approached to assist in the Department of Old Testament, a task for which he was well qualified. He possessed, among others, a BA Hons degree in Semitic languages and was engaged in doctoral studies. He lectured from 30 February 1984 to the end of the first semester.

On 1 August of that year, Rev DP Bekker bringing stability to the Department of Old Testament, filled the vacancy. During the first semester of 1988, when Rev Mngadi was on study leave, Rev Steyn again was called upon to assist in a part-time and temporary capacity.

(iv) *Rev JJ Gordon*

James John Gordon, minister of the Empangeni Dutch Reformed Church in Africa, was also invited to assist in lecturing at the Faculty of Theology. Gordon had completed his doctoral examinations and was progressing with his thesis. He taught with much enthusiasm in the vacant Department of Diaconiology and Ecclesiastical Subjects during 1987 and 1988.

(v) *Rev MJ Ntanzi*

Rev Ntanzi of the Evangelical Lutheran Church in Esikhawini, who was also at that time a BTh Honours student in the Faculty of Theology, assisted in 1986 by teaching Church History on the first year level. A vacancy had arisen by the retirement of Prof BJ Odendaal at the end of 1985.

(vi) *Rev GJ Jooste*

Gerhard Jooste, who had completed his theological training for the ministry in the Dutch Reformed Church and was furthering his studies on a doctoral level, came to the assistance of the Faculty after the retirement of Prof JP Mostert at the end of 1987. During the first semester of 1988, he taught Science of Mission and Science of Religion.

(vii) *Rev FG Terblanche*

A vacancy occurred in the Department of Bibliological Studies after the sudden death of Prof NSL Fryer in March 1989. Rev Freek Terblanche temporarily filled the vacancy by lecturing in New Testament studies.

(viii) *Mrs H Hattingh*

Hettie Hattingh, who held a BTh (Hons) from the University of Zululand and was registered for a MTh at the same university, served the University as part-time assistant, as tutor in the Academic Support Programme in which she guided Biblical Studies students, and as a temporary part-time lecturer. In the last-mentioned capacity she assisted in teaching Religion Studies on first-year level during the years 1995 to 1997.

Leon van den Berg, pastor of the Empangeni Baptist Church, also taught at the Faculty of Theology. He studied at the Theological College of Southern Africa, an accredited institution of the University of Zululand, and obtained his BTh degree at the University of Zululand in 1993. After the death of Prof Johan Claasen in October 1995, it was decided to rationalise and not to fill the vacancy in the Department of Systematic Theology and History of Christianity, but to make use of a part-time temporary lecturer. Leon van den Berg was found willing to assist in the Department. During 1996 and 1997, he taught Systematic Theology on a first-year level, an exercise which he thoroughly performed and thoroughly enjoyed.

Scanning the above list of part-time lecturers, one notices immediately that most of the short-term lecturers were Afrikaans-speaking ministers of either the Dutch Reformed Church or the Dutch Reformed Church in Africa. The question arises: Were there not suitable candidates belonging to other population groups and other churches, or does the list testify to a certain tendency in the Faculty?

The question could be answered as follows: When the need for a part-time lecturer arose the Dean was usually expected to find a person academically qualified, and, if possible, professionally trained to teach the required courses at the required levels. The ministers of the Dutch Reformed Church were usually well qualified and well known by members of the Faculty. Getting a person to assist for a limited time by offering a limited number of lectures was the main concern of the responsible dean. The question of colour and creed was never part of the criteria when a part-time lecturer was urgently required. Certainly there were suitable candidates from other population groups and adhering to other churches, but they were often unknown and sometimes unavailable. The fact that the above list of part-time lecturers includes the names of Rev MJ Ntanzu and Rev L van den Berg goes some way in demonstrating that the Faculty was not blind to colour other than white and

not opposed to persuasions, other than Reformed. The preponderance of Dutch Reformed Church members as part-time lecturers is certainly not an indication of a certain confessional preference held by the Faculty.

It could be readily granted that a larger denominational and racial variety of Faculty lecturers could have contributed to reflecting an image of the Faculty as one of inclusiveness and openness. However, in times of disruptive vacancies, the image of the Faculty was not the primary consideration, but rather to once more get the academic wheels turning as soon and as smoothly as possible.

7. Degrees obtained in the Faculty of Theology

The first degrees in the Faculty of Theology were conferred in 1978. Usually the graduation ceremony took place some four to six months after the finalisation of the degree examinations. The following is a list of theological degrees and a diploma conferred from 1978 to 1999.¹⁰⁷

(a) Degrees conferred

1978

Bachelor of Divinity	– Sibanyoni, SD
Bachelor of Theology	– Mazibuko, J
	– Mbatha, AH
	– Moloji, PM

1979

Bachelor of Theology	– Chobokoane, RT
	– Mopeli, MJ

Diploma in Theology

- Sigasa, SP
- Namanyane, LI

1980

Bachelor of Theology

- Moeti, ST
- Marokoane, MJ
- Musa, SA
- Seithleko, JM
- Sithole, DS

1981

Bachelor of Divinity

- Mazibuko, J

Bachelor of Theology

- Segoete, EM

1982

Bachelor of Divinity

- Sithole, DS

Bachelor of Theology

- Banda, EM
- Kgomo, MJ
- Maseko, IS
- Matjila, MA
- Moremedi, PJ
- Motsoeneng, SP
- Pejane, SJ
- Stigling, AW
- Tladi, EM
- Zulu, PV

1983

Bachelor of Divinity

- Mopeli, MJ

Bachelor of Theology

- Kolokoto, MI
- Maseko, DJ

Bachelor of Theology (Arts)

- Ntombela, PGN

1984

- Bachelor of Theology – Bookholane, JL
– Sibeko, MF
Bachelor of Theology (Arts) – Makhubu, LS

1986

- Bachelor of Theology – Khanyile, DP

1987

- Honours Bachelor of Theology – Khanyile, DP
Bachelor of Theology (Arts) – Raleting, RS

1988

- Bachelor of Theology – Buthelezi, S
– Madwe, CGP
Bachelor of Theology (Arts) – Mtembu, CS
– Nkumbi, O

1990

- Honours Bachelor of Theology – Buthelezi, S

1991

- Honours Bachelor of Theology – Ndwandwe, HCN
– Rubuluza, MM
– Talbot, RE
Bachelor of Theology – Mashaba, TT
– Masondo, SE
Bachelor of Theology (Arts) – HN Myeni

1992

- Honours Bachelor of Theology – Bodenstein, B
– Germond, PM
– Graham, PJ
– Marais, WL

	- Masondo, SE
Bachelor of Theology	- Abrahams, RB
	- Ambrose, CR
	- Nel, CC
	- Soal, AD
	- Swartz, SG
	- Wood, GG
Bachelor of Theology (Arts)	- Majola, CR
	- Mpungose, SS
	- Nkosi, HM
	- Nyathi, JD

1993

Bachelor of Theology	- Ash, D
	- De Kiewit, C
	- Erasmus, AJ
	- Glanville, JA
	- Twiss, DA
	- Van den Berg, L

1994

Honours Bachelor of Theology	- Sparrow, DN
Bachelor of Theology	- De Waal, PS
	- Esterhuizen, WA
	- Levings, NI
	- Lotter, WE
	- McKee, AJ
	- Poulton, AR
	- Roos, A du P
	- Strange, MR
	- Weber, IB
Bachelor of Theology (Arts)	- Croeser, M

1995

Master of Theology

– WL Marais

Honours Bachelor of Theology

– Du Toit, RC

– Hattingh, HC

– Mashaba, TT

– Stemmett, JD

Bachelor of Theology

– Beetge, CF

– Deane, IA

– Hawkins, MGN

– Hemmens, MD

– Klynsmith, HD

– McKelvey, HPH

– Meulenbeld, FBPT

– Moller, KT

– Nelson, CD

– Ollis, IM

– Reyneke, WJ

– Roxburgh, JJ

– Sammons, PEJ

– Sparks, BN

1996

Master of Theology

– Coetzer, SJ

– De Wit, JMJ

– Ngcobo, S

Bachelor of Theology

– Bodenstein, CF

– Brown, K

– Butler, SL

– Frost, NA

– Govender, G

– Rae, KI

– Van Tonder, J

Bachelor of Theology (Arts)

– Abrahamse, C

– Abrahamse, JR

- Bates, M
- Boswell, GL
- Fillis, EG
- Frangakis R
- Garton, CV
- Gomes, DF
- Jones, ML
- Kennedy, L
- Mason, DL
- McCune, JR
- Ndogo, SS
- Owgan, VJ
- Parker, AM
- Pereira, GC
- Segoi KM
- Shaw, GW
- Shaw, M
- Steenkamp, A

1997

Bachelor of Theology

Bachelor Theology (Arts)

- Hanekom, DA
- Baston, GA
- De Villiers, RD
- Faulhammer, BW
- Fincham, SA
- Goge, SP
- Hibbert, PL
- Kirtley, SW
- Lincoln, A
- Milligan, GI
- Mnisi, MG
- Mothiboseng, DD
- Muller, LC
- Nkosi, MA

- Phelps, D
- Schwellnus, RE
- Shaw, AT
- Staples, KB

1998

- | | |
|------------------------------|------------------|
| Doctor of Theology | - Moodley, D |
| Honours Bachelor of Theology | - Gouws, JNJ |
| | - Madonsela, HM |
| | - Malan, SR |
| Bachelor of Theology (Arts) | - Beaton, RB |
| | - Buchanan, MA |
| | - Codrington, GT |
| | - Durrheim, GF |
| | - Fleming, M |
| | - Fuller, DW |
| | - Geyser, J de B |
| | - Moji, NC |
| | - Morrison, RSR |
| | - Ross, CF |

1999

- | | |
|------------------------------|-------------------|
| Master of Theology | - Hattingh, HB |
| | - Magerman, JHW |
| Honours Bachelor of Theology | - Booyens, BM |
| | - Nkosi, MA |
| Bachelor of Theology | - Botha, W |
| | - Davids, CH |
| | - Verreyne, T |
| Bachelor of Theology (Arts) | - Adams, P |
| | - Airosa, RA |
| | - Blair, GS |
| | - Clegg, WG |
| | - Crewe-Brown, GF |

- Francis, VL
- Johaar, AJ
- Kampers, EA
- Lee, WJ
- Lombard, D
- Louw, BL
- Mathews, CD
- McLeod, B
- Terblanche, DA
- Webb, JP
- Woolls, FB

Doctor of Theology *honoris causa* -

1995 - Oosthuizen, GC

1998 - Mgojo, KEM

(b) Some comments

The following observations could be made:

(i) *First degrees*

The first theological degree to be conferred by the University of Zululand in 1978 was a postgraduate Bachelor of Divinity, the equivalent of a master's degree. The recipient was Rev SD Sibanyoni, a minister of the Methodist Church who, after Rev CS Mngadi, served as University Chaplain under the Council of Supervision for the Ministry to Students. He later became a lecturer at the University of Fort Hare.

The other three who obtained the degree Bachelor of Theology, received ordination in the Dutch Reformed Church in Africa. Rev J Mazibuko ministered to the Empangeni congregation of the Church, served as chaplain of the

University of Zululand, joined the University of Zululand as residence warden and later became manager of the Financial Aid Bureau of the University. In May 1996, Mazibuko became head of the office of the Bible Society operating in KwaZulu, but including the Zulu-speaking population of the whole of KwaZulu-Natal.

Rev PM Moloi also served the Dutch Reformed Church in Africa. In 1991 he was appointed chaplain in the Department of Correctional Services. The gift of leadership of the third recipient of the degree Bachelor of Theology, Rev AH Mbatha, was recognised when he was elected moderator of the Natal Synod of the Dutch Reformed Church in Africa. A successful and blessed career at the SABC led him to become the Chief Executive Officer of that corporation. It was the same AH Mbatha who in 1975 called the Faculty of Theology "the faculty of happiness".

(ii) *Degree output*

A total of 185 theological degrees, comprising the following, were conferred:

Doctor of Theology (<i>honoris causa</i>)	2
Doctor of Theology	1
Bachelor of Divinity	4
Master of Theology	5
Honours Bachelor of Theology	20
Bachelor of Theology (four years)	78
Bachelor of Theology (Arts) (three years)	74
Diploma in Theology	1
	<u>185</u>

To get a more complete picture of the degree output of the Faculty, 40 Honours Bachelor of Arts degrees in Biblical Studies and one master's degree in Biblical Studies must be added. The Faculty of Theology was solely responsible for the

tuition and examining of the postgraduate students in Biblical Studies. Understood in this way, the number of degrees rises to 226.

Furthermore, keeping in mind that the Faculty of Theology used to be a strong service faculty supplying the Faculties of Arts and Education with Biblical Studies and ancillary theological courses for their degrees, recognition is due to the Faculty of Theology. Conservatively calculated, a total of about 7000 students registered for courses in Biblical Studies during the years under review that means a total of 14000 semester courses. Since an Arts degree contained 20 semester courses, the Biblical Studies courses offered were equivalent to 700 BA degrees over 30 years, or 23 per year. Only by taking cognisance of these teaching activities can the vocational training output of the Faculty be quantified.

(iii) *Ebb and flow*

The years 1984 to 1990 were lean years for the Faculty regarding degrees conferred. Those were the years when one of the co-operating churches had withdrawn and when the other one was struggling to find students to supply the Faculty. The year 1991 revealed some of the inner strength of the Faculty. The rising tendency was continued in 1992, boosted by the first batch of graduates from the newly accredited Baptist Theological College of Southern Africa. From 1994 another accredited college, the Christian Reformed Theological Seminary, also started contributing to the degree output. The year 1996 was the best ever in the history of the Faculty – 30 theological degrees were conferred. With more colleges co-operating a further rise in the number of annual graduates could be expected.

(iv) *Postgraduates*

The number of students who obtained master and doctor's degrees were disappointingly low – only 10 on a level higher than an honours degree. The

first doctor's degree was only conferred in 1998, but the first doctoral student had registered twenty-four years earlier! Eight years later he could show no progress and cancelled his registration. Throughout the years doctoral students came and went. One was relocated, another experienced a divorce and gave up his studies, a further one cancelled his registration because of the "degree scam" and one who was in the last stage of his thesis, tragically died in a car accident.

Hopeful signs of a renewed interest in postgraduate studies became visible – mostly from the side of the accredited colleges. A new dawn for postgraduate studies at the Faculty of Theology might be breaking.

8. Summary and concluding remarks

In this chapter we traced and reflected on the vocational training activities of the Faculty in four areas: theological degree studies, Biblical Studies mostly for school teaching purposes and for personal development, Method of Biblical Studies for student teachers, and in-service training programmes. These activities were described in historical perspective with critical notes added when deemed necessary. The vocational training activities were placed within the framework of the constructive activities at Umlazi, but also within the framework of the disruptions, unrest and violence on the main campus. Much detail went into the description of the degrees, which were available in the Faculty. The problems surrounding the location of both Biblical Studies and Method of Biblical Studies were also addressed.

Two essential parties or stakeholding groups, students and staff, were discussed with regard to their main task – vocational training. Details were supplied of degrees obtained and information was furnished of the staff members who facilitated the obtaining of degrees and professional qualifications. We duly noted the role of the participating churches and

colleges in supplying students for the degree studies and paid ample attention to the qualifications and experience of members of staff of the Faculty of Theology.

Reviewing the vocational training activities one could conclude as follows:

- * The Faculty set a healthy academic standard and example
- * The Faculty employed well-qualified lecturers
- * The Faculty doggedly held on to all structures, which could sustain and strengthen its academic and financial position
- * The Faculty leaned heavily on Biblical Studies for keeping its academic vessel afloat, but that was no act of irresponsibility seeing that until 1990 there was a growing demand for tuition in Biblical Studies
- * The Faculty was unduly dependent on and accommodating to the Dutch Reformed Church during the first period of contractual association, a relationship which perhaps impeded vocational training developments
- * The years 1989 and 1990 seemed to have heralded a new period in the life of the Faculty: the theological degree output was at its lowest, the Biblical Studies interest at its highest and new opportunities for theological training in association with colleges were knocking
- * The output of the Faculty, including the degrees Honours Bachelor of Arts in Biblical Studies and courses in Biblical Studies to the credit of thousands of graduates, should not be considered disappointing, although the postgraduate degree output of the Faculty left much to be desired.

Chapter Four

Research and Publication Activities

From the early years of the existence of the ethnic university colleges, the necessity of doing academic research has been realized. The Minister of Bantu Education, controlling virtually every aspect of the activities of the colleges, granted in 1967 the concession that every institution could budget for its own research activities. Research funds could be made available to all teaching staff while every effort should be made to involve black staff members and students. Furthermore, because of limited funds, research should be restricted to relevant issues and useful matters directly related to the development of the black people.¹

The decision of the Minister indicating that research funds should not be used for historical research and pure research, sometimes described as knowledge for knowledge's sake, but for applied, social and developmental research, was certainly a prudent decision in the light of the paucity of financial resources. As far as the emerging Faculty of Theology was concerned, the decision could unduly quell its research activities, which would mainly be, except in the Department of Practical Theology, historical or basic research. Fortunately, applications for research had to be approved by the Research Committee of the University of Zululand which did not narrowly apply the criteria laid down by the Minister.

1. Research initiated at the University of Zululand

With the coming of autonomy to the University College of Zululand, also came the instruction from the Government to engage in meaningful research.

(a) The growing importance of research

In 1969, the year when legislation was passed granting academic autonomy to the ethnic university colleges of Zululand, the North and Fort Hare, a Cabinet Committee took decisions regarding research at these institutions. Realising that teaching and research belonged together, it decided that in order to draw white lecturers and retain them, they should be given opportunities to do research. Seeing, however, that the universities were to serve specific population groups, such research should mainly be directed at and be to the advantage of these groups. Furthermore, research posts should be created preferably for those not belonging to the white population group. Finally, research funds budgeted for should not exceed 2% of the total annual remuneration of the lecturing staff.²

The Government also had other intentions with its insistence on university research. It is clear that it desired such research to serve its aims of separate development. In this regard the University of Zululand was approached to assist with research projects which could sustain the process of black development "en daardeur die doelstellinge van ons landsbeleid help bevorder".³ On 21 April 1972, Dr S Meiring Naude, Scientific Advisor to the Prime Minister, visited the University of Zululand to acquaint himself with the state of science ("toestand van die wetenskap") and ongoing research at the University.⁴ In 1974, Minister MC Botha, Minister of Bantu Administration and Development and Bantu Education, reiterated the importance of research at the black universities for the development of the black population groups. He also requested the universities under his portfolio to annually report to him on completed and ongoing research.⁵

The university body regulating and controlling research was the Research and Publications Committee of the Senate. In its early years, its tasks included the consideration of research proposals, applications for research funds from the University and outside bodies, and research reports. It also concerned itself with the publication of inaugural addresses, and scientific and scholarly

papers of both visiting academics and lecturing staff of the University. To the last-mentioned category belonged the paper of Rev (later Prof) JP Mostert of the Faculty of Theology. His paper, "The spiritual problem of modern man - on the approaches of CG Jung and M Eliade" was one of the first recommended and published in 1973.⁶

The Research and Publications Committee at one stage initiated the publication of University periodicals. In 1970, it decided to publish a University annual under the title *Unizul*. Another University publication supervised by the Committee was a Zulu cultural periodical for which Mr AC Nkabinde, in later years Rector of the University of Zululand, and Mr K Cemane were responsible. Another responsibility of the Committee was to invite academics or to consider invitations to academics to visit the University and to address staff and students.⁷

To stimulate students intellectually the Research and Publications Committee recommended in 1971 that interfaculty lectures should be presented on a rotation basis. The Faculty of Theology was scheduled for its first lecture on 13 October 1971.⁸ There is no evidence that the idea really caught on, but it, at least testified to the enterprising spirit of the young Research and Publications Committee.

Prof Eddie Brown, Dean of the Faculty of Theology, and chairperson of the Research and Publications Committee for some years, played an enthusiastic and creative role in the Committee. An innovative project mooted by Brown, recommended by the Research and Publications Committee, and approved by the Senate on 5 May 1970, was the establishment of an Africana Centre. The Centre was expected to acquire and house Africana which would be useful for teaching and research by departments such as Science of Religion, Church History and Science of Mission, History, Anthropology and Philosophy.⁹

On 16 November 1970, the founding meeting of the Council for Africana was held under the chairmanship of Prof E Brown. All the faculties would be

represented on the Council.¹⁰ The Research and Publications Committee was to handle the applications for the acquisition of Africana but the purchase of the books would be the responsibility of the University librarian.¹¹

With all these bodies and people involved, namely the Senate, the Research and Publications Committee, the Council for Africana and the University librarian the managing of the Africana Centre became somewhat unwieldy. It, therefore, came as no surprise that the Senate, on advice of the Executive Committee of the Senate, decided on 24 July 1971 that the Africana Centre would be incorporated into the University library and come under the control of the Library Committee.¹²

Although Brown's vision of an Africana Centre did not actualise, a good number of valuable volumes of Africana, virtually unprocurable today, were obtained.¹³

(b) Attempts to create a research institute

While development was a key concept in research projects, also emphasised by the Minister of Bantu Education in 1967, the Senate of the University of Zululand, on 21 August 1968, decided to establish an institute for the study and development of the Zulu community. The research would be both of a descriptive and applied type with emphasis on problem-solving and planning – all within a socio-economic development framework. Having walked the long road from an *ad hoc* committee to the University Council, the memorandum motivating the research found its way in 1971 to the table of the Minister – only to be turned down.¹⁴

The University and the *ad hoc* committee, consisting of Prof AP du Plessis, Prof E Brown and Dr B Spoelstra, considered the matter as too important to be shelved. In a new motivation the *ad hoc* committee emphasised that the

injection of capital in the developing communities, the creation of jobs and the improvement of communication facilities offered no guarantee for success in trying to develop the Zulu community. The *ad hoc* committee argued that it was rather the non-economic factors, particularly human factors, linked to the social, cultural, psychological, educational and political factors, which were the determinants of success or failure of endeavours in economic development. Those factors invited research.¹⁵ The memorandum finally pointed out: that research on and for development could not be anything else than multidisciplinary, that the researchers should be personally involved in the development projects, that there should be meaningful communication among researcher, decision-maker and administrator, and that that kind of research could not be voluntarily undertaken by university lecturers, but should be done by a specific research instrument, such as a research institute.¹⁶

Again, the Minister did not see his way open to approve the request for that kind of research institute at the University of Zululand. Perhaps the University of Zululand was ahead of its time with such a request, possibly financial considerations played a role. It is also not unlikely that the approach and goals of the Government and that of the University concerning the development of the Zulu ethnic group did not harmonise. The Government focused primarily on material resources while the University emphasised the human resources. Perhaps the basic difference was this: The Government pursued an ideologically inspired fragmentary developmental policy; the University offered an academically founded holistic research programme on development – and never the twain shall meet!

Many years later, to be exact sixteen years after Prof du Plessis had presented his motivation for a research institution to the Senate in 1968, the research unit NERMIC, motivated by the Faculty of Theology, started operating.

(c) Research emphases

Throughout the years, the University has stressed the importance of research. Included under the objectives of the University one reads:

Although much emphasis may be put on applied research, the University realizes that basic research should form the cardinal point of all research since there can be no developmental or applied research without basic research ...¹⁷

Although the University encouraged applied research, it realized the foundational value of basic research.

While the University more or less quantified the relationship between the three main tasks of the University – teaching, research and community involvement – as ideally occupying 70%, 20% and 10% of the lecturer's time, the day will certainly come when a ratio between basic research and applied research will be determined. With the focus increasingly on developmental issues, transformation, community projects and the position of the historically marginalized, basic research and probably descriptive research will be relegated to a lower order of significance. At this point the wheel would have turned a full 360 degrees for such prescriptions and prohibitions would bring the researcher back to 1967 when the Minister had directed that, owing to limited funds, research should be restricted to relevant issues and matters useful to the development of the black people.¹⁸ The point of resemblance is: pure or basic research is out while relevant, applied and developmental research reigns supreme. But the difference is: in 1967 university research was often expected to be subservient to the ideology of separate development; at the end of the 20th century university research is expected to facilitate the development of the marginalized in an open society.

The Centre for Science Development has in this respect, identified four research areas, which would be considered for funding. They are:

- * Development and transformation
- * Language, culture and intercultural experience
- * Gender, equity and development
- * Developing and sustaining the environment. ¹⁹

It is highly probable that in the near future a decision could be taken that articles in refereed journals would only be considered as income-generating articles if they fell within the above or similar research areas.

2. Research by members of the Faculty of Theology

The research and publications activities of the Faculty of Theology can broadly be subsumed under two categories: Research and publications by the teaching staff of the Faculty of Theology and research and publications by the Research Unit for New Religious Movements and Independent Churches (NERMIC), housed in the Faculty of Theology.

Under the first-mentioned category not only research output or research products such as conference papers or publications will be included in the discussion but also aspects of exposure to an environment conducive to research. Overseas visits to academics and academic institutions as well as visits of local and overseas academics to the Faculty of Theology are relevant in this respect.

In the discussion of the research and publication activities of the Faculty, the following will figure to a greater or lesser extent:

- * Departmental research
- * Personal research

- * Meetings of academic societies and interest groups
- * Attendance of overseas conferences
- * Overseas visits with research edge
- * Visits of renowned academics
- * Conferences presented by the Faculty
- * Publications
 - Inaugural addresses
 - Articles in journals
 - Chapters in books
 - Books
 - Faculty bulletin and journal

Research projects undertaken by academic staff were usually classified either as departmental research, which could also mean multidepartmental or faculty research, or as personal research. The first-mentioned kind of research is undertaken by a member or members of one or more of the departments in a faculty and would usually result in a research report, paper or publication. The second kind of research is undertaken by a member of the faculty to improve his or her academic qualifications and would usually be contained in a master's dissertation or doctor's thesis.

(a) Departmental research

The newly established Faculty of Theology launched its first research project, a multidepartmental faculty project, in 1970. The topic was Bible knowledge and theological conception of the Zulu community. It was approved by the Senate on 8 September 1970 and the amount of R502,10 was made available from University funds. Prof Brown was appointed as project leader for 1970 and Rev

JP Mostert for 1971.²⁰ In preparation for the project, various research experts were consulted including Prof BA Pauw, anthropologist at the University of South Africa, Prof GC Oosthuizen of the University of Durban-Westville and Prof WD Hammond Tooke of the Social and Economic Institute at Rhodes University.²¹

The first part of the research inquired into the possession and use of the Bible. The sample group was university students. That part of the research was completed at the end of 1971. Although not sensational, according to Mostert the Faculty considered the research very useful.²² The Theological school at Witsieshoek, then an accredited institution of the University of Zululand, assisted in the research. On 4 April 1976, it submitted its report, which recorded the responses of forty interviewees from the Free State.²²

It is a pity that the research was never taken further than the formal part on the possession and use of the Bible. By completing the research, the Faculty could have gained much in understanding the conceptual, mental and spiritual environment in which the Faculty was called to teach the Bible and theology.

Two theology students, Mr AH Mbatha and Mr J Mazibuko, did important departmental research in 1974. The research was registered as a project of the Department of Diaconiology and Ecclesiastic Subjects on the influence of traditional religion on Zulu church members in Umlazi. The results of their excellent research were published in the Faculty Bulletin.²⁴

Since 16 April 1971 when the Senate decided that all research, departmental and personal, should be registered with the University,²⁵ there was a continuous, though uneven flow of registered projects from the Faculty of Theology. From the second half of the eighties the Faculty showed itself a factor to be reckoned with in the field of departmental research, even surpassing some of the larger faculties in research output.²⁶ Most of the departmental research projects were registered and undertaken with the aims of preparing a paper for a conference and/or for publication. Registration was necessary for

obtaining funds for attending an overseas conference where the paper would be presented, or as subvention for publication.

While the ideal was that research projects should produce research reports, research papers and publications, that was unfortunately not always the case. A number of registered research projects were left uncompleted, like the first one of the Faculty, mentioned above, while others only remained a book entry. An example of a discontinued research project is the one registered by Ben Odendaal and Mike Kitshoff in 1978 entitled: *The cross across Africa – history of the impact and expansion of the Gospel*.²⁷ This ambitious research project never progressed further than a literature survey. Various reasons can be presented for the lack of progress, with excessive lecturing duties as the main impediment.

As early as 1967 the complaint was voiced that owing to the heavy lecturing load, research and publication at the University College of Zululand received less attention than was intended.²⁸ Throughout the years, but particularly between 1970 and 1985, the abnormal lecturing load, often more than twenty lectures per week, carried by most of the lecturers in the Faculty of Theology, did not allow much time for substantial research. The retirement and decease of Odendaal and the news that Bengt Sundkler, missionary, bishop and academic had already completed a large part of his research for a book on the history of the Church in Africa were, so to speak, the last nails in the coffin of the envisaged research on the cross across Africa. In retrospect, however, one may observe that if the research of Sundkler on Africa was the only reason for discontinuing the departmental research project, initially estimated to take five years to complete, it could just as well have been pursued seeing that Sundkler's book was only published in 1999.²⁹

Since 1970, about sixty research projects were embarked upon. Of that number, more than forty were registered between 1985 and 1999. Many in the last-mentioned group found their way into conference papers and from there into publications.³⁰

(b) Personal Research

The lecturers of the Faculty of Theology were, as a whole, exceptionally well qualified.³¹ The majority possessed a doctor's degree at the time of appointment in the Faculty and did not feel the need to improve their academic qualifications. The rest were registered for a higher degree, usually the doctor's degree when they joined the Faculty.

The first appointee in the Department of Theological Studies, Dr Eddie Brown, set a fine example as a lecturer well qualified at universities of high standing. Rev JH Smit, the second appointee in the Department of Theological Studies was registered at the University of Stellenbosch when he joined the University College of Zululand in 1966. He obtained his doctor's degree in 1974 shortly after he had left the University for a parish in Empangeni. Rev JP Mostert, who joined the Department of Theological Studies in 1968 and who was enrolled at the University of Stellenbosch, received his doctor's degree in 1974, on a study on religion as projection.

Rev CS Mngadi, the first non-Reformed lecturer at the Faculty of Theology, was also the first member of the Faculty to further his studies at the University of Zululand where he in 1975 obtained a BA (Hons) degree in Biblical Studies. On 18 May 1982, the University of South Africa conferred the MA degree in Biblical Studies upon him. The topic of his study was the significance of blood in the Old Testament and its relevance for the church in Africa. Mngadi was also admitted by the same university to study for a doctor's degree in Biblical Studies on the subject, commemoration in biblical perspective, but he did not complete his studies.

Like Mngadi who lectured in Old Testament, all the other lecturers in the same discipline were registered for doctoral studies while they were teaching at the University of Zululand. Although most of them received the doctor's degree, none of them completed it while teaching at the University of Zululand. Strangely enough, almost all of the lecturers in Old Testament never really

settled down at the University but, like the Old Testament Israelites, were only passing through on their way to a beckoning better land. The exceptions are Rev CS Mngadi, who served the University from 1975 to 1995, and Rev DP Bekker who commenced duty at the Faculty of Theology in 1984 and who at the end of 1999 was still at his post.

While lecturing in Dogmatics at the Faculty of Theology, Rev JP du T Furstenberg, who succeeded Rev JH Smit in 1974, studied for a doctor's degree through the University of South Africa. Furstenberg left the University of Zululand in 1976 and completed his doctoral studies in 1981.

Besides Prof PR van Dyk, the first church-appointed professor in the Department of Diaconiology and Ecclesiastical Subjects, who was registered for a second doctor's degree when he commenced duty in the Faculty in 1973, four other lecturers with doctor's degrees improved their qualifications through study and research.

Prof JA Loubser, head of the Department of Bibliological Studies since 1990, completed a three-year non-degree course in General Literary Theory at the University of South Africa during 1992 to 1994. Dr J Ras, promoted to associate professor with effect from 1 January 1999, completed his doctor's degree in 1996 at the University of Stellenbosch, after which he obtained a BA Hons degree in Psychology at the University of Zululand. Thereafter he registered for a MA in Psychology at the same university. Besides these degree studies he also successfully completed courses in Police Science at the University of Zululand.

The University of Pretoria awarded Prof JW Claasen of the Department of Systematic Theology and History of Christianity, the doctor's degree on 25 March 1991, four years after his appointment in the Faculty of Theology. Prof Claasen, a bright academic, an avid researcher and one eager to acquire more knowledge, registered for a second doctor's degree at Rhodes University. He undertook to research the resistance of the Canadian churches to apartheid in

South Africa. His historical-descriptive research took him to Canada where he amassed a pile of documents for his studies. He could not complete the work as his life work reached its completion at his death on 24 October 1995.

Dr I Chetty, Senior Lecturer in the Faculty of Theology at the Durban-Umlazi Campus, is registered for a second doctor's degree. He possesses the degree Doctor of Ministry of the Fuller Theological Seminary in the USA, but is now studying under Prof JA Loubser of the Faculty of Theology as his promoter. His research topic is, *The Church as oikos – biblical and contextual considerations*.

After twenty-two years at the Faculty of Theology, Mike Kitshoff, while on his way to retirement, undertook to research and briefly write the history of the Faculty. On second thoughts, and undoubtedly in a moment of over-confidence, he decided to academically upgrade his research programme to a historical-descriptive study to be submitted for a doctor's degree at the University of Zululand. In 1997, he registered for that purpose, twenty-five years after he had doctorated at the Free University of Amsterdam in the Netherlands.

To summarise: The Faculty of Theology has always been one of the faculties with the highest percentage of doctorated lecturers. Out of a maximum number of seven or eight lecturers over the past thirty years, seldom more than two lecturers did not possess a doctor's degree. Moreover, since 1996 six of the seven lecturers in the Faculty of Theology possessed doctor's degrees.

The lecturers in the Faculty have always realised the personal and instructional value of higher academic qualifications and have striven to reach the doctor's level in their studies. Undoubtedly they grasped the truth of the dictum: a teacher must remain a student.

(c) Meetings of academic societies and interest groups

Attending meetings of academic societies and interest groups were part of the normal academic activities of the Faculty of Theology. Although not all of the meetings had a research edge the symposia or conferences organised by the academic societies usually granted its members opportunities of presenting research papers or making academic contributions. At the same time, the lecturer-researcher could gain information and insight regarding his/her academic field of interest.

An overview of the attendance of meetings of academic societies and interest groups by members of the Faculty of Theology is given below.

(i) *Theological societies and study groups*

For virtually every academic discipline in the Faculty of Theology, there was a corresponding academic society, often both locally and internationally organized. The first lecturer in the new Faculty of Theology to attend a meeting of an academic subject society was Rev JH Smit. He attended the conference of the Science of Mission Society on 26 January 1970. The speakers included Rev Axel Ivar Berglund of the Lutheran Theological College at Mapumulo and Dr Eugene Nida, the renowned Bible translation scholar. Rev Smit rated the conference as "uiters waardevol".³²

On 1 October 1970, the Church History Society of South Africa was established. Prof E Brown, then Dean of the Faculty of Theology, was one of the founder members.³³ In February 1975 the annual conference was held at the University of Zululand, the first time that the Society gathered on the campus of a black university. It was also befitting the occasion, as the theme of the conference was African church history. In the prevailing spirit, the Faculty of Theology in the same year introduced a degree course on Christianity in Africa.³⁴

From 1970 until a few years before the end of the century, lecturers in Church History (later changed to History of Christianity) regularly attended the annual conferences of the Church History Society of South Africa. They were E Brown, BJ Odendaal, MC Kitshoff and J Claasen. Meetings of other local academic societies attended by members of the Faculty of Theology, were the Old Testament Society, the New Testament Society, the Dogmatological Society, the Biblical Studies Society of South Africa, Association for the Study of Religion in Southern Africa (ASRSA) and the South African Academy of Religion. Prof A Song of the Faculty of Theology became president of ASRSA in 1999 and Prof JA Loubser of the same faculty, the president of the South African Academy of Religion in 1998.³⁵

All the lecturers were of the opinion that these conferences were occasions not to be missed. Isak du Plessis certainly voiced the sentiments of all of them when he wrote:

Die bywoning van dergelike byeenkomste kan nie hoog genoeg aangeskryf word nie, veral gesien die mate van isolasie waarin die Universiteit van Zoeloeland hom bevind.²⁶

All lecturers in the Faculty attended meetings of academic societies and most of them presented papers, some of them more often than others.

(ii) *Consultations of the Missiological Institute*

In the early years, the Faculty of Theology was actively involved in the annual consultation of the Missiological Institute at the Lutheran Theological College, Mapumulo.

From its establishment in 1965 the Missiological Institute had a threefold aim:

- * To reflect on current issues from a theological perspective, particularly within a missiological framework
- * To apply the international discussions on missionary outreach to the grass-roots situation in Southern Africa
- * To provide a platform for a constructive dialogue in which churches and institutions could partake.

The Faculty of Theology eagerly participated in the consultation, driven perhaps by some of the following considerations: The topics were relevant, Mapumulo was less than two hours' drive away from the University, the Director of the Institute, Dr H-J Becken, who was also the Rector of the Lutheran Theological College, was a friend of the lecturers of the Faculty, and the papers presented were usually published by the Institute. Moreover, the consultations gave some exposure to the Faculty.³⁸

The discussions of grass-roots issues included the following: Migrant labour and church involvement (1970) and the role of the church in socio-economic development in Southern Africa (1971). At its 1972 consultation, the Missiological Institute explored the theme: Relevant theology for Africa. Prof E Brown of the Faculty of Theology, one of about twenty participants, discussed the necessity of a black South African church history. His paper made a strong plea for the expansion of the horizons of the South African church history by moving away from the all-white context and content. Dr Becken described the Consultation as "a great experience for all those who participated."³⁹

The following year the Consultation of the Missiological Institute focused on salvation today. Three members of the Faculty of Theology attended. Rev CS Mngadi conducted a Bible study session on salvation rejected, while Prof E Brown presented a discussion paper on cultural change and conversion, and Prof BJ Odendaal introduced the topic, Christian identity and racial identity.

At a time when culture and race were unduly emphasised and even raised to the absolute, it must have come as a pleasant surprise to the predominant black audience to listen to the eloquent but biblically based expositions by the lecturers from the University of Zululand. Prof Odendaal, *inter alia*, denounced a situation where Christianity was “completely submerged by and made subservient to racial identity, whilst it should be the other way round”. He added: “It becomes a blood-and-soil identity instead of a Christ-and-Holy Spirit identity”. He did not decry racial identity but this was his view:

Christian identity transcends racial identity without destroying it – rather enriching and ennobling it. In this process of enrichment, adaptations there may be, but Christian principles remain the dominant factor, not the sleeping partner. The operative word is Christ. Christian identity has the final word.⁴⁰

What Odendaal was conveying to the meeting was nothing less than the biblical and Christian principles, which the Faculty of Theology had been striving to put into practice. The Faculty was ever conscious of the respect due to people created in the image of God and the necessity to identify with the students in both their joy and distress. When disruptions rocked the University in 1984 and the students were ordered to vacate their rooms without further ado, a group of theology students from Witsieshoek found themselves stranded. Without hesitation, members of the Faculty, who were the first to hear of the students’ plight took them into their homes until they could return to Witsieshoek.⁴¹

Dr H-J Becken left the Missiological Institute and Lutheran Theological College at Mapumulo at the end of 1974. Participation of the Faculty of Theology in the consultation of the Missiological Institute seemed to have become irregular since that date.⁴² From 1977 onwards the Faculty archives failed to produce evidence of any further attendance by members of the Faculty of Theology.

For the lecturers at the Faculty the consultations at Mapumulo were memorable events made possible by Dr Becken, the Director of the Missiological Institute, an able organiser, a down-to-earth theologian and an appreciative and thankful person. At the Institute, the lecturers of the Faculty found an occasion and an audience where they could share their insights and research output, and return with the self-gratifying conviction that their contributions did not pass unnoticed.

(iii) *Meetings regarding the clerical position of the lecturers*

For sixteen years from 1973 to 1988, the lecturers in the Faculty of Theology were required to be ordained ministers of specified churches. When the first co-operative agreement with the Dutch Reformed Church was concluded those ecclesiastical and ministerial requirements were sharply defined. It was stipulated that lecturers should subscribe to at least one of the historical confessions of faith: The Reformed Formularies of Unity, the Thirty-nine Articles of the Anglican Church, the Lutheran Augsburg Confession and the Westminster Confession of the Presbyterian churches.

During the years of confessional subscription, the staff of the Faculty of Theology predominantly belonged to the Dutch Reformed Church while one lecturer adhered to the Evangelical Lutheran Church. After the termination of the above-mentioned agreement, confessional binding was no longer a condition for appointment in the Faculty of Theology, and only then it really became an "open" faculty in the non-denominational sense of the word, at least as far as staff appointment possibilities were concerned.

During the first decade of the existence of the Faculty when most of its lecturers and students belonged to the Dutch Reformed Churches, the ties between Faculty and Church were strongly felt. Lecturers attended ministers' conferences, mostly to address the clergy on a topic related to their own university lecturing responsibilities. For example, Kitshoff gave talks on

Christian revivals, satanology and angelology, and work ethics, not to mention more. Members of the Faculty were also elected by the Church to attend meetings of church bodies such as synod meetings. More than once lecturers were invited to attend church conferences where they could make an input based on their specialised knowledge or research.

One such case was a missionary conference organised by the Synodical Commission for Missions (Sinodale Sendingkommissie) of the Dutch Reformed Church of Natal. The lecturers of the Faculty of Theology were invited because they, described as persons with first-hand knowledge, were seen as being in a position to make a valuable contribution to the discussion. Surely, they could do so, for the main issue on the table at that conference, on 6 September 1971 in Pietermaritzburg, was Black Theology. Prof PR van Dyk and Rev JH Smit of the Faculty of Theology were present.⁴³

The Dutch Reformed Church was thankful and had much appreciation for the lecturers of the Faculty for their continued support through the training of ministers for the Church. Similarly, the lecturers found the contact with the Church meaningful for the following reasons:

- * The Faculty could not operate outside the Church, which was providing the Faculty with theology students. Being represented at the meetings and conferences of the Church the Faculty could strengthen and extend its contacts.
- * Through the representatives of the Faculty, the Church could assure itself of the direction and character of the Faculty.
- * At such meetings, the Faculty could learn more about the needs and views of the Church regarding theological training.
- * Lecturers were given the opportunity to address or inform ministers of religion in matters connected with their field of teaching and/or research.⁴⁴

Like the lecturers belonging to the Dutch Reformed Church, Rev CS Mngadi, a member of the Evangelical Church, also attended conferences and consultations of his church. A greater affinity, however, existed between the Dutch Reformed Church and the Faculty during the first ten years of the Faculty.

But change was not only knocking at the doors of the Faculty, but it also entered when the Dutch Reformed Church was no longer the sole or main supplier of theological students; when lecturers in the Faculty of Theology were no longer required to subscribe to confessional standards; when non-Reformed lecturers were more and more being appointed in the Faculty, and when non-Reformed theological colleges began co-operating with the Faculty in theological training. During that process, the Dutch Reformed Church lost its dominant position as partner and spiritual brother of the Faculty. With these changes the invitations to the Faculty members to attend church conferences, consultations and other meetings, virtually decreased to zero. Although there were a number of lecturers of Dutch Reformed persuasion, there was no longer reason to believe that the Faculty was nearer to the Dutch Reformed Church than to any other church sending its adherents to the Faculty for education and training.

Often meetings connected with the clerical position of the lecturers were not research-related, such as synodical meetings where a tabled agenda had to be worked through. On other occasions, for example at the annual ministers' conference, theological topics, often introduced by a lecturer of the Faculty of Theology, were discussed. At such meetings, the lecturers could make a contribution related to their field of teaching or field of research.

(iv) Meetings of representatives of theological schools

The above-mentioned meetings as well as those described under (v) and (vi) below did not have a research focus. Although the research dimension was not

ignored, the main aim was co-operation and co-ordination. Those meetings are discussed below in order to give a more or less inclusive survey of the involvement of the Faculty in academic societies and other interest groups.

In 1957, the lecturers of three Dutch Reformed Church theological schools for black students met officially for the first time to discuss matters of common interest. The institutions were the Stofberg Theological School at Viljoensdrif in the Free State and the two training schools for evangelists at Dingaanstat in Zululand and at Decoligny in the Transkei. From 1960, the Dutch Reformed Theological School at Turfloop near Pietersburg joined them. When the University of Zululand entered into co-operative agreements with the theological schools at Dingaanstat and Witsieshoek, lecturers of the Faculty of Theology were also invited to attend the meetings of representatives of the Dutch Reformed theological schools. Matters discussed included the duration of theological studies, pass requirements, textbooks, teaching methods, refresher courses, spiritual development of the students and co-operation with universities.⁴⁵

In October 1975, it was decided that the meeting would constitute itself as an Advisory Board for Theological Education which would officially liase between the theological schools and theological faculties.⁴⁶ When the co-operative agreements regarding Dingaanstat and Witsieshoek were terminated, the Faculty of Theology no longer had any vested interests in the theological schools and discontinued attending meetings of the Advisory Board.

(v) *Meetings of deans of theological faculties*

While the Stofberg Theological Schools and the three co-operating universities felt the need for discussing issues of mutual interest, the necessity for wider consultation regarding theological education presented itself. Prof JA Stoop, Dean of the Faculty of Theology at the University of South Africa, took the initiative. As specific matters which should be discussed, Stoop mentioned the

pattern of theological education in South Africa, the prerequisites for theological studies and the designation of theological degrees.⁴⁷

On 28 July 1972, representatives of eight universities offering theological education gathered for their first consultation. Among the representatives was Prof E Brown of the Faculty of Theology, University of Zululand. He was elected as secretary of the meeting. The first matter discussed was the different theological degrees of the faculties of theology. It was recommended that the traditional postgraduate degrees, the BD (Baccalaureus Divinitatis) and DD (Doctor Divinitatis) should be retained or be instituted while the designation B Theol (Baccalaureus Theologiae) should be used for a four-year integrated degree in theology. The Potchefstroom University for Higher Education did not agree; it preferred to use the term "Theologiae" for both undergraduate and postgraduate degrees. Furthermore, the Potchefstroom Faculty of Theology would rather see that all the faculties of theology should use the designation "Theologiae" in their degree structure.⁴⁸ Here was the first sign that the ideal of uniformity in theological education, and the issue discussed was only degree designations, could become a wild goose chase. While the need for co-operation and uniformity was expressed, there was also a call for the maintaining of the identity of the black universities.

At the second meeting on 17 May 1973, it was decided to create a permanent body, which would take the lead in co-ordinating theological education at university level. Brown as secretary eagerly pursued that ideal. However, the two separate umbrella bodies of the South African universities, the Committee of University Principals and the Committee of University Rectors did not share Brown's enthusiasm and would not give recognition to the envisaged co-ordinating body.⁴⁹ The negative reaction certainly contributed in causing the interest in the pursuit of uniformity to fade away. The records of the Faculty of Theology at the University of Zululand yield no evidence that the ideal of inter-university co-operation and co-ordination was further pursued by the representatives of theological faculties.

(vi) *Meetings of ASATI*

While the Dutch Reformed theological institutions were discussing mutual co-operation and the faculties of theology at the South African universities were seeking ways and means of achieving consensus and uniformity regarding academic matters, there was a body aiming at co-operation between both theological colleges and university faculties of theology. That body was the Association of Southern African Theological Institutions (ASATI). Colleges associated in the early seventies included the Federal Theological College at Alice, St Bede's Theological College at Umtata, St John Vianney Seminary in Pretoria, St Paul's Theological Seminary in Grahamstown, Lutheran Theological College at Mapumulo, Moravian Theological Seminary in Cape Town, AICA in Johannesburg, Morija Theological Seminary in Lesotho, Epworth Theological College in Salisbury and Paulinum United Theological Seminary in Otjibingwe, SWA (now Namibia). At an ASATI meeting in 1973, three universities were also represented: the University of South Africa, the University of Natal and the University of Rhodesia.⁵⁰

Although notices of meetings and invitations to join ASATI were regularly received by the Faculty of Theology at the University of Zululand, there was no formal reaction.⁵¹ At the beginning of 1973, Dr Axel Ivar Berglund, lecturer at the Lutheran Theological College, became the Director of Theological Education of the South African Council of Churches as well as the Secretary of ASATI. He immediately addressed three important issues:

- * Dialogue and co-operation with the African Independent Churches and the providing of theological training for them
- * The image and state of theological training in Southern Africa
- * The absence of theological faculties from ASATI

Regarding the third matter, Berglund referred to his personal links with university staff members, and he might have had in mind his cordial contacts

with the staff of the Faculty of Theology at the University of Zululand, but then he added, "little or no progress beyond this stage seems to be forthcoming". He regretted the inability in relating to a number of theological centres, "chiefly to those attached to the NG Kerk and those of a Baptist/enthusiastic outlook".⁵² But, of course, he would have known that the strong connections which ASATI had with the South African Council of Churches (SACC) could have been a cause of the unwillingness of the Reformed theological colleges and university faculties to join ASATI. Although the Faculty of Theology at the University of Zululand was a non-denominational faculty, it had during the seventies a strong leaning towards the Dutch Reformed Church.

ASATI realised that some university theological faculties had "difficulties in affiliating to ASATI" and, therefore, made it possible for individuals to associate. Nevertheless, that concession, together with the fact that Eddie Brown and Axel Ivar Berglund were good friends, could not bring Brown or the Faculty of Theology under the umbrella of ASATI.⁵³

One of the aims of ASATI was to pave the way for university recognition of the theological diplomas and certificates awarded by colleges affiliated to ASATI. A number of universities, including the University of Zululand, were approached for that purpose. The Chairman of ASATI, Dr T Simpson, visited Prof Eddie Brown at Empangeni on 15 June 1974 to discuss the possible recognition of college diplomas and/or courses. The Faculty Board of Theology was more than willing to assist because such recognition could result in students being drawn from a broader language and theological catchment area. The Faculty Board decided that it would evaluate the achievements of every student referred to the Faculty by colleges affiliated to ASATI. It also recommended to the Senate on what academic level such students should be examined. The examination would determine whether the student qualified for conferment of status or whether additional courses should first be completed.⁵⁴

At the end of 1974, Eddie Brown left the University of Zululand. Despite his friendship with the ASATI leaders and his willingness to co-operate with the

Association, the Faculty of Theology did not forge any formal links with ASATI. It was only fourteen years later that the paths of ASATI and the Faculty would cross again.

In 1988 Prof NSL Fryer, Dean of the Faculty of Theology, was organising a symposium on contextualising in theology. He sent invitations to theological colleges to attend, also to Rev Brian Banwell, Director of the Theological Education by Extension College in Johannesburg. Banwell was at that time Chairman of ASATI. He wrote back to Fryer on 18 May 1988 about the symposium, but also remarked, "I notice that your Faculty is not a member of ASATI". He enclosed some information on ASATI for Fryer's attention.⁵⁵ In a further letter six months later Banwell mentioned that almost all English-speaking faculties of theology were members of ASATI, most of the faculties of the younger universities, the faculty at Stellenbosch and several seminaries. No doubt, having in mind the indifference of some theological faculties, he added, "The interest of some Afrikaans institutions has only recently been aroused, and I will not attempt to discuss here why they did not do so sooner".⁵⁶

Perhaps it did not require a discussion why the Afrikaans-speaking faculties were reluctant to join ASATI. The dividing lines between the Afrikaans-speaking and the English-speaking churches during the seventies and eighties were sharply drawn on the issue of apartheid. Owing to the active role of the South African Council of Churches with which ASATI was closely linked, the latter could not hope to attract colleges or faculties of the Afrikaans-speaking churches. Many Afrikaans-speaking institutions who at that time believed that apartheid was, if not biblically justifiable, at least the best solution for multi-ethnic South Africa, would have found it hardly appropriate to subscribe to the following article, Article 4, of the Declaration of Intent of ASATI:

We commit ourselves to work for the dismantling and eradication of the unjust system of apartheid and of forms of unjust ethnic and class discrimination and to work towards a post-apartheid future in which the

educational and other resources of the country will be equitably shared by all its people.

In the light of this statement of intent ASATI appeals to its member institutions to do all they can to give expression to the above by means of whatever action they deem appropriate.⁵⁷

Although the Faculty of Theology at the University of Zululand was not a faculty of an Afrikaans-speaking institution, most of the Faculty members were Afrikaans-speaking. However, they did not object to joining ASATI when the matter came up for consideration. On 28 February 1989 the Faculty decided to recommend to the Senate "that the faculty be allowed to join ASATI".⁵⁸ The fact of the matter was that the University of Zululand, although founded as an ethnic institution, was by 1989 operating as an organisation, which applied no "unjust ethnic and class discrimination". Under the strong leadership of the Rector, Prof AC Nkabinde, who was at the helm from 1978, the University was being steered "towards a post-apartheid future" as the Declaration of Intent of ASATI envisaged.

While the Faculty could find no fault with the commitment of working towards elimination of discrimination, it was certainly not comfortable with ASATI's appeal to member institutions "to give expression to the above by means of whatever action they deem appropriate". That is why the Faculty Board of Theology, while it desired to join ASATI, added the proviso that Article 4 would be interpreted "within the parameters laid down by the University".⁵⁹ The Faculty duly recognised that it should be more obedient to the University than to ASATI and that it possessed no authority or autonomy to act in policy matters as it deemed appropriate.

Nico Fryer died within a month after the Faculty had decided to join ASATI. During the following years, Prof MC Kitshoff, then Dean of the Faculty of Theology, attended the meetings of ASATI. It was significant that, compared with the situation 15 years earlier, the number of theological colleges

represented had dwindled while more faculties and departments of theology had received membership. The voices of the latter group seemed to be louder than those of the colleges although no strong views on burning issues were vented. It rather appeared to the representative of the Faculty of Theology at the University of Zululand that the Association had lost vision and velocity and that the meetings were not much more than gatherings of old friends and some new outsiders where the social aspect outshined or overshadowed the theological business of the Association.

Much had changed since ASATI in the seventies saw its main task as working towards recognition of the diplomas of its member colleges for university degree purposes. By the last decade of the twentieth century, a number of universities were rather eager to recognise diplomas of selected theological colleges for admission or partial admission to degree studies. Some universities, including the University of Zululand, went so far as to conclude co-operative agreements with theological colleges for theological training.

It seemed that the main task of ASATI was fulfilled and it was not pursuing its other aims of dealing with matters pertaining to Christian theology and the ministry of encouraging and assisting in teacher and curriculum development, of working for higher educational and spiritual standards of theological education, and of acting in an advisory capacity to the participating institutions. The Faculty of Theology can only speak for itself, but looking back on its six years of membership of ASATI, the Association hardly gave witness to the enthusiastic pursuit of its aims or to the achievement of important stated aims. An aim certainly reached was that it was able "to meet periodically for fellowship and for the sharing of experiences and insights in the field of theological education".⁶⁰

To the attentive observer who was noticing that ASATI was showing signs of loss of function, its demise in the middle of the nineties came as no surprise. It had certainly in its life-time aroused awareness of what the theological colleges

were offering and what their needs were, but its contribution to theological training in Southern Africa was of a transient nature.

On 8 September 1995, Prof A Song, Vice-Dean, represented the Dean of the Faculty of Theology, Prof MC Kitshoff, at the meeting of ASATI in Johannesburg. There it was decided to dissolve the Association because of lack of "credibility" and to form a more acceptable body. Song was uncomfortable with the principle and procedure of dissolution and with the appointment of "new" members to fill portfolios. He voiced his feelings and left the meeting.⁶¹ Prof Song commented that the conference was "most disappointing as it failed to deal with the published agenda".⁶² Viewed over the period of five years during which the Faculty of Theology attended the meetings of ASATI, one must conclude that not much constructive work was done. Then one must add that from the beginning of the nineties ASATI was apparently suffering from loss of function.

(d) Attendance of overseas conferences

The Research Committee of the University regulated the attendance of overseas conferences. It granted to qualifying applicants 50% of the expenses to attend an overseas conferences. The other 50% could be obtained from any other source, for example, own resources or from a sponsor. Very often lecturers who were successful in obtaining funds from the Research Committee would use funds generated by their published articles to supplement the 50% received.

From 1970 to 1990 very few lecturers in the Faculty of Theology felt the need or could raise the funds to go overseas for conferences. The Human Science Research Council made some bursaries available but only to a maximum of 50% of the travelling and subsistence expenses. Often those who would qualify could not raise the other 50%.⁶²

One of the first persons in the Faculty of Theology to go overseas with the expressed purpose of presenting a conference paper was Prof JP Mostert. He addressed the International Association for History of Religions at its conference in Winnipeg, Canada on 17 to 22 August 1980, on "Religious atrophy and the death of religions".⁶³ From 1986 Prof MC Kitshoff began attending overseas conferences. From that year to 1998, he presented papers at ten international conferences abroad. Apart from his two main disciplines, Systematic Theology and History of Christianity, he also tried to sharpen his knowledge of religious education – for many years he was teaching Method of Biblical Studies – and of the African Independent/Indigenous Churches. His papers mainly concerned these four fields of study and research. He became a member of two American-based international academic societies: the Association of Professors and Researchers in Religious Education and the College Theology Society. He often presented papers at the overseas conferences of these societies.

The international conferences held outside South Africa, which he attended, were the following:

- * Conference of the Association of Professors and Researchers in Religious Education, Washington DC, USA, 14 to 16 November 1986
- * Conference on Ministry in Partnership with African Independent Churches, Kinshasa, Zaïre, 1 to 7 July 1989
- * Conference of the Association of Professors and Researchers in Religious Education, Indianapolis, USA, 6 to 8 November 1992
- * Conference of the World Congress of Faiths, Bangalore, India, 18 to 22 August 1993
- * Conference of the College Society, Notre Dame, USA, 26 to 19 May 1994
- * Conference with theologians of East and Central Africa, Nairobi, Kenya, 19 to 23 April 1995

- * Conference of the Association of Professors and Researchers in Religious Education, New Orleans, USA, 3 to 5 November 1995
- * Congress of the International Commission for Comparative History, Lublin, Poland, 2 to 6 September 1996
- * Conference of the College Society, San Diego, California, USA, 29 May to 1 June 1997
- * Conference of the Joint Berkeley-Stanford Centre for African Studies, University of California Berkeley, USA, 25 April 1998.

Research papers presented by Kitshoff at those conferences were mainly on religious education, history of Christianity and the African Independent/Indigenous Churches.

Professor JA Loubser joined the ranks of the Faculty of Theology in 1990 to teach New Testament. He proved himself an active researcher, writer and conferee. In 1990, he presented his first paper at an international academic meeting. During 1990 to 1998 Loubser presented nine papers at overseas academic meetings, details as follows:

- * Society for Biblical Literature, Vienna, Austria, 1990
- * Society for Biblical Literature, Rome, Italy, 1991
- * International Congress for Religion, Melbourne, Australia, 1992
- * American Academy of Religion, Washington DC, USA, 1992
- * Society for Biblical Literature, Leuven, Belgium, 1994
- * Society for Biblical Literature, New Orleans, USA, 1996
- * Society for Biblical Literature, San Francisco, USA, 1998
- * Society for Biblical Literature, Orlando, USA, 1998

* American Academy of Religion, Orlando, USA 1998.

Apart from presenting formal research papers, Loubser in 1996 conducted a colloquium on a media critical reading of a Bible text while he was doing research at the Vanderbilt University, USA. Two years later he was a guest lecturer for a short period at the University of Udine in Italy. Loubser certainly did the Faculty proud with his research papers presented overseas at international academic meetings.

Rev Johan Claasen who joined the Faculty in 1987 soon proved himself an able researcher. While doing research for a second doctor's degree on the role of the Canadian churches in opposing and combating apartheid in South Africa, Claasen presented a paper on that topic in Edmonton, Canada. The same year he read a paper in Washington DC on the African Independent Churches. In the years to follow he certainly would have presented more papers at overseas international conferences had he not died in 1995.

Besides the attendance of overseas conferences for which funds were specifically provided for by the Research Committee other members of the Faculty also presented lectures while they were furthering their studies and research or were visiting overseas institutions. Among those were Prof Eddie Brown, Prof Isak du Plessis, Prof Johnny Mostert, Prof Bernard Odendaal, Dr Irvin Chetty and Prof Arthur Song. Song, *inter alia*, presented papers at the Baylor University in Waco, USA and at the University of Saskatshewan in 1997 and 1998.

Presentation of papers at overseas conferences was not one of the strong points of the Faculty of Theology, although the years since 1990 witnessed an upsurge. Lecturing and the improvement of one's own academic qualifications received priority. Of course, preparing an academic paper for an international conference demands serious research, logical and lucid argumentation, and, most important, the production of something new. To achieve this, dedication and self-discipline are required. Very often lecturers do not feel inclined to put

in so much time and effort because they do not foresee a worthwhile return on their investment.

Those who made efforts to regularly attend overseas conferences experienced the benefits of such activities. They could report back about academic and spiritual gains by meeting academics and exchanging views with peers from all over the world, by receiving reaction, whether positive or negative, from other conferees on their presentations, and by updating their interests in fields related to their subjects of specialisation. Major attractions at the conferences were the incredibly large number of books on theology and religion exhibited by scores of prominent publishers.

Occasional attendance of overseas meetings offer the researcher an opportunity of having a wider or more specialised audience for his/her research paper which may lead to new contacts and insight. But as Loubser noted, "it is only through the regular attendance and collaboration with colleagues that a comprehensive knowledge of one's subject and a feeling for cutting edge research is developed."⁶⁴

Knowledge acquired and insights gained at overseas conferences should ideally find their way back to the University lecture rooms. Obviously, it was not without reason that the University undertook to sponsor 50% of the expenses of attending an overseas conference. Perhaps the ultimate aim should be that "cutting edge research", also shaped and honed by overseas conferences, should draw overseas students to the University of Zululand and to its Faculty of Theology. Thus far, not much progress could be reported.

(e) Overseas visits with research edge

From its early and modest beginning, the University College of Zululand was blessed with well-qualified and enterprising lecturers. One of them was Prof AP

du Plessis, Head of the Department of Sociology. He often proved himself a pillar of strength and a far-sighted academic with a clear vision in the field of research. After Prof Brown had left the University in 1974, du Plessis was appointed chairman of the Research and Publications Committee.

In 1969, du Plessis motivated for an annual travel award to the value of R400 to be made available by the University Council. According to him, that amount would cover the cost of an overseas return ticket. His motivation for the request was that lecturers excelling in their academic career should be given the opportunity of visiting overseas academics or academic bodies to the advantage of their own teaching or research field of interest. Furthermore, such travel bursaries would enhance the academic status of the University College of Zululand.⁶⁵

The Senate at its meeting of 15 April 1969 considered the matter a splendid idea. No doubt the whole house had vistas of overseas visits, and it recommended the provision of two travel bursaries of R500 each. The Executive Council of the University poured cold water on the overheated issue by deciding not to recommend the request because of lack of funds. It invited the Senate to again table the request once the Council possessed more financial resources.⁶⁶ The request was duly repeated which resulted in the introduction of overseas travel grants and study bursaries for which members of staff could apply.

During the past three decades, a number of members of the Faculty were enabled to go overseas to expand their knowledge or to further their research. Not all of those who went, received financial assistance from the University.

(i) *Prof E Brown*

Eddie Brown, the first lecturer in the Department of Theological Studies at the University College of Zululand, was also the first member of the Faculty of

Theology to be granted study leave for an overseas study visit. He did not receive any financial assistance from the University, but was awarded a study bursary by the Alexander von Humboldt-Stiftung which enabled him to stay and study in Germany for the whole of 1971.⁶⁷

In Germany, he joined hands with Prof J Moltmann at the University of Tübingen where he lectured on South African Church History and presented seminars with Moltmann on Black Theology. He also assisted at the Institute for Science of Mission and Ecumenic Theology at the University of Tübingen where Prof Peter Beyerhaus was the Director. Brown further visited the University of Aberdeen with Prof Andrew Walls as his host. There he lectured on Christianity in South Africa. He also rendered services at the Scottish Institute of Missionary Studies at the same university.

The other part of Brown's overseas visit concerned his research project on South African church history and historiography. The visit enabled him to access more primary sources and to gain more information, in particular regarding the European background of the South African churches. Brown assessed his overseas study visit in two words: Extremely valuable.⁶⁸

(ii) *Isak du Plessis*

Prof du Plessis who lectured in the New Testament, used his study leave in 1973 to study the Jewish background of Luke's own material in his Gospel. For that purpose, he visited the Institutum Judaicum Delitzchianum at the University of Münster in West Germany. There he worked hand in hand with the Director of the Institute, Prof KH Rengstorf. He presented a paper at the Institute and was able to consult both Protestant and Catholic theologians in Germany and the Netherlands.⁶⁹

(iii) *Bernard Odendaal*

While on study leave during the first semester of 1976, Prof BJ Odendaal, lecturer in Church History, made his way to the School of Divinity at the University of Chicago. His aim was to improve his knowledge and expertise in respect of the historiography of church history, in particular that of Africa. He was considering writing an extensive and comprehensive work on the church in Africa. His studies in Chicago were part of the sharpening of his academic tools for that project. His preceptor was Prof Martin E Marty, well known for his writings on church history. Odendaal also gave a number of lectures on South Africa and took part in a television programme on his country.⁷⁰

(iv) *Johnny Mostert*

Prof JP Mostert of the Department of Science of Mission and Science of Religion received the Council's travel grant in 1983. That he utilised by visiting European universities and research centres.⁷¹ The purpose of his visit was twofold: to acquaint himself with the study programmes of institutions offering Religious Studies as an academic discipline, and to acquire more knowledge of some of the prominent institutions engaged in research on new religious movements and independent churches.

The latter, which was Mostert's main aim, took him to the Study Centre for New Religious Movements in primal Societies at Selly Oak, Birmingham, and to the Religionskundliche Sammlung at the University of Marburg, Germany. Those two centres housed comprehensive collections of material on religion and religious movements. Mostert further visited Prof Bengt Sundkler at the University of Uppsala in Sweden. Sundkler started studying the African Independent Churches while he was doing missionary work near Vryheid in South Africa. On becoming professor at Uppsala he took a leading role in research on these indigenous churches. Mostert found that Sundkler possessed a vast collection of untapped material on new African church movements.

For his investigation into the situation of Religious Studies as a university discipline, Mostert visited a further five British and European universities. He learned that there was no generally accepted approach to the teaching of religion at university level. Content and method seemed to be dictated by the preferences of the experts at the various universities.

The overseas visit of Mostert was a valuable and informative experience. With the Faculty of Theology at that time planning to establish a unit for research on the African independent church movement, his knowledge gained would certainly find fruitful application.

(v) *Mike Kitshoff*

In April 1980 a University travel bursary amounting to R3000 was awarded to Kitshoff. This enabled him to visit research centres in Sweden, Scotland, England and the Netherlands in 1981.⁷¹ Included in his itinerary were the School of Oriental and African Studies in London and the Study Project for New Religious Movements at the University of Aberdeen. The purpose of the overseas visit was to ascertain what historical material was available for the registered research project on Christianity in Africa. The project leaders were Prof BJ Odendaal and Dr MC Kitshoff. The project could not reach completion because of the retirement of Odendaal a few years later and the resultant above-averaged teaching responsibilities of Kitshoff.

Nine years later, in 1990, Kitshoff visited Europe on an overseas travel grant of the University Council. He visited a considerable number of institutions and academics to ascertain the state of church historiography in Europe. Places and people visited included the headquarters of the World Council of Churches in Geneva, the universities of Marburg and Heidelberg, the cities and research centres of Stuttgart, Augsburg, Hermannsburg, London and Birmingham. He met scholars such as Dr John S Pobe, Prof Hans-Jurgen Greschat, Prof Theo Sundermeier, Dr Hans-Jurgen Becken, Dr Wolfgang Günther and Prof D

Nauta. The visit from 19 August to 14 September 1990 can be described as an exceptional exposure to a world of research sources, research facilities and research expertise.

A travel grant by the Senate of the University awarded to Kitshoff on 29 May 1995 opened the door for a visit to the Far East from 6 to 23 November 1996. The purpose of travelling to Eastern Asia was to obtain first-hand knowledge of the state and growth of Christianity in that region with special reference to the indigenisation of the church. Kitshoff's travels brought him to Thailand, Singapore, Hong Kong and the Republic of China (Taiwan). Most of the contact persons in the Far East were from the Overseas Missionary Fellowship (OMF). In a report of thirteen pages Kitshoff described his experiences, outlined his observations, formulated his conclusions and assessed the value of the overseas visit for himself, the University and Faculty of Theology.⁷²

(vi) *Bobby Loubser*

As a recipient of Senate's overseas study grant, Prof JA Loubser, Head of the Department of Bibliological Studies, went to Vanderbilt University, Nashville, Tennessee at the beginning of October 1995. His host was Prof Daniel Patte, a well-known structuralist interpreter of the New Testament. Loubser's studies concentrated on new theories for interpreting the Bible. Much of his time went into reading about systems theory, the origins of religion, religious interpretations, and in particular about the influence of the media on the process of interpretation. He also regularly attended seminars with Patte and some of his students.

Apart from the fact that he could further his research under an eminent scholar and that the research issued out in a published article, Loubser became convinced at Vanderbilt of two important issues:

- * That the University of Zululand should “embrace the electronic academic culture as a matter of the highest priority”
- * That the requirement for a doctor’s or master’s degree should not only be a thesis or a dissertation but that structured course work, giving the student intensive and extensive exposure, should be mandatory. If possible, such students should be given a limited teaching load.

Loubser described his study and research at Vanderbilt as a most exciting academic venture.⁷³ With a research grant from the Centre for Science Development in Pretoria Loubser was able to extend his stay in Nashville until the end of March 1996.⁷⁴

During November 1999 Loubser and Alrah Pitchers, the latter of the Department of Systematic Theology and History of Christianity, visited Ethiopia.

(vii) Arthur Song

During 1998 Prof Song visited Hong Kong and Canada and made contact with the Hong Kong Baptist University, Hong Kong Baptist Theological Seminary, University of British Columbia, Vancouver School of Theology and the University of Saskatchewan. He also discussed possible links between the University of Zululand and overseas institutions.⁷⁵

(f) Visits of renowned academics

The newly established university colleges must have felt the need to be recognised, appreciated and be accorded credibility. The obvious way to fulfil such a need was to ensure qualitative academic output in the form of graduates and research. Another method was the bringing of visitors to the

institutions so that they could gain first-hand information for wider dissemination. No doubt, the institutions endeavoured to do both.

As early as 1964 the Rector of the University College of Zululand reported that many visitors, some of them from overseas, had come to see the College. All of them were highly impressed. Among the most distinguished visitors from overseas were Sir Paul and Lady Sinker from Britain who "congratulated the College most sincerely on the way in which the laboratories were so adequately equipped with the best and modern equipment, some of which was not found in the older European universities".⁷⁶

The year 1964 must have yielded a bumper crop of visitors for it was reported that more than 400 people had visited the College during that year, averaging two visitors per academic day. Many came from overseas countries, such as England, Holland, Germany, Spain and Scotland.⁷⁷

In 1965, Prof DJP Haasbroek, at that time chairman of the Research and Publications Committee, in an information document on the University College of Zululand, also referred to overseas visitors. He specially mentioned Prof Badian of the University of Leeds who found it interesting that the separate university colleges were in line with views and practices of nineteenth-century people like Lord Selborne, Governor of Natal, and Dr James Stewart of Lovedale. Prof Badian even suggested that the South African Government should make funds available to enable people from abroad to come and acquaint themselves with the education programmes of the colleges.⁷⁸ Of course, a number of the overseas visitors, especially those considered capable of influencing public opinion, were being invited and financed by the Government.⁷⁹

The University of Zululand was also interested in listening to and conversing with overseas visitors.⁸⁰ The fact that the task was given to the Research and Publications Committee to co-ordinate such visits, shows at least that the purpose was an academic one and not a political one in which understanding,

approval and praise for the Government's university education policy was sought. The University of Zululand often saw itself as existing and teaching in geographical and academic isolation and it, therefore, empowered the Research and Publications Committee of the Senate to invite departments to submit names of national and overseas academics who would be willing to present lectures at the University.⁸¹

Even before the existence of the Faculty of Theology, Prof Brown was eager to bring overseas theologians to the University College of Zululand. In 1969 he invited Prof Herman Ridderbos, New Testament scholar of Kampen, Netherlands to visit Zululand.⁸² During 1970 and from 1972 to the end of 1974 Brown as chairman of the Research and Publications Committee ensured that theologians were included in the list of invited academics. In 1971, when Brown was on study leave, Rev JH Smit, also from the Department of Theological Studies, acted as chairman of the Research and Publications Committee.

The young Faculty of Theology was eager to expand the academic contacts between the Faculty and overseas theologians. On 24 March 1971 the Faculty decided that the Research and Publications Committee should be requested to bring out overseas scholars to the University in co-operation with other universities. With this request, approved by the Senate on 16 April 1971, the door was opened for more cost-effective visits by overseas academics.⁸³ Most of the overseas academics received at the Faculty of Theology during the past thirty years were visiting a number of universities during the same period. Travelling and other costs were usually shared.

It seemed as if the number of overseas visitors to the Faculty of Theology decreased after 1976. Perhaps the absence of Prof Brown who as chairman of the Research and Publications Committee and dean of the Faculty of Theology went out of his way to forge academic links, had something to do with the decline. Brown left the University at the end of 1974. Another possible reason could be the riots and destruction of property by the students on 18 June

1976, which severely handicapped the proper functioning of the University for some time. Lack of finances also played a role, especially when the financial management of visiting lecturers became decentralised and faculties were expected to finance such visits out of their own budgets. A further reason could be found in a list of "distinguished visitors expected at SA universities during 1982", made available to universities so that contact could be made with them. Of the 65 academics listed, only four were theologians.⁸⁴ It seems as if theologians were not in demand!

Another tendency, which developed, was to invite overseas academics to address local theological societies and conferences. Members of the Faculty of Theology attending such meetings could then meet and share with the "distinguished visitors" without the necessity and expenses of bringing them to the university. Of course, the main shortcoming was that students and other lecturers at the university or faculty were excluded from receiving any academic benefit from such visitors.

The Research and Publications Committee was initially not only managing the visits of overseas people, but also of South African academics and other distinguished visitors. People invited to the University during 1970, the year when the status of the institution was raised to that of a university, included Dr Johan Heyns of the Faculty of Theology, University of Stellenbosch and Prof WJ de Klerk of the University of Potchefstroom for Christian Higher Education. Prof GC Oosthuizen, Head of the Department of Science of Religion, University of Durban-Westville, was invited to give a lecture at the University of Zululand in May 1972.⁸⁵

Prof Brown, though ecumenically minded was Dutch Reformed in heart and soul. He revealed eagerness in inviting members of the Dutch Reformed theological faculties to the Faculty of Theology at the University of Zululand. For him it was an auspicious occasion when Prof TN Hanekom, Dean of the Faculty of Theology at the University of Stellenbosch, addressed students and staff at the University of Zululand during a visit on 10 to 12 September 1973.⁸⁶

When inviting Prof BJ Marais and students of the Faculty of Theology of the Dutch Reformed Church at the University of Pretoria, Brown motivated his invitation as follows: "Ons wil graag die onderlinge verhouding van ons Kerk se teologiese opleiding en -inrigtings bevorder".⁸⁷ Although one could interpret it that way, Brown certainly did not mean that the Faculty of Theology was an institution of "ons Kerk", that is the Dutch Reformed Church, for his statement was made in the context of the Dingaanstad Theological School of the Dutch Reformed Church which, a short time before, had affiliated with the Faculty of Theology.

The misunderstanding is understandable, for non-denominational university faculties of theology were rare phenomena in the history of South African theological education at that time. Furthermore, the staff and student components of the Faculty, at that time consisting of people of Dutch Reformed persuasion, as well as the contacts with Dutch Reformed institutions sought by the Faculty, could easily have created the impression that the Faculty was a Dutch Reformed training centre. That was certainly the impression of three theological students of Stellenbosch, Henry Lederle, Louis van Deventer and Johan Els who visited the Faculty on 19 June 1972. In a beautifully written address presented to Prof Brown, it is said that it was presented on an official visit by students of the Stellenbosch Seminary on a tour to all the theological training centres of the Reformed faith in Southern Africa.⁸⁸

In later years when the Faculty no longer felt itself dependent on the Dutch Reformed Church for students, when it became more multi-denominational regarding both staff and students and when its own identity was finding shape, the Faculty came to the realisation that the Dutch Reformed ties which had bound, however blessed they might have been, no longer existed.

The ties, which it cherished, did not prevent the Faculty from moving outside racial and confessional confines. It was considered the correct, natural and Christian thing to do. As early as 1975 Dr PM Krishna of the University of Durban-Westville, who styled himself "a relative newcomer" to the Christian

faith, was invited to the Faculty of Theology. In his own words, “the very warm cordiality and fellowship” was “particularly precious” to him.⁸⁹ The view of the Faculty that academic pursuits should not be impeded by perceptions and prejudices was amply illustrated in 1994 when Dr H Dewa, a Hindu from the University of Durban-Westville, invited by the Faculty of Theology, gave a series of lectures on Hinduism to theology students at the University of Zululand.⁹⁰

Excluding casual visitors, those invited by the University Management or by other Faculties and who were also “shown” the Faculty of Theology, not more than thirty-six overseas academics visited the Faculty during the thirty years since 1970. Most of them presented papers or gave open lectures. Names included those of Prof Hans J Margull of the University of Hamburg, Prof Gerhard Heilfurth of the University of Marburg, Prof Andrew Walls of the University of Aberdeen, Prof JN Bakhuizen van den Brink of the University of Leiden, Prof N Bloch-Hoell of the University of Oslo, Prof A Rupp of the University of Saarbrücken, Prof HW Turner, University of Aberdeen, Prof Steward Ross, University of London, Dr Jan Knappert of the School of Oriental and African Studies, London, Prof D Patte of Vanderbilt University and Prof Elizabeth Schussler-Fiorenza of Yale Divinity School.⁹¹

Looking back over three decades, one cannot but conclude that the Faculty of Theology should have been more actively engaged in bringing overseas and national academics to the University of Zululand. Academic contacts and insights from outside the lecturer’s own circle not only stimulate and challenge but create opportunities for self-expression and self-evaluation in peer context. Not the least, the students also enjoy and appreciate a lecture by someone other than their regular one! However, to a tight teaching roster and frequent financial restraints some blame should be apportioned for the small number of “outside” academics who visited the Faculty of Theology.

(g) Conferences arranged by the Faculty

Members of the Faculty presented papers at conferences or symposia on the campus hosted by faculties, departments and other university bodies when a biblical, theological or religious input was required. An example is the symposium of the University Law Society in 1981 when Prof NSL Fryer of the Faculty of Theology spoke on the symposium theme: Abuse of alcohol and drugs, from a biblical point of view. On 21 September 1983, Rev CS Mngadi and Rev MS van Rooyen of the Faculty made their input at a symposium on teenage pregnancy. The meeting was arranged by the Department of Social Work of the University.⁹²

In 1980, ten years after its inception, the Faculty of Theology hosted its first conference. The consultation on relevant theological education was attended by ministers of religion and theological students belonging to a variety of denominations including Anglican, Methodist, Presbyterian, Lutheran, Congregational, Reformed and Dutch Reformed churches as well as leaders of the African Independent churches. According to Prof BJ Odendaal, Dean of the Faculty at that time, the conference enhanced the image of the Faculty and illustrated the fact that the Faculty was ecclesiastically non-aligned.⁹³

The Faculty was eager to follow up the successful conference with another one, seeing that delegates to the first one also came forward with such a request. The symposium was held on 14 March 1983. The topic, Charismatic healing in theory and practice, was discussed from three perspectives: the Biblical basis, healing in the Charismatic Movement and healing in the African Independent Churches. The visiting speakers were Prof AB du Toit, New Testament scholar of the Faculty of Theology, University of Pretoria, Mr Erlo Stegen of Kwasizabantu and Prof ML Daneel, missiologist of the Faculty of Theology, University of South Africa. Prof NSL Fryer, Prof MC Kitshoff and Rev CS Mngadi acted as respondents to the above-mentioned speakers.⁹⁴ The symposium called forth much favourable and appreciative comments.

Three years later, on 25 March 1986, another sharply focused one-day symposium on Christianity in the Zulu context was hosted by the Faculty of Theology. Speakers were Prof AJ Thembela, Vice-Rector Academic Affairs and Research of the University of Zululand, Rev CS Ntuli, School Inspector, Msinga District, Dr M Buthelezi, Bishop of the Evangelical Lutheran Church in South Africa, and Prof JP Mostert and Prof NSL Fryer of the Faculty of Theology. Rev CS Mngadi, one of the organisers of the symposium, expressed the opinion that the symposium was an “epoch-making” one.⁹⁵

The Faculty of Theology has always been conscious of the necessity to offer relevant life-related theological training. To position itself, the Faculty of Theology organised a conference on theological training in African context. The highly successful event with papers mainly presented by Africans took place on the campus in 1988.⁹⁶

From 1991, the Faculty preferred one-day symposia because of financial and organisational considerations. In that year the symposium topic was, God and violence, followed in 1993 by, human rights, democracy and Christian values. Realising that values and morality should be further exposed and propagated the Faculty in 1994, organised a symposium: Ethics for today. All the faculties of the University participated. The symposium was not only a worthwhile interfaculty and interdisciplinary exercise, but also stimulated discussions on contemporary ethical issues of local and global dimensions.⁹⁷

Since 1996, the Bibliological section of the Faculty of Theology at the Durban-Umlazi Campus has been involved in Faith and Earthkeeping, a project based at the Institute of Theological Research of the University of South Africa. This project seeks to sensitise, and facilitate communities regarding conservation and upliftment. A symposium and workshops were held. Prof Henriëtta Nel, who also successfully runs a Women’s Forum on the Durban-Umlazi Campus did much of the work. A successful conference on theopolitics was also organised and held in 1998.⁹⁸

Looking back on its involvement in presenting conferences and symposia on relevant and life-related matters, one is thankful for what was achieved, but one must confess that the Faculty could have been more active in that respect. Local brainstorming is ideally suited to have one's research activities or ideals evaluated or to process them further until they could be used to the benefit of the community. It seems as if there was a general upsurge in research activities since 1990, reflected in an increased attendance of conferences and publications of the Faculty. A similar tendency was discernable regarding the organising and hosting of local conferences and symposia, a trend, which should become more marked in the next millennium.

(h) Publications

Some of the lecturers at the Faculty were able to publish research articles before they joined the Faculty, while others made their publication debut at the University of Zululand. Publications in church magazines or newspapers usually preceded the appearance of academic articles. Church publications such as parish newsletters, *Die Kerkbode*, *Die Sendingblad*, *Die Voorligter* and *Ons Jeug* often served as training-ground for articles of academic tone and tenor.

The first academic article published during the pre-faculty period, 1964 to 1969, was written by Dr IJ du Plessis. It was entitled, "Die agtergrond van die hoof-liggaam beeldspraak by Paulus" and was published in the *Nederduitse Gereformeerde Teologiese Tydskrif* of 2 April 1967. Two years later the inaugural address of Prof E Brown was published, entitled *'n Bespreking van die teologiese metode van kerkgeskiedenis met verwysing na die vaderlandse kerkgeskiedenis*.

With these two publications one has arrived at the two main categories of academic publication in the Faculty of Theology, articles published in subject journals and professorial inaugural addresses published by the University.⁹⁹

(i) *Inaugural addresses*

Since the inception of the Faculty of Theology, ten full professors presented their inaugural addresses, which were then published by the University in a special series.

There is no pressing need to list the titles of the inaugural addresses. The following professors delivered their inaugural addresses:

E Brown

IJ du Plessis

PR van Dyk

JP Mostert

BJ Odendaal

NSL Fryer

MC Kitshoff

BA Mazibuko

JA Loubser

A Song

Prof ALM Pitchers will deliver his in the year 2000. At present, the Faculty has two associate professors H Nel and J Ras. Prof J Claasen who passed away in 1995 had the same status. Associate professors are not called upon to deliver inaugural addresses.

(ii) *Articles in scholarly journals*

During the past three decades there was a continuous, though uneven, flow of articles from the pens of Faculty members to scholarly journals. More than sixty such articles were published. Although the publishing of academic articles is perhaps the most important part of the research and publication activities of the Faculty, all these articles and their authors cannot be listed here. Rather will some tendencies be highlighted.

The *Nederduitse Gereformeerde Teologiese Tydskrif*, containing the first articles of the Faculty of Theology, remained the most popular journal for submitting articles to. Other theological journals included *Novum Testamentum*, *Kerugma*, *Journal of Theology for Southern Africa*, *Scriptura*, *Neotestamentica*, *Studia Historiae Ecclesiasticae*, *Praktiese Teologie in SA*, *Hervormde Teologiese Studies*, *Humanitas*, *Journal for the study of religion*, *Journal of Church and State*, *Tydskrif vir Geesteswetenskappe* and *Religious Education*.

Although the Faculty was never lacking in lecturers publishing in scholarly journals, an upswing manifested itself since 1991, reaching its highest peak in 1994 and 1995. During these two years, respectively eight and seven articles written by members of the Faculty of Theology appeared in refereed SAPSE-approved journals. During 1991 to 1998, thirty-two articles found their way to refereed journals, coming mainly from the pens of Bobby Loubser and Mike Kitshoff who each published twelve articles. Beside these, about ten non-SAPSE articles were published during the same period. Compared with the larger faculties of the University, that corpus of publications by the Faculty was no insignificant achievement.

When one looks at the disciplines reflected in the publications it becomes clear that New Testament and History of Christianity mainly supplied the topics and material for the publications.

(iii) *Chapters in books*

Isak du Plessis was again the first to publish an article as a chapter in a book. The book was, *The Christ of John: Essays on the Christology of the fourth Gospel*, published by the Human Sciences Research Council in 1971. The article of du Plessis was entitled, Christ as the only begotten. During 1972, Eddie Brown and Bernard Odendaal presented papers at the Missiological Institute at Mapumulo. Those were published as chapters in Becken H-J (ed) 1972, *Relevant theology for Africa*, Durban.

The following years were rather lean and unproductive ones. It was only during the nineties that as part of the revival in the field of publications, more articles found their way into books as chapters. They were the following:

Kitshoff, MC 1991. Bible teaching and lifestyle teaching, Shank, David A (ed): *Ministry in Partnership with African Independent Churches*. Elkhart: Mennonite Board of Missions.

Kitshoff, MC 1992. Aspects of the concept "church" as understood by a group of African Independent Churches, Oosthuizen, GC and Hexham, Irving (eds). *Empirical Studies of African Independent/Indigenous Churches*. Lewiston: The Edwin Mellen Press.

Kitshoff, MC 1994. African Independent Churches – a mighty movement, Larom, Margaret S (ed): *Claiming the promise – African churches speak*. New York: Friendship Press.

Kitshoff, MC 1994: Between mainlinism and independentism – a case study of an early secession. Oosthuizen, GC; Kitshoff, MC and Dube SWD (eds): *Afro-Christianity at its grassroots*. Leiden: Brill.

Kitshoff, MC 1996. Called to liberate – Isaiah Shembe and Scripture. Lademann-Priemer, Gabriele (ed): *Traditionelle Religion und Christlicher Glaube*. Hamburg: Verlag an den Lottbek.

- Kitshoff, MC 1996. From veneration to deification of Isaiah Shembe. Kitshoff, MC (ed): *African Independent Churches today – Kaleidoscope of Afro-Christianity*. Lewiston: The Edwin Mellen Press.
- Loubser, JA 1996. Postmodernism, post-apartheid theology and New Testament Studies, *Theology for the 1990s*. Pretoria: HSRC.
- Loubser, JA 1996. Shembe preaching: A study in oral hermeneutics, Kitshoff, MC (ed): *African Independent Churches today – Kaleidoscope of Afro-Christianity*. Lewiston: The Edwin Mellen Press.
- Mazibuko, BA 1992. The future of Christianity in a divided society, Pillay, GJ. (ed): *Religion and the future*. Pretoria: HSRC Publishers.
- Mazibuko, BA 1996. Mutual sharing as liberation of “mainline” and Independent Churches, Kitshoff, MC (ed): *African Independent Churches today – Kaleidoscope of Afro-Christianity*. Lewiston: The Edwin Mellen Press.
- Mostert, JP 1992. Atrophy and death of religions in history: a theme in religious thought, Pillay, GJ (ed): *Religion and the future*. Pretoria: HSRC.
- Song, A 1995. Chinese religion in South Africa. Prozesky, M and de Gruchy, J (eds): *Living faiths in South Africa*. Cape Town: David Philip.

A possible reason, in addition to others, for the few articles published as chapters in books is that such articles are usually not generating any subsidy unlike articles published in refereed journals.

(iv) Books

Besides the inaugural addresses of the professors of the University which were published in a special series, known as Series A, the University also published research articles and lectures in other series. In 1973 a research article by JP Mostert, entitled *The spiritual problem of modern man – on the approaches of CG Jung and M Eliade*, was published by the University. In the same year a

lecture by Eddie Brown delivered at the University of Aberdeen in Scotland was published by the University of Zululand in a booklet, *A historical profile of the Nederduitse Gereformeerde Kerk (Dutch Reformed Church) in South Africa*. In the same year a work by Brown with the title *Gemeentegeskietskrywing van die Afrikaanse kerke van Gereformeerde belydenis – 'n kompilasie en kerkhistoriese oorsig*, was published by Drakensbergpers in Durban.

For more than a decade, the lecturers did not make use of the publication facilities of the University. It was only in 1984 that another research article, that time by Nico Fryer, was published by the University. The title was *Discourse analysis and exegesis*. It is evident that the Faculty of Theology and the other faculties as well, under-utilised the printing and publication services offered by the University.

In 1980, Mike Kitshoff started publishing in book form. His first work was a commemorative volume on the coming of age of the University in 1980, under the title, *Diligentia Cresco – University of Zululand 1959-1980*. The work was done on request of the Rector's Committee for the coming-of-age festivities, and published by the University of Zululand in 1980. Three years later, on request of the Empangeni Dutch Reformed Church, Kitshoff wrote a historical narrative of that Church in Empangeni. The title was, *40 jaar van vooruitgang 1943-1983*, and was published by the Dutch Reformed Church.

While teaching Method of Biblical Studies to student teachers at the University, the need was felt for a textbook for teaching Method of Religious Education and Biblical Studies, as well as for a handbook for the Biblical Studies class. The following books appeared:

- * Kitshoff, MC & van Wyk, WB 1983. *Method of Religious Education and Biblical Studies*. Cape Town: Maskew Miller Longman.
- * Kitshoff, MC & van Wyk, WB 1986. *Biblical Studies Standard 8*. Pietermaritzburg: Shuter and Shooter.
- * Kitshoff, MC 1991. *Religious Education – Method for senior primary teachers*. Cape Town: Maskew Miller Longman.

In 1985 two publications of Kitshoff appeared:

- * *Suffering – a process of soulmaking*, his inaugural address published by the University of Zululand, and
- * *As die vuur kom – Die verhaal van Kwasizabantu*. Mtunzini: Leseratte publikasies.

Kitshoff's final publication activities at the University of Zululand involved two volumes of research articles on the African Independent/Indigenous Churches. He was co-editor with GC Oosthuizen and SWD Dube of the publication in 1994, entitled, *Afro-Christianity at its grassroots*, Leiden: Brill. Kitshoff also edited a volume of contributions published in honour of Prof GC Oosthuizen in 1996 under the title of *African Independent Churches today – Kaleidoscope of Afro-Christianity*, Lewiston: The Edwin Mellen Press.

In 1991, Maskew Miller Longman in Cape Town published a revised edition of Bobby Loubser's 1987 publication, *The Apartheid Bible, a critical review of racial theology in Southern Africa*. The new title was *A critical review of racial theology in Southern Africa – The apartheid Bible*, Lewiston: The Edwin Mellen Press. In addition to Loubser's publications before 1990 aimed at a lesser-academic reading public, he also published in 1996 a selection of sermons on the "new South Africa" entitled, *'n Mooier toekoms wag*, Cape Town: Lux verbi. Other Faculty lecturers, notably Henriëtte Nel, also published non-theological literature. Johan Ras, of the Department of Bibliological Studies, published in 1992 a work on the rise of the Pentecostal Protestant Church in South Africa, under title, *Spervuur! Die Godsroeping en wordingsgeskiedenis van die Pinkster Protestante Kerk*.

It is worthy of note that three members of the Faculty of Theology had their doctor's theses published, though not during the time when they served at the Faculty. In 1972, the thesis of MC Kitshoff, *Gottlieb Wilhelm Antony van der Lingen – Kaapse predikant uit die negentiende eeu*, was published by VRB

Offsetdrukkerij, Groningen. Fifteen years later, Bongani Mazibuko's *Education in Mission/Mission in Education – a critical comparative study of selected approaches*, was published by Verlag Peter Lang, Frankfurt am Main. In 1997, the year before the appointment of Alrah Pitchers to the chair of Systematic Theology and History of Christianity, his doctoral thesis was published as *The Christology of Hans Kūng – a critical examination*, Bern: Peter Lang. As far as could be ascertained those were the only theses of members of the Faculty of Theology were published.

(v) *Faculty bulletin and journal*

The first dean of the Faculty, Prof E Brown, sensed the need for some kind of faculty publication, as he put it, “to reflect this faculty’s concern for a relevant theology and theological training”. In April 1974, the first number of the publication, called *Bulletin*, appeared unpretentiously in roneoed form.

The first issue contained news about students and lecturers of the Faculty and a paper presented by Dr Paul G Schrottenboer, General Secretary of the Reformed Ecumenical Synod who visited the University of Zululand on 1 April 1974. He spoke on trends in the ecumenical movement and, interesting enough, referred to a trend towards “globalism”, a colloquial term today, but not so twenty-five years ago. The Church and in particular the ecumenical movement, readily adopted that term because of its biblical connotation. Schrottenboer described the Christian’s global commission as follows:

The Christian task is global, both geographically and socially, because the Christian gospel is global, that is, it is good news for every land and for man in every life pursuit. Moreover, the life assignment God has given man is also global. God’s people must press the claims of Christ upon every human enterprise, and show that obedience to His Word gives direction towards solving mankind’s problems and manifesting true shalom in human society.¹⁰⁰

Although infinitesimally tiny in global context the Faculty of Theology at the University of Zululand was not oblivious of the global winds of change blowing through the academic passages, Brown wrote in the *Bulletin*: “Die winde waai oor die veld van die teologie en word op een of ander manier ook hier in ons fakulteit opgevang...”¹⁰¹ The *Bulletin* tried to make a contribution by describing and discussing some of those winds and their ways. Later on members of the Faculty during their overseas visits and in their presentation of papers at international congresses would themselves become part of the global discussion.

The *Bulletin*, during the two years of its existence, published, *inter alia*, articles on the state of the Church in the Netherlands, by Dr BJ Odendaal; Black theology, by Rev CS Mngadi; research results by two theology students, Assah Hawu Mbatha and Josia Mazibuko, on traditional religion among the Zulu-speaking church members in Umlazi; Black theology, by Prof PGJ Meiring; the history of academic degrees, by Prof Dion de Villiers; a new theology of the cross, by Prof JF Bakker, and a paper on the moratorium debate in missionary context, by Prof JP Mostert.¹⁰²

During 1974, six numbers of the *Bulletin* appeared but only two during 1975. The fact that Prof E Brown left the Faculty at the end of 1974 for a position in the Faculty of Theology at the University of Stellenbosch, might have slowed down the momentum gained by the *Bulletin*. Eager to continue the good work begun by Brown, the Faculty Board of Theology on 15 August 1975, decided that the *Bulletin* should be kept alive and appointed the Dean, Prof PR van Dyk, Prof IJ du Plessis, and Dr MC Kitshoff as the editorial committee.¹⁰³ However, no further numbers of the *Bulletin* appeared.

While the Faculty was struggling to keep the *Bulletin* boat afloat, the editorial committee, on 10 November 1975, was instructed to investigate the possibility of publishing a scientific journal, perhaps in co-operation with other young faculties of theology. Four months later the editorial committee was appointed, consisting of Prof IJ du Plessis, Prof PJ Mostert and Dr MC Kitshoff. The

committee was instructed to collect articles, also from other faculties of theology.¹⁰⁴

A major difficulty was the financing of the publication. The Research and Publications Committee could not assist financially and drastic cuts in the budget of the University seemed to close the door indefinitely. At the beginning of 1977, it was decided to temporarily discontinue the project. Six years later a moderate sum of money was made available and on 8 March 1983, the Faculty Board resolved that a bulletin for the Faculty of Theology be prepared. Prof MC Kitshoff was appointed editor.¹⁰⁵

In November 1983 a neat publication, printed by the University, appeared under the title, *Testimonium*. The Dean, Prof BJ Odendaal, in his foreword introduced the edition as “an awakening and rejuvenation of the *Bulletin* and explained the title as a witness or testimony contained in “articles based on observation, research and beliefs concerning theological and religious phenomena”, but also a testimony of “the truth and value of Scripture, God’s testimony of Himself and His plan with the world”. The editor motivated the appearance of another journal by saying that the Faculty believed that it was in a position “to contribute meaningfully to the unabated theological and ethical discussions” of the day. Another reason was that the Faculty desired to make more space available to those “wielding a willing academic pen, for the dangling sword was warning, ‘publish or perish’ if not ‘publish or parish’.”¹⁰⁶

The first number of the new journal carried papers read at a symposium on charismatic healing hosted by the Faculty of Theology. It also contained news of the new research centre, NERMIC, in the Department of Science of Mission and Science of Religion in the Faculty of Theology, and a review of the book of Kitshoff, MC and van Wyk, WB, 1983, *Method of Religious Education and Biblical Studies*, Cape Town: Maskew Miller Longman.¹⁰⁷

The second number of *Testimonium* appeared in November 1984. That issue featured papers read at a symposium hosted by the Faculty of Theology. The

symposium theme was *The Holy Spirit and meaningful change*.¹⁰⁸ The third and last number of the Faculty journal appeared a year later, in December 1985. It mainly contained academic papers by Professors JP Mostert, GC Oosthuizen and MC Kitshoff.¹⁰⁹ Lack of funding but also lack of academic papers and other contributions for publication caused the premature death of a young journal. Perhaps its youth contributed to its death, for one can understand that academics who believe that they had written a “good” paper would like to see it published in a journal which had made its mark.

Although short-lived *Testimonium*, sent to all Southern African libraries and faculties of theology, introduced the relatively young Faculty of Theology at the University of Zululand to other institutions in Southern Africa. Although the odds were against *Testimonium* as a viable journal it at least gave evidence of a spirit of enterprise moving in the Faculty of Theology.

(i) Summary and concluding remarks

In 1968 Prof AP du Plessis commented: “Van navorsing is daar geen sprake nie, behalwe waar dosente dit doen om die eie kwalifikasies te verbeter”.¹¹⁰

During its first three decades, the University of Zululand could report progress in both individual and departmental research. Also the Faculty Theology, however small, did not stand idly in the field of research.

Scores of departmental projects were registered during that period, except for an unproductive period in the eighties. While some of those projects never got off the ground, many of them issued out in research papers presented at local and overseas conferences. Some of them found their way into journals or as chapters in books or as full-scale books.

Most of the lecturers possessed a doctor’s degree on their appointment at the Faculty, while those who did not, were registered for such a degree. The

teaching staff of the Faculty were most probably one of the best academically qualified groups at the University of Zululand.

All the lecturers at the Faculty attended meetings of one or more of the academic societies and often presented research papers at local conferences of those and other academic and professional bodies. A fair estimate is that close to a hundred papers were presented by Faculty members at local congresses, conferences, consultations and symposia during the past three decades.

Overseas conferences until the nineties were infrequently attended, perhaps mainly because of lack of sufficient financial assistance from the University. More money then became available, also through funds generated by researchers.

It should be noted that of the 21 papers presented at overseas conferences, since 1991, 19 of them were delivered by only two members of the Faculty.

From the inception of the University College visits by academics, both from South Africa and from abroad, were seen as a priority. Exact numbers are not available, but information indicates that about thirty overseas academics visited the Faculty of Theology since 1970.

The Faculty of Theology arranged symposia where relevant matters were discussed but it could have done more in this respect.

The publication output of the Faculty since 1970 totalled approximately 100, including articles in scholarly journals, inaugural addresses and other monographs published by the University, chapters in books and books written and compiled. The number of publications is not unimpressive since the Faculty of Theology has always been the smallest faculty at the University of Zululand – its lecturing staff averaged seven over the thirty years of its existence.

3. Research and Publications of NERMIC

On 12 March 1982, Prof JP Mostert, head of the Department of Science of Mission and Science of Religion submitted a memorandum to the Faculty Board of Theology, which would steer the University of Zululand into the mainstream of research and publications. The submission contained a motivation for the establishment of a research unit for the study of independent/indigenous churches and new religious movements.

(a) Establishment of research unit: New religious movements and independent churches (NERMIC)

The following circumstances and factors contributed to the rise and development of a research centre housed at the Faculty of Theology:

(i) *The interest of the Faculty in religion in Africa*

Being located at a predominantly black university, which trained students to teach and minister on African soil, the focus of the Faculty of Theology could not be elsewhere than on Christianity in African context.

From its inception, the Faculty of Theology kept in mind that it was part of an African university. Its early research on Bible knowledge and theological understanding of the Zulu-speaking university student, the research in Umlazi on traditional religion and gospel proclamation, and the registered research project on the spreading of the gospel in Africa, bore witness to the research interests of the Faculty in religion in Africa. The African Independent/Indigenous Churches (AICs) in particular, captured the interest of the Faculty of Theology and culminated in the motivation for the establishment of a research unit to study these churches.

The interest of the Faculty was aroused when it learned in 1972 that the Department of Bantu Education, on request of the African Independent Churches, had started a school in Sebokeng near Vereeniging where leaders of the AICs could obtain a Junior Certificate in Theology. The Dean, Prof E Brown, requested more information, as he was particularly interested to know whether the training offered to the leaders of the AICs could be continued up to university level.¹¹¹

Rev JL Strydom, the principal of the school, envisaged a further study of two years leading to a diploma. Those five years of study would then bring the students to a matric level but without the subjects required for matriculation exemption in order to gain access to university education. The principal of the Sebokeng School in 1975 inquired from the Faculty whether students having completed those years of study would be admitted to theological studies at the University of Zululand. The answer from Prof PR van Dyk, who succeeded Prof Brown as dean, was that a certificate of full or conditional matriculation would be required.¹¹² The Faculty was also requested by the Sebokeng School in 1975 to evaluate its examination question papers. Those were the last contacts between the Faculty and the Sebokeng Interdenominational Government Training School, which soon afterwards closed its doors.¹¹³

The Faculty remained conscious of the need of training the leaders of the AICs. In 1982, the same year in which Mostert's memorandum was tabled, Rev CS Mngadi, senior lecturer in Old Testament, informed the Faculty Board of Theology that various pastors of the AICs had requested that the Faculty should consider offering courses for the leaders of those churches. Although the Faculty was sensitive to the acute need for such training, the reality was that practically none of those students possessed a matriculation exemption certificate and could therefore, not enrol as university students.¹¹⁴

In later years, this matter again appeared on the agenda of the Faculty Board of Theology. The Faculty clearly saw AIC leaders as potential degree students who could substantially boost the enrolment numbers of the Faculty, while at

the same time the Faculty would render a service to this growing movement. However, the limited number of lecturers in the Faculty and the fact that such students would for at least the first three years be non-subsidy-generating non-degree students militated against the offering of special non-scheduled lectures to those not in possession of a university admission certificate.

Scholarly empirical studies on the AICs, which were mushrooming all over, Southern Africa could not have gone unnoticed by the Faculty of Theology. GC Oosthuizen's *Post-Christianity in Africa*, published in 1968 and ML Daneel's *Old and new in Southern Shona Independent Churches*, Volume 1 and 2 published respectively in 1971 and 1974, stimulated interest in the AICs during the 1970s. The analysis by GC Oosthuizen of the hymns of the Church of the Nazarites (iBandla lamaNazaretha) and his conclusion that Isaiah Shembe had usurped the position of Christ as Messiah as asserted in *Theology of a South African Messiah*, published in 1967 and reprinted in 1976, had certainly contributed to the desire of the Faculty of Theology to look afresh at the activities and theology of the many thousands of followers of Isaiah Shembe and of other African Independent Churches in Natal.

(ii) *Factors stimulating the desire for a research unit*

While the Faculty of Theology had a history of interest in the AICs, certain factors stimulated that interest to such an extent that it issued out in a motivation for the establishment of a research body.¹¹⁵ The factors were the following:

- * The constituency and proximity of the AICs – During the 1980s Natal had the second largest constituency among the AICs, the major part of which lived and practised their religion in Zululand. It need not be argued that the University of Zululand was exceptionally well placed to do research among the AICs.

- * The realisation that no centre existed in South Africa for the study of the AICs – This realisation came to the fore with great force when Dr David Westerlund of the Institute of Comparative Religion at the University of Stockholm wrote to the Faculty in 1981 requesting material regarding African religions.¹¹⁶ While the Zulus as a South African black people were the best known in overseas circles, it could certainly be expected that the University of Zululand would be able to supply first-hand knowledge based on empirical research, but it could not. Furthermore, the Faculty considered it anomalous that such studies had to be undertaken from overseas centres at tremendous cost by strangers to the continent, while the University of Zululand itself could do the research.

- * The possibility of being sponsored by an extraneous source – While lack of sufficient funds was often a restraining factor at the University of Zululand a circular which came into the hands of the Faculty of Theology at the beginning of 1980, must have been the main factor which led to the decision to apply for a research unit.

The circular coming from the Rector's office stated, *inter alia*, that a research unit, established within a specific department in a faculty, could apply for funding for a specific period from the Human Sciences Research Council.¹¹⁷ A possible way out of a major problem came in sight. Dr Harold Turner, the head of the Centre for New Religious Movements in Primal Societies at the University of Aberdeen, Scotland, more than once urged Prof Mostert to establish a similar centre at the University of Zululand. Writing to Turner in 1986, Mostert noted: "I will always remember that it was on your insistence that we began our little Centre at UZ."¹¹⁸

The combined force of all those factors undoubtedly prompted Mostert to motivate for the establishment of the research centre.

(iii) A research unit considered and established

The memorandum submitted by Prof JP Mostert on 12 March 1982 dwelled on the importance of the AICs as a rapidly expanding African socio-religious movement, their causative factors and their importance in African life.

Two considerations were strongly emphasised. The first was that the University of Zululand was in a unique position in the academic world to study the AICs and to create a centre, which could become the home base for overseas scholars interested in that field of study. According to the memorandum this was also the view of Prof Turner, head of the Research Centre at the University of Aberdeen.

The second consideration was that apart from the “unique position” of the University of Zululand regarding the proposed research centre, a “unique opportunity” had also arisen since “a world-famous academic and specialist in this field” had made himself available as research leader for the envisaged research unit.

The “academic and specialist” was Prof GC Oosthuizen of the Department of Religious Studies at the University of Durban-Westville. From the beginning of 1982, Prof Oosthuizen, on the request of Prof JP Mostert, furnished ideas and advice on the motivation of the research unit and on applying for funding from the Human Sciences Research Council.¹¹⁹

The memorandum finally proposed that:

- * A research unit be established at the University of Zululand and be called Research Unit for the Study of New Religious Movements and Independent Churches in South Africa
- * It be interdepartmental in character and function

- * It be established within the Department of Science of Mission and Science of Religion
- * The HSRC be approached to finance the proposed Unit
- * A senior researcher be appointed who should be an acknowledged authority in the field of research
- * Notice be taken of the availability of a well-known scholar to fill the post of senior researcher.¹²⁰

All the University bodies involved broadly expressed satisfaction with the proposals and on 25 March 1983, a year after its initiation, the University Council approved the establishment of a research Unit in the Department of Science of Mission and Science of Religion of the Faculty of Theology at the University of Zululand.¹²¹

In the meantime, the Faculty of Theology had applied for financial support, but the request was declined without the furnishing of reasons. The door was however, kept open by granting Prof Mostert the opportunity of discussing the matter with the HSRC.¹²² On 21 June 1983, Mr EW Redelinghuys, Registrar, Academic Administration, officially applied for financial assistance for the approved Research Unit. Five months later, on 25 November 1983, Dr P Smit, Vice-President of the HSRC, informed the Registrar that the Council had approved in principle that funds be made available for the Research Unit for the Study of New Religious Movements and Independent Churches (NERMIC).¹²³ The financial obstacle was removed.

(iv) A status stumbling-block

Meanwhile another obstacle came into the way, this time concerning the status of Prof GC Oosthuizen. The Faculty Board of Theology on 16 September 1982 recommended that Prof Oosthuizen be appointed project leader of the proposed research unit and with the status of senior researcher also be recognised as a

member of the University Senate. The Senate approved the appointment of Prof Oosthuizen as senior researcher but decided that Prof Oosthuizen, who was then still in the employ of the University of Durban-Westville, could not become a member of the Senate of the University of Zululand.¹²⁴

The matter was certainly not a plain and simple one. At the time of that decision of the Senate, it had already been recommended by the Senate and approved by the University Council that the project leader would have the status of a senior researcher appointed against a vacant senior lectureship in the Department of Church History which would be transferred to the Department of Science of Mission and Science of Religion. Under such restrictions the incumbent, in that case Prof Oosthuizen, could not according to rules and procedure, be granted the status of professor. Furthermore, some one without professorial status or not being a head or acting head of an academic department or not being a director of a University centre or section with academic interests, could not become a member of the Senate.

The decision of the Senate left Prof Oosthuizen a very unhappy man, and understandably so. At the University of Durban-Westville, he was a member of the University Council, a senior member of the Senate, a professor and head of the flourishing Department of Religious Science and an acclaimed researcher. At the University of Zululand, he would be a senior researcher equivalent to a senior lecturer.

Reviewing his position at that stage and comparing that with what it would be at the University of Zululand, Oosthuizen reserved his response to the offering of the post of senior researcher by the University of Zululand. He had no desire, as he put it, to "juniorize" himself, which would happen should he decide to go to the University of Zululand.¹²⁵

What hurt Oosthuizen most was that the Senate disallowed him to serve on that body. His displeasure was certainly aggravated by the fact that he had for years been serving on the Senate of the University of Zululand as external

representative of the Faculty of Theology, only to be denied representation when becoming a member of the staff of the University of Zululand. While the Senate in its decision endeavoured to move and decide within the confines of its jurisdiction, Prof Oosthuizen interpreted the negative decision as a personal affront by people viewing him as a worn-out pensioner (“afgeleefde pensioentrekkertjie”) and as an appendix to the University.¹²⁶

Moreover, the unhappiness of Prof Oosthuizen over his “juniorized” status was not self-centred. He was a true researcher, one with a firm hand, a cool head and warm heart and his main concern was that he as a statusless “appendix” would not be in a position to motivate the University of Zululand and other universities to join in and co-operate in country-wide research. His ideal was to motivate people in every university to become involved in research in their own environment by making use of their own university’s research money and facilities. But this Oosthuizen could only do if he accepted the post, and he made it clear that he would only accept the post if the matter was rectified.¹²⁷

The Faculty of Theology understood Oosthuizen’s grievances and feelings of frustration very well. At its Faculty Board Meeting of 22 September 1983 it requested the Senate to recognise Prof Oosthuizen’s professorial status and to allow him to retain his membership of the Senate of the University of Zululand, should he accept the post as head of the research unit. The Senate who undoubtedly realised the advantages of having a person of the stature of Prof Oosthuizen on the University staff, responded positively on 7 November 1983 to the request of the Faculty of Theology.¹²⁸

With the status obstacle removed and with the promise of financial support from the Human Sciences Research Council, NERMIC was positioning itself to move into the exciting, but demanding, field of research on the AICs and new religious movements.

Although the status issue was not a serious one, it could have been avoided. All that was necessary for the university was to recognise the emeritus

professorship of Prof Oosthuizen, which the University of Durban-Westville in any case would have awarded at his retirement, and to appoint him as Director of NERMIC, which the University duly did, though only in 1987, a few years too late. In that manner, Oosthuizen's status would have been unalienable and unassailable and he would have been given a seat in the Senate.

It was no easy decision for Oosthuizen to leave the familiar set-up and surroundings of the University of Durban-Westville for the newborn research unit on the North Coast. Oosthuizen himself described the venture as a big leap in the dark.¹²⁹ His decision was a clear illustration of his dedication to empirical research in general and of his interest in the African Independent/Indigenous Churches in particular. With that attitude Oosthuizen commenced duty as senior researcher of NERMIC on 1 July 1984.¹³⁰

(b) Groundwork

During the first year of its existence, NERMIC busied itself with planning and activities, which determined its future course.

(i) *Goals pursued*

NERMIC set itself the following goals:

- * To collect data on the religious, social, economic, psychological and cultural aspects of African life as revealed in the AICs
- * To conduct interviews and gain information through questionnaires involving selected informants and able fieldworkers
- * To establish a centre for documentation at the University of Zululand which could serve as an information and research centre for local and overseas students

- * To establish practical communication with groups and individuals to be researched
- * To organise symposia and discussion groups
- * To publish the research findings of NERMIC.¹³¹

These goals – to conduct research, to build up a comprehensive data bank, to make contact with leaders and other members of religious movements, to hold symposia and to publish – were vigorously pursued from the inception of the Unit.

(ii) *First activities*

During the first year, much of that which was envisaged started taking shape. The research first focused on historical and formal details of the AICs. Information was gained through questionnaires and interviews by fieldworkers. About one hundred churches were included in the survey. The emerging documentation and resources centre also received its first material in the form of slides, photographs, tapes and videos of the AICs. Documents such as baptismal, membership and ordination certificates, church constitutions and contribution cards were collected. Books on African religions and new religions were also finding their way to the shelves of the NERMIC centre, on the same floor as the Faculty of Theology at the University of Zululand. A valuable acquisition was a three-volume microfiche containing research material on new religious movements in primal societies. That was bought from the research centre at Selly Oak Colleges, Birmingham, headed by Prof Harold W Turner, formerly of the University of Aberdeen, Scotland.

Contacts were also established with leaders of the churches, especially of those included in the questionnaires and interviews. Whenever possible, Prof Oosthuizen attended baptismal ceremonies of the AICs at the North Beach of

Durban where he met leaders and members of those churches. He obtained valuable information from them.¹³²

In accordance with the intentions of NERMIC, the first symposium was held to share research results and information and to meet with academics, researches and leaders of the AICs. The symposium held in Durban on 6 to 8 February 1985, drew about 40 people from all over the country. Excellent papers were presented which were later published to become the first of several publications of NERMIC.¹³³

Prof Oosthuizen's vision of a multidisciplinary approach to the study of the AICs and other religious movements started becoming a reality when various academic departments of the University of Zululand, including Science of Mission and Religion, Church History, Sociology, Psychology and Anthropology pledged support for the NERMIC Research Unit. Oosthuizen, desiring that people throughout the country should get involved in research on African religious movements, started making contact with researchers. Various South African universities, theological seminaries and colleges, research institutes, the Institute for Contextual Theology and Christ the Rock Indigenous Church Association were visited for that purpose.¹³⁴ With these initial activities, the way was solidly paved for further research, documentation, collecting, preserving, motivating, outreaching and publishing.

All the activities were supported and supervised by the NERMIC Control Committee, appointed by the University Senate, consisting of Prof JP Mostert, Department of Science of Mission and Science of Religion; Prof JHW de Clercq, Department of Anthropology; Prof SD Edwards, Department of Psychology; Prof AP du Plessis, Department of Sociology and Prof BJ Odendaal, Department of Church History. This committee was later enlarged to include more disciplines. Prof Mostert was not only the chairman of this committee, also known as the NERMIC Project Committee, but he also attended to the administrative and financial side of NERMIC. Prof Oosthuizen was *ex officio* a member of the Committee.¹³⁵

(iii) *Emphasis on socio-economic development*

In his first annual report on the activities of NERMIC, Prof Oosthuizen outlined some of the research aspects of the AICs, on which he intended putting greater emphasis. They included healing methods, liturgy, preaching and use of the Bible, African music, hymns and choruses and the role of *umoya*. While the theological and vertical dimensions were present, the social and horizontal dimensions were soon to gain preponderance. That became evident when Oosthuizen announced that NERMIC would co-operate with Prof L Schlemmer and Mr P Zulu of the University of Natal in a research project comparing the attitudes and behaviours of African traditionalists, the established churches and AICs on a number of religious, moral, political and socio-economic issues.¹³⁶ Here one sees a kind of research emerging where "spirituality" is being perceived as more earthbound than heaven-directed, and where personal and group religion is primarily measured against its social, economic and political expression and impact.

In the post-apartheid South African socio-economic development is a key concept, but as early as 1985 Oosthuizen was conscious of the role of the AICs in development. He then expressed his conviction that research would indicate that the AICs constituted a positive factor in development. This view would later be substantiated by research projects on the AICs and development, which ranked high on NERMIC's priority list.

For the first period of NERMIC's activities, i.e. 1 July 1984 to 31 March 1985, the HSRC granted NERMIC an amount of R30000 towards its expenses.¹³⁷ The University of Zululand made an office available for Prof Oosthuizen as well as a large room for a resource centre. Having become with his appointment at NERMIC a member of the staff of the University of Zululand, the University assumed responsibility for his salary.

What was being done during the first year was also an indication of things to come. The spadework pointed to research, which would be exploratory,

explanatory and descriptive. Though the object of the research would be church groups and other religious movements, the main thrust of the research would not be directed at theological issues but at the impact of faith or religiosity on social, economic and political matters. In researching reality the theological aspect and eternal dimension cannot be ignored, but whereas NERMIC mainly concerned itself with the study of religious movements which are in themselves social movements impacting on a wider social environment, its research must also be built on social theory.

(c) Research activities and output

During the ten years of funding of NERMIC by the HSRC an amount of about R440000 was distributed by NERMIC to co-researchers on about 70 research projects. A further number of projects were assisted with advice, guidance and source material. In turn, NERMIC was "compensated" with a report paper presented at a conference, published article or book, dissertation or thesis reflecting the completed research project assisted by NERMIC in some or other way.

Surveying the research output of NERMIC, at least seven characteristics of that research come to the fore. They are: (i) the multifariousness of the research; (ii) the multidisciplinary approach; (iii) the involvement of researchers both from South Africa and overseas; (iv) the co-operation of members of established churches and AICs; (v) the financially prudent way in which the research projects were run; (vi) the emphasis on empirical research, and (vii) the growing interest in the development role of the AICs.¹³⁸

(i) *The multifariousness of the research*

The more than 6000 AIC groups in South Africa with perhaps more than 13 million adherents present a colourful panorama of beliefs, rituals, clothing and

activities, against a backdrop of intriguing social and personal history, cannot but produce research outcomes in all their multifariousness.

The following are some of aspects of the AICs and new religious movements, which received attention in the research of NERMIC.

* *Historical matters*

Knowledge of the history of any socio-religious movement is indispensable for the proper understanding of reality. The very first project undertaken by NERMIC was a historical-descriptive survey of AICs in KwaZulu-Natal. The emphasis was on brief descriptions of these church groups by using details obtained by questionnaires. Information on nearly two hundred of the groups, often no bigger than house congregations, was obtained. However, in the face of the continuous proliferation of the groups under more or less charismatic leaders, it seemed a somewhat futile task to try to compile a comprehensive data bank. Consequently, that kind of research was not vigorously pursued.

Historiography, however, remained part and parcel of NERMIC's research activities. To a greater or lesser extent, aspects of the history of the Zionist churches in South Africa is reflected in the following studies under the auspices of NERMIC: Zionism at the grassroots (HL Pretorius), John Alexander Dowie and the Christian Catholic Church in Zion (Edgar Mahon), Early history of the Christian Catholic Church in Zion in South Africa, and a study on Pieter le Roux who left the Dutch Reformed Church with a large number of black members to join the emerging Zionist Church (both projects by GC Oosthuizen).

Early signs of independency were historically traced in a project called Resistance and Capitulation (JP Mostert), and in a study on J Ihling, a Dutch Reformed missionary in Ladysmith during the middle of the 19th century from whose congregation a group of members broke away (MC Kitshoff). A study of

the father of the AIC movement in South Africa, Nehemiah Tile, supplied further background to the rise of this movement (HL Pretorius). Research entitled, Halley's comet, and the AIC (GC Oosthuizen) supplied interesting historical material on the AICs, including the Ukukhanya Mission, founded in Himeville, Natal in 1910 as a result of the appearance of Halley's comet. A study by the Rev RJR van der Spuy on the AICs in the Senekal district, submitted to the University of Pretoria for a doctor's degree, is a further example of historical research undertaken with financial support by NERMIC.

In addition, other religious movements were historically illuminated. The Kushites of Africa (JP Mostert); the Lembas, known as President Kruger's black Jews who constituted a kind of Africanised Judaism (ME Mathivha and others,) the Rastafarians (GC Oosthuizen) as well as movements from the East, e.g. the Hare Krishna Movement, not to mention more, were studied and described from a historical orientation.

* **Socio-economic and development matters**

NERMIC's director in collaboration with Mr P Zulu of the Institute of Applied Social Sciences of the University of Natal undertook one of the first comprehensive projects in this category. It was a survey comparing the attitudes of African traditionalists, black members of historical churches and members of AICs on socio-economic and political issues but also on other related matters. The report, entitled Religion and world outlook, completed in 1986, was published in Oosthuizen, GC (ed) 1991, *Afro-Christian religions at the grassroots in Southern Africa*, Lewiston: The Edwin Mellen Press.

A joint project by NERMIC and the Centre for Social and Development Studies of the University of Natal focused on development and the AICs in Durban. Commissioned by the Department of Development Aid, the research was not only exploratory and descriptive but it also recommended development strategies. Another report, released in 1992 and entitled Rise up and walk: Development and the African Independent Churches, contains, *inter alia*

comparisons between the iBandla lamaNazaretha (Church of the Nazarites) and the Zionists.

Apart from these reports, including the one on the AICs and youth urbanisation mentioned below, which also addresses development issues, Oosthuizen's interest in the AICs and development further found expression in published articles on development in Afro-Christian context and in a book on AICs and small businesses, published in 1977, and entitled, *African Independent Churches and small business: spiritual support for secular empowerment*. Pretoria, HSRC.

Besides Oosthuizen, two co-researchers also took up the issue of development, though on a very humble scale. Historical research by MC Kitshoff focused on early attempts by the AICs to sensitise its members to social upliftment and self-development, while AS van Niekerk involved himself in a multidisciplinary research project on the influence of religious views and perceptions on development.

* *Healing*

The healing ministry, which has generally been neglected in the mainstream churches, is the main concern in the AICs and that emphasis is the main reason for their phenomenal growth.

Shortly after he had assumed office as head of NERMIC, Oosthuizen announced that an extensive study had been lauded into the role of the prophet in the AIC, in particular regarding the prophet's role in healing. Oosthuizen's accumulated and ripened research resulted in 1992 in a splendid publication on the prophet/ healer in the AIC, indicated below in Oosthuizen's list of publications.

A symposium jointly organised by NERMIC and the Department of Psychiatry of the Medical School, University of Natal, highlighted indigenous medical practices. A workshop on indigenous healing methods of the AICs organised by NERMIC as part of the 1987 congress of the Psychiatric and Psychological Association of South Africa, brought the AICs and their healing methods into a wider context and scientific frame of reference.

The papers presented at the two-abovementioned meetings, together with some of NERMIC's symposium material, were published in 1989 as NERMIC's second volume entitled *Afro-Christian Religion and healing in Southern Africa*. The editors were GC Oosthuizen *et al.* In that way healing as one of the main characteristics of the AICs and one of the research foci of NERMIC, received wider exposure.

Prof Wessels, head of the Department of Psychiatry at the Medical School of the University of Natal, worked in association with NERMIC on healing in the context of the indigenous churches. Prof SD Edwards of the Department of Psychology at the University of Zululand, assisted in research on traditional healing, while Dr M Johnson, a Jungian psychologist of Los Angeles in co-operation with NERMIC, did research, *inter alia*, on the healing role of the African traditional diviner and the prophet in the AICs. Supported by NERMIC, Dr MS Myandu did a comparative study of the Zionist faith healers and diviners and their assistance to Christian communities in the Valley of a Thousand Hills, for a DPhil degree at the University of Durban-Westville in 1994.

* *Black youth*

With the black youth constituting the largest part of the South African population, NERMIC realised the importance of empirical research on their attitudes, views and activities.

NERMIC and researchers of the Rural Studies Unit of the Centre for Social and Development Studies at the University of Natal, co-operated in a research project on youth in South Africa, commissioned by the HSRC. It was completed in March 1992. The study concentrated on AIC youth in the informal dwelling areas of Durban where the impact of urbanisation was strongly felt.

Individual researchers associated with NERMIC also trod the paths of the youth. PN Zulu produced a report on the AIC youth and their relationship to established church organisations in Durban, Mathias Mohr embarked on a doctoral project on the political role of the AIC youth while MC Kitshoff did research on AIC youth and their approach to the Bible.

* *Women issues*

With the heightened interest in the role, status, rights and plight of women, especially in the developing countries, it was to be expected that women issues would figure in the research of NERMIC and that female researchers would take the lead.

Claire Nye, one of the researchers co-operating with NERMIC, did a study on the Mother's Union, an indigenous religious society within the Anglican Church. Because of the freedom of expression they experience in that Union, the women see no reason to deflect to indigenous churches.

A very promising and interesting research by Ms S Steele on the self-understanding and the search for self-fulfilment of Zionist women in the Transkei had to be terminated owing to unforeseen circumstances. Research for a PhD thesis, financially supported by NERMIC, brought the candidate, Ms Carol Muller (later Muller-Grau) to do a study on women and the use of expressive culture particularly song, dance and dreams in the iBandla lamaNazareth. Ms H Mkhize did research on womanhood and social change and presented a paper on that topic. Ms G Steinke (later Morcon) conducted

research on the symbolic significance and spiritual importance of beadwork in the iBandla lamaNazaretha.¹⁵⁴ Although this study is perhaps not intentionally a women-centred one, beadwork as a feminine activity places itself in that category.

* *Rituals*

Rituals are the veins carrying the life-blood of the AICs. No comprehensive research on those churches can take the risk of neglecting to probe into those religious ceremonies. Two dominating rituals of the Zionists are baptism and exorcism. GC Oosthuizen, who observed and studied these ceremonies, also at the Durban beach where AICs gathered, has published much of his findings in articles and other writings on baptism and healing. Two outstanding publications of his are, *Baptism in the context of the African Indigenous/Independent Churches (AIC)* published in 1986 by the University of Zululand and, *The healer-prophet in Afro-Christian Churches*, which appeared in 1992.

Absolom Vilakazi, formerly professor in Anthropology in the USA and later Director of the Research and Documentation Centre at the University of Zululand, undertook in co-operation with NERMIC a demanding research project on rituals on indigenous churches in Swaziland. He saw magical pre-occupation as the fundamental orientation of most of the AICs. In those churches, he found a combination of healing processes at work but also a counteraction of destructive activities and forces. In the healing processes and counteracting activities, rituals played a pivotal role.

Other research projects on rituals include a survey of funeral rites (Ms Gabrielle Lademann-Priemer) and a study of the rituals of the iBandla lamaNazaretha.

* *Music*

Music and religious life have always belonged together. The AICs are no exceptions. One can even be prepared to say that music belongs to the essence of the AICs. One of the first co-researchers of NERMIC was Fr D Dargie, an outstanding researcher on AIC hymns. The University of Zululand published his research in 1987 under the title, *Xhosa Zionist Church music*.

A co-researcher of NERMIC, Ms Y Nompula, did research on music therapy in the AICs. Ms K Balzer did excellent research for a master's dissertation on music and dance in AIC healing procedures. NERMIC assisted her financially. Mr BN Mthethwa, for a PhD at the University of Natal, undertook an ethnomusicological study of the hymns of Isaiah Shembe. Mthethwa was tragically killed in the early nineties before he could complete his studies. Mr MK Xulu, later professor in music at the University of Zululand also contributed to NERMIC's studies on the role of music in the AICs, through his research on amahubo song styles in Zionist church music.

* *Preaching*

Preaching in the AICs is certainly very different from the homiletics taught in theological faculties, seminaries and colleges. For this very reason NERMIC during the second year of its existence involved Rev MS van Rooyen, a member of the Faculty of Theology at the University of Zululand, in a project on preaching among the Zulus with special reference to the iBandla lamaNazaretha. The project would include an analysis of sermons taped by Londa Shembe and donated to NERMIC.

Research on AIC preaching got momentum when theologians from the universities of Stellenbosch and Western Cape, Prof B Müller, Prof D Smit, Dr CM Pauw and Rev W van Rooyen, embarked on a project styled, Preaching and the use of the Scripture in the AICs. NERMIC supplied recorded sermons and

translations of the tapes, together with financial support. A report of 46 pages was submitted to NERMIC during 1992.

* *Spirits – benign and evil*

The belief in numerous spiritual powers, benign or evil, is part of the African traditional worldview. Whereas the AICs harbour many traditional beliefs, the consciousness of the role of the spirit, evil, benign or divine, in personal life and in society, is acute and abiding. NERMIC also engaged itself in research on this topic. Prof JP Mostert was the first of NERMIC's collaborators to embark on a study of the concept "umoya" in the AICs, while G van der Merwe researched the concept of evil among Zionists. S Mfusi did an analysis of ancestral spirit possession and Holy Spirit possession in the AICs, MC Kitshoff looked at the prevailing belief in the role of ancestral spirits and R Mahlke undertook research and completed a doctoral thesis on the role of the Holy Spirit in the AICs in South Africa.

The above-mentioned categories of research are not exhaustive, but they represent the main direction of the research of NERMIC. Furthermore, not all of the many research projects on diverse topics undertaken by Prof Oosthuizen have been mentioned above, and not all of the more than 70 research projects financially supported have been categorised, and not all of the research projects not financially assisted by NERMIC have been included in the survey of the research output of NERMIC. However, what has been included and categorised amply illustrates the multifariousness of NERMIC's research.

(ii) *A multidisciplinary approach*

From the inception of NERMIC, it was realised that the research unit had to break out of the confines of a monodisciplinary approach to its research task. Although the Unit was housed in the Faculty of Theology of the University of Zululand, religious movements as they operate in real life, could not only be

researched and described from a religious or theological point of view, for reality, also a religious reality is multifaceted. The reality of a church or religious group established in a geographical, historical, social, political, economic, religious, and ecological milieu, all of which react with the church or religious group, calls for an interdisciplinary or multidisciplinary approach to research. That was also, how NERMIC understood its task.

The first contacts by NERMIC with persons possibly interested in co-operating was made with individuals in faculties of theology, theological seminaries, departments of Biblical Studies and Religious Studies and with people having an ecclesiastical or religious interest or orientation. That is understandable – one usually begins at one's own Jerusalem.

It is, however, significant that the first large-scale project in which NERMIC involved itself shortly after its inception was an interdisciplinary one, a socio-economic and religious survey, with the Institute of Applied Social Science of the University of Natal as the research partner. A further breakthrough occurred. On 24 May 1986 at a symposium organised jointly by NERMIC and the Department of Psychiatry of the Medical School of the University of Natal, academics of a variety of disciplines examined traditional healing and the way traditional practices were incorporated and modified by the AICs. In January 1987 the South African National Congress of Psychiatrists included a workshop with the topic, *Religion and psychiatry – the African experience*, in their biannual meeting. Prof GC Oosthuizen, Director of NERMIC, acted as chairman and presented a paper on indigenous healing in the indigenous church. A number of psychiatrists, including Dr MV Bührmann, Prof WH Wessels and Prof RWS Cheetman, and Ms I Mkhwanazi, Principal of the Nurses College, King Edward Hospital, Durban, participated. The workshop, which was well attended, was seen by Oosthuizen as a breakthrough for a closer scientific study of the approaches and methods of healing in African context.¹³⁹ Apart from further research and input by Prof WH Wessels on healing procedures in the AIC, Prof SD Edwards of the Department of Psychology at the University of Zululand and members of his department and postgraduate

students contributed to the interdisciplinary research activities of NERMIC regarding healing in the AICs.

Reflecting on the value of interdisciplinary research on which NERMIC embarked, healing as a case in point, Oosthuizen commented on the contribution of the above-mentioned scientists and others, as follows:

Healing plays such a prominent and decisive role in the AIC, especially with regard to the African cosmological diseases, that the contributions of the mentioned experts in this field of study is of great significance in understanding the activities of these movements. A closer scientific understanding and evaluation of the healing procedures and their effects has been a major aim of this research associated with NERMIC. This is perhaps one of NERMIC's major contributions thus far.¹⁴⁰

While descriptive research can provide an accurate profile of a group or a social activity, it does not contribute to identifying causes or reasons for social behaviour and activities. Here explanatory research should be called upon to supply the answer. In addition, the more interdisciplinary the explanatory research the more comprehensive and perhaps more accurate the answer. NERMIC's studies on development and other social matters, such as *Rise up and walk: Development and the AICs in Durban* (1992), and *Out of the wind: The AICs and youth urbanisation in metropolitan Natal* (1993), undertaken in co-operation with the Rural Studies Unit of the Centre for Social and Development Studies at the University of Natal, were by nature interdisciplinary projects.

To finally illustrate the fact that NERMIC's research had undeniably an interdisciplinary and even multidisciplinary dimension, the names of some of the co-researchers and their disciplines can additionally be mentioned:

- * Dr M Johnson – Psychology, Ventura, Los Angeles, California, USA

- * Prof A Vilakazi – Anthropology, USA; subsequently director of the University of Zululand Centre for Social Research
- * Mr S Mfusi – Psychology, University of Transkei
- * Dr Karla Poewe – Anthropology, University of Lethbridge, University of Calgary, Canada
- * Ms GM Steinke (later Morcom) – Social Science, MA from the University of Natal
- * Mr (later Dr and Prof) MK Xulu – Music, University of Natal, University of Zululand
- * Mr BN Mthethwa – Music, MA from Philipps University, Marburg
- * Dr C Muller – Music, DPhil, New York University

The activities of the AICs span both the seen and unseen worlds, worlds indivisible or at least merging into one. Worship and spirituality are woven into physical gratification, social activities and emotional experiences. Religion is life and life is religion. The holism of the AIC can adequately only holistically be researched, i.e. in an inter- and multidisciplinary mode.

(iii) The involvement of researchers from abroad

NERMIC has acquired international standing. An obvious reason is to be found in the person of the Director of NERMIC – a man known in the international world for his publications and for his presence and papers at conferences. Linked with this, was the ability to attract academics and emerging scholars from abroad, often only on a fact-finding or information-collecting mission, sometimes to do research for a higher degree, or in some cases to become a co-worker of NERMIC.

A respected and highly valued co-worker of NERMIC for many years was Dr Hans-Jurgen Becken of Stuttgart, Germany. Having been attached for 14 years to the Lutheran Theological Seminary in Natal, he became Secretary for Africa of the Association of Churches and Missions, South Western Germany division. The couple, Prof Karla Poewe and Prof Irving Hexham of the University of Calgary, Canada, significantly contributed to the activities of NERMIC. Apart from doing research under the auspices of NERMIC, particularly on the Charismatic Churches in Durban, Prof Hexham also kindly assisted in editing manuscripts of NERMIC and getting them published. Other contributions from abroad included Dr Margaret Johnson from Los Angeles who studied and compared traditional diviners and AIC prophets, and Rev Gabrielle Lademann-Priemer of Germany who did a survey on funeral rites in modern Zulu society.

Overseas students who came to South Africa to study aspects of the AICs, usually for higher degrees, and received assistance financially or academically, from NERMIC, formed a large component of researchers from abroad. To illustrate the variety of countries from which some hailed and the various topics they pursued, the following details might be useful:

- * R Mahlke: Die Bedeutung des Heiligen Geistes in Afrikanischen Unabhängigen Kirchen in Südafrika, doctoral study, Philipps University, Marburg, Germany.
- * R Flikke: A semiotic exploration of urban Zulu Zionism in Durban, doctoral study, University of Oslo
- * C Muller: Nazarite song, dance and dreams: The sacralization of time, space and the female body in South Africa, doctoral study, New York University
- * M Mohr: Negotiating the boundary: The response of KwaMashu Zionists to a volatile political climate, doctoral thesis, Philipps University, Marburg, Germany.

- * Ms K Balzer: Musik und Tanz bei Heilungen in "Independent Churches" in Zululand, master's study, Philipps University, Marburg, Germany

(iv) *Interracial co-operation*

NERMIC's research was characterised by a harmonious interaction of black and white. One of NERMIC's first research projects had as co-worker Mr Paulus Zulu, a very able researcher. While NERMIC was sensitive to the advantages of Africans doing research on African issues in an African environment, NERMIC was initially not successful in drawing blacks into co-operation with NERMIC. During the years 1984 to 1986, no black researcher applied for funding. It was only in the period April 1986 to March 1987 that Dr B Mazibuko, formerly Director of the Department of Mission of the South African Council of Churches, then Senior Lecturer in the Department of Missiology and Science of Religion at the University of South Africa, became the first African to receive funding as a co-researcher of NERMIC. He intended studying the indigenous groups within the Methodist Church. During the 1987/88 period two Africans, Mr P Zulu and Prof A Vilakazi, received research funds from NERMIC. That number grew to six during the 1988/89-report year, but then dwindled again to two at the end of NERMIC's final period of sponsoring by the HSRC in 1993.

These low levels of research participation by Africans should not be construed as indifference to the existence and activities of NERMIC. As will be related later, at the annual conferences of NERMIC, Africans including members of AICs, presented conference papers and freely joined in the ensuing discussions.

NERMIC, through its director and other co-researchers who were doing fieldwork, built up a good rapport with AIC leaders. Prof Oosthuizen used to regularly visit AIC groups who came to the North Beach for worship, prayer and various rituals such as baptism and exorcism. Apart from the research

value of such visits, for these AIC beach activities contain in themselves a mine of information, the visits afforded opportunities of meeting AIC leaders and members and of building friendship.

Prof Oosthuizen also visited AIC members in their homes and churches and addressed some of their meetings. He recorded how time and again he had the wonderful experience of being received with great friendliness also in private homes where he was never turned away. It became clear to him that much goodwill existed in the black communities. He got the impression that in the townships where seldom, white people were seen, except on Caspirs, his contact with the township dwellers was appreciated. However, added Oosthuizen perhaps the contact meant more to him than to them. The contact sometimes issued out into friendship, even to such an extent that he and diviners and herbalists became best friends.¹⁴¹

(v) *Growing interest in development issues*

Although historical research and research on healing in the AIC were probably at the top of NERMIC's list of research topics on which research was done, development matters emerged and remained prominent so as to give NERMIC's research a specific cutting edge. Development has become a major issue – especially in post-apartheid South Africa. A growing concern was the improvement of the quality of life, in particular in the historically disadvantaged societies. In addition, it is precisely in these communities where the AICs existed and operated towards self-development of their members.

While religion itself is a powerful driving force and biblical Christianity has an ineluctable social imperative, and while Christian fellow-feeling and African traditional ubuntu meet and mix in the AICs, the nature of these churches cannot be otherwise than essentially and strongly social. The AICs, therefore, have development significance as far as their nature, value systems, structures and environment are concerned. The result is, as Oosthuizen puts it, that “the

AICs provide support bases which are to the members havens of spiritual, social, physical, psychic and psychological refreshment".¹⁴²

The need for development and the social set-up of the AICs are two compelling reasons for focusing continuously and sharply on the role of the AICs in development. Since the first research by NERMIC in 1984 regarding the AICs and development, NERMIC continued to stress the importance of research on development, undoubtedly with the holistic approach of the AICs in mind, which necessitated an interdisciplinary or even multidisciplinary approach to social research. Oosthuizen explained NERMIC's abiding interest in development as follows:

Nermic has ever since emphasized the importance of research in this area as the one-sided verticalized religious outlook will be detrimental to religion in the new situation in South Africa, which needs a positive outlook on the whole issue of development in all its dimensions. This explains the concentration of NERMIC on issues related to development...

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While the "AICs foster an attitude of self-empowerment which appears to manifest itself in self-employment"¹⁴⁴ ongoing research should, *inter alia*, concentrate on the bridging of the attitude of self-empowerment and the praxis of self-employment. The AICs have a developmental stance but it should be stimulated. Applied research could assist.

(vi) *The emphasis on empirical research*

Although NERMIC was able to display a sizeable research crop gathered from archival documents and literary sources, empirical research was given priority in the research unit. This does not mean that historical research or other research, which usually had a descriptive orientation and aim, was to be shunned or considered virtually useless. For example, studies on the scores of

oral traditions about the life and times of Isaiah Shembe, collected and reduced to writing, can greatly assist in drawing a profile of Shembe or in gaining a better understanding of the iBandla lamaNazaretha. However, survey research and field research belong to the essence of social research, which is the kind of research applicable to the AICs as mainly a social movement.

Prof GC Oosthuizen, alluding to empirical research, noted “the type of research that is being done among the AIC where raw material has to be gathered, not from books, but from respondents, often under different circumstances takes time”. Oosthuizen could have no peace with armchair researchers, often removed not only from the realities of life but also from the “raw material”. His sharpest arrows he reserved for those theologians who did not seem to realise that religion had to do with housing, agriculture, decrease and increase of the population and social issues. He continued:

Yet, the largest part of the studies that take place in the name of theology could have been done by the “man in the moon”, as far as the South African situation is concerned. It often has no relevance to the South African situation. It is a tragedy to see how often theology and some theologians are removed from the real situation of South Africa’s Third World.¹⁴⁵

Obviously, in the view of Oosthuizen, relevance in research and empirical research go hand in hand. That is why he could add his mild reproach: “Perhaps not many of the theologians in theological faculties have ever been in a black township or in a black home.¹⁴⁶ Oosthuizen also had a word for the “hypocritical so-called liberals” who did nothing to relieve a dangerous but challenging situation in the townships. They were not even seen doing research there. “They are more scared than liberal”, Oosthuizen concluded.¹⁴⁷

If the observation is correct that NERMIC’s research on the AICs is largely empirical, it is because its director usually collected his raw material in black

townships, in black homes, at meetings of blacks and at the Durban North beach where members of the AICs gathered.

(vii) *Financially prudent research*

During the nine years of sponsoring by the HSRC, 1 July 1984 to 31 March 1993, NERMIC received an amount of R440000. Of this amount, approximately R250000 was directly expended on research, R40000 on NERMICs annual conferences which had a preponderant research component, R75000 on translations, typing, editing and publishing, and the balance, R75000, on travelling, telephone and administrative expenses.¹⁴⁸ This means that about 83% of NERMIC's income went direct into research and publications and other ways of obtaining and disseminating research information.

Prof Ninian Smart from the University of California, on request of the HSRC evaluated NERMIC's activities. Having commented on NERMIC's reports, collections, research projects, publications and influence, he concluded, "I think the HSRC is getting excellent value for money".¹⁴⁹

This prudent way of looking after the money of the HSRC had called for sacrifices. As early as 1985 Oosthuizen lamented the fact that he had to contend with field workers who were not properly trained for that task. He also desired a full-time research assistant. The following year he reported that the extensiveness of the work of the research unit warranted additional assistance. He again pleaded for at least one research assistant to be appointed on a permanent basis. Such an appointment, he argued, would remove some of the pressure from the director of NERMIC who was then initiating, conducting, regulating and administering NERMIC's research all by himself, as well as preparing material for publication. At the same time, he indicated that the time had come for some secretarial assistance for no research unit could cope without such resources.¹⁵⁰ For some reason a full-time research assistant and a secretary were never appointed. Operating from his home in Westville,

Oosthuizen continued to make use of fieldworkers and typists on a part-time basis. While that kind of operation was no doubt cumbersome and even frustrating to the director of NERMIC it certainly affected financial savings.

A part of the administration of NERMIC, in particular that concerning finances, research projects, systematising, filing and safe-keeping of books, documents, and other items collected, as well as the general running of NERMIC's research office and repository at the University of Zululand were attended to by members of the Faculty of Theology. Prof JP Mostert performed these duties from 1 July 1984 to the end of 1987 when Prof MC Kitshoff took over and officiated until the end of 1997 when he retired from the University of Zululand. Mrs Thea Badenhorst, secretary of the dean of the Faculty of Theology, performed typing and other secretarial duties for NERMIC.

One can wholeheartedly agree with Prof Smart that NERMIC offered the HSRC excellent value for money but that did not effortlessly come about. NERMIC's director was constantly fixing his gaze on the essential task of NERMIC – the promotion of research and publications. In the pursuit of excellence in those two related fields he was willing to make substantial sacrifices regarding time, money and comfort. Furthermore, NERMIC administered its funds under the conviction that money from outside sources, including the State, should be managed even more prudently than one's own.

(d) Symposia

Initiated and organised by Prof GC Oosthuizen, NERMIC's first symposium was launched at Umlazi during 6 to 8 February 1985. The symposium can be considered a successful event as about 40 scholars from all over the country attended with 20 of them responding favourably to the request to present research papers. Oosthuizen also tried his very best to get Africans interested in the symposium, keeping perhaps in mind the observation that whites rather speak about blacks than with blacks. His attempts were not fruitful, mainly

because those who could assist had already committed themselves to present papers elsewhere. Following the success of the first symposium, it was decided to make it an annual event with the second one to take place at the University of Witwatersrand during the middle of 1986. Except for 1988 when no symposium was held, those meetings were annually organized by NERMIC from 1985 to 1997.¹⁵¹

The importance of the symposia was not only found in the mutual contact with and interaction between researchers, but also in the dialogue between researcher and researched – the latter in most cases the AICs, whose members later started to attend the symposia of NERMIC. A further advantage of such symposia was, as Oosthuizen observed, that the participants brought “fresh material from the field” without which a research unit could not operate.¹⁵²

(i) *A profile of a NERMIC symposium*

During the years, well over 200 papers were presented at NERMIC’s annual symposia, averaging twenty per symposium. The year 1991 was exceptional with thirty-four papers presented at the NERMIC symposium held at the University of Witwatersrand from 3 to 5 July.

To give a broad idea of the variety of the material presented and discussed the programme for the 1991 symposium is taken as point of departure.¹⁵³ The following aspects are highlighted: attendance, speakers and topics.

* **Attendance:**

At the 1991 symposium over sixty persons attended; the average for all the symposia was between forty and fifty.

* **Speakers:**

While a surprisingly large number of people attending, presented papers at the 1991 symposium, the overall average was about twenty. Oosthuizen could not get one African to read a paper at the first symposium in 1985, but the next year saw three of them presenting papers at the NERMIC symposium in Johannesburg. They were Mr B Mthethwa of the University of Natal, Mr SWD Dube of the Ecumenical Lay Centre, Edendale and Prof G Setiloane of the University of Cape Town. From then on the numbers steadily rose. The record was broken at the 1996 symposium where out of twenty persons who presented papers, nine were black.

Prof Oosthuizen was always desirous to see more Africans participate in research and debate. He more than once referred to symposia and conferences in Africa where whites so dominated that one could well ask, "Are we really in Africa?"¹⁵⁴ Moreover, where such research and reflection concerned Africans, their churches and their experiences, their presence and participation were certainly indispensable. However, NERMIC advanced with rapid strides in drawing blacks to its symposia so that Oosthuizen felt justified in saying that NERMIC's conferences was "the most integrated compared to conferences in the South African theological and religious context", including the conferences of the South African Missiological Society.¹⁵⁵

The list of speakers at the symposia of NERMIC, usually included a good number of ministers of religion and university lecturers in theology and religion. Some of them presented papers on theological or historical topics regarding the AICs, while others read papers based on empirical research.

Like NERMIC's research project, its symposia also displayed a multidisciplinary character. Next to the theologians and scholars of religion, the psychologists, sociologists, anthropologists, psychiatrists and musicologists presented their research and views at the symposia (1985-1996). There was, however, a difference. Perhaps one can say that the symposia were more informal and less

academic, but just as informative as the formally approved research projects of NERMIC. At the symposia, also people without higher education and without research credentials could stand up and tell their life stories. Life stories often verbalise what is considered relevant. Listening empathetically to life stories could be a rewarding way of doing empirical research. Then the symposia became a kind of field research “site” and listening to life stories a special way of gathering research data.

* *Topics*

Similar to the formal research projects of NERMIC the topics of the symposia papers witnessed to an astounding multifariousness. In the 1991 NERMIC symposium programme one finds among others the following topics:

- * Women issues, especially in the AICs
- * The new age movement
- * Transformation and development
- * Isangoma and prophet in the AIC
- * AIC histories
- * AIC historiography
- * AICs and hermeneutics
- * AICs and politics
- * AICs and music
- * AICs and Bible training
- * AICs and development
- * AICs and statistics and data

- * AICs and spiritual empowerment
- * AICs and fieldwork
- * Ethos and kerugma of Africa
- * Black churches in USA and RSA
- * AICs and proliferation
- * AICs – beliefs and practices
- * Indigenous initiatives in mainstream churches
- * Research approaches

The other NERMIC symposia, often somewhat smaller than the one of 1991, showed the same variety of topics. Considering the diversity of papers presented at the NERMIC symposia one can appreciate the remark of Oosthuizen regarding the AICs, “The scope of research in this field is limitless.”¹⁵⁶

In his survey of themes which received the attention of NERMIC Oosthuizen mentioned the following: Holistic healing in the AICs, theological issues such as the place of the Bible, Holy Spirit and ancestral spirits in the AICs, the concept of evil, Christological and ecclesiological topics, sacraments, festivals and music in the AICs, the AICs and mutual aid societies and development issues, the offices in the AICs, in particular that of prophet and healer, the role of women in the AICs, AIC terminology, symbolism, oral history, comparative studies on African traditionalism, members of established churches, and the AICs, the modernisation process and the AICs, the youth in the AICs, reasons for AIC proliferation, AIC and violence, and AICs and folk medicine.¹⁵⁷

Although this list is impressive, it is not exhaustive. There should, for example, be added a whole list of historical studies on the origin, growth, leadership and/or other aspects of AIC groups. Regarding new religious movements,

Oosthuizen called to memory that the Rastafarians, the New Age Movement, the Hare Krishna Movement and the "black Jews" also received attention.¹⁵⁸ It must be noted that many of the themes mentioned were not addressed by NERMIC's formal research projects, but came to the fore at the symposia of NERMIC. A case in point is the New Age Movement, which figured strongly at the 1991 symposium. Other popular topics such as healing, women issues, music and song, development and histories of AICs presented themselves in both the formal research projects of NERMIC and at its symposia.

(ii) *The value of the NERMIC symposia*

Up to 1997, twelve symposia were held at an average cost of about R4000 per symposium. If taken into account that NERMIC usually met the accommodation costs and a part of the travelling expenses of those who presented papers, this is to use again Prof Ninian Smart's terminology, "excellent value for money". If one breaks this amount down in terms of cost per paper presented, an amount of roughly R200 per paper appears on the calculator screen.

The monetary, academic and other benefits of the NERMIC symposia, can be listed as follows:

Considering the monetary aspect, one may say that obtaining research papers, though not always meeting the research and editing standards of NERMIC, at about R200 per unit can be considered good value for money.

On the academic side, the following can be listed as benefits:

- * Symposium papers usually supplied new perspectives on an issue or brought new material from the field which the research unit gratefully accepted

- * Symposia papers, after editing, were often used in the publications of NERMIC
- * NERMIC symposia, as all other symposia, offered opportunities for testing, discussing and amending research findings and personal views
- * Symposia offered a platform for announcing or introducing new projects and publications.

Together with the value on paper level, the value on personal level ranked high. Contact with academics was made, friendship with members of the AICs was experienced, barriers were removed and fellowship enjoyed. One recalls with appreciation the strong Christian spirit found in many of the members of the AICs and in particular remembers with fondness the sincerity and evangelical stand of people such as Dr Lydia August, now deceased, of the St John's Apostolic Faith Mission Church, founded by her mother.

Collectively speaking, the papers, projects, people and perspectives at the symposia assisted in creating and sustaining a certain unit, in the diversity, which not only benefited the building of research data-banks but also nation-building and hopefully the building of the Kingdom of God.

(e) Translation activities

Owing to the language barrier, much valuable and interesting primary and secondary source material of the AICs was inaccessible to researchers and other interested people. NERMIC must be given credit for lifting that barrier up to a point.

(i) *Shembe hymnals*

NERMIC involved itself in the work of translation of the following two hymnals of the iBandla lamaNazaretha, usually translated as the Church of the Nazarites:

* *Hymns composed by Londa Shembe*

Dr Hans-Jurgen Becken translated seventy-nine hymns composed by Londa Shembe, a grandson of Isaiah Shembe. Londa Shembe considered the translation as excellent. The hymnal was published in 1985 under the title, *The hymns of the amaNazaretha of Ekuphakameni*.¹⁵⁹

* *Hymns composed by Isaiah Shembe*

A hymnal almost exclusively composed by Isaiah Shembe, the founder of the iBandla lamaNazaretha, was translated into English by B Mthethwa, assisted by T Mbhele. Mr Mthethwa was assassinated and Mrs Carol Muller-Grau edited the translation for publication. The English version of this first African-composed hymnal is still awaiting publication.¹⁶⁰

(ii) *Oral testimonies regarding Isaiah Shembe*

When Isaiah Shembe, founder and prophet of the iBandla lamaNazaretha died in 1935, his son and successor, JG Shembe, took over the leadership. In 1949 he appointed Petros Dhlomo to collect and type the testimonies of members of the Church about the life and work of his father.¹⁶¹ Ten years later he already had collected so many testimonies that Bengt Sundkler evaluated the collection as "most amazing in the history of African religious movements".¹⁶² During the succession conflict after the death of JG Shembe in 1976, the amazing and valuable collection was ravaged but Dhlomo salvaged what he could and

continued to gather testimonies. By 1989, he had collected more than 250 testimonies filling over 550 narrow-typed pages.¹⁶³

With the kind assistance of Petros Dhlomo and Amos Shembe, the second eldest son of Isaiah Shembe and leader of the largest group of amaNazaretha, NERMIC's director, Prof GC Oosthuizen managed to make copies of a large number of the typed pages of Petros Dhlomo and deposited them in NERMIC's archives.¹⁶⁴

To Dr H-J Becken, a most valuable co-worker of NERMIC, the task was assigned to translate and systematize the oral testimonies so painstakingly collected and typed by Petros Dhlomo. Becken started on this translation project during the second half of the 1980s. It was only in 1996 in the publication, *The Story of Isaiah Shembe – History and traditions centred on Ekuphakameni and Mount Nhlankakazi*, that he saw the ripened fruits of his labours. "By this study", Becken remarked, "history is given back to the people in their own words".¹⁶⁵ This is useful, but even more useful is it because African oral history was given to all people commanding the English language.

In the meantime, Becken had been continuing his translations of the oral histories of the iBandla lamaNazaretha. Volume 2 was published in 1997 as *The story of Isaiah Shembe: Early regional traditions of the acts of the Nazarites*. The editors were Irving Hexham and GC Oosthuizen, and The Edwin Mellen Press, Lewiston, published it.

The third volume of the oral history of the Shembe church, again translated into English by Becken, will appear in the near future under the following title: *The Sun and Moon: Oral traditions and the sacred history of the amaNazaretha under the leadership of Johannes Galilee Shembe and Amos Shembe*.¹⁶⁶

(iii) *The Catechism of the amaNazarites*

Ms PJ Zungu and Dr H-J Becken translated this document of the iBandla lamaNazaretha, which includes instructions for religious practices as well as oral histories, during the early nineties. It was also intended for publication in the same series as the other above-mentioned translations, namely, *Sacred history and traditions of the amaNazaretha*.¹⁶⁶

(iv) *Ushembe by John L Dube*

Shuter and Shooter of Pietermaritzburg published this work in Zulu in 1936. Dube, a friend of Isaiah Shembe was the first president of the South African Native National Congress. In 1990, he was posthumously honoured by the University of Zululand with a doctor's degree *honoris causa*. His work was the first treatise published on Isaiah Shembe and his church.

Ushembe, in the truest sense of the word a piece of Africana, was entrusted to Dr H-J Becken for translation into English with publication as aim. The translation was finalised in 1994 and is awaiting publication by The Edwin Mellen Press.¹⁶⁷

All the documents and works translated are about the iBandla lamaNazaretha, and in most of them, the translating hand of Dr H-J Becken was operating. Being the largest single African Independent Church in KwaZulu-Natal and being a church with an unusually rich oral and literary heritage, NERMIC desired to preserve that heritage and make it accessible to the Church itself, to researchers and to all interested in Africa, its people and their life-expressions.

This heritage of the iBandla lamaNazaretha consists of oral histories, hymns and catechism, which embody the witness of religious experiences of Isaiah Shembe and his church. They are, in the words of Becken, "holistic, comprehensive and stratified, embracing the cultural self-understanding of the

movement".¹⁶⁸ Through that self-understanding the outsider may begin understanding the iBandla lamaNazaretha. Becken was the dedicated instrument who, through his translations, made the self-understanding of the church more understandable to the English reader. His hope was that those volumes might "build bridges for dialogue and mutual understanding of churches and population groups" in an effort to build a new and peaceful future for South Africa.¹⁶⁹

(f) Book publications

Relevant research should go hand in hand with publication, but due to practical restraints, publication often lags behind. This was true of NERMIC. Through the years, scores of research reports and stacks of symposium papers reached the depository of NERMIC. However, the research output in the form of books was handicapped. The main reasons were of a financial nature: high subvention required by the publishers and low level of demand by the public for publications such as those of NERMIC. Internal problems of the Edwin Mellen Press which undertook to publish some of NERMIC's material, also caused delays.¹⁷⁰ The University of Zululand however, undertook to print and publish a number of NERMIC's monographs. Books written by Prof GC Oosthuizen, and publications edited and co-edited by him since he became the head of NERMIC, are for the purposes of this section deemed publications of NERMIC.

Despite inhibiting factors NERMIC published or assisted in publishing the following books:

- (i) Oosthuizen, GC 1985. *Oosterse Mistiek in die Weste: Teorie en Praktyk*, KwaDlangezwa: Universiteit van Zululand.

This monograph, the first of Oosthuizen's publications after becoming associated with NERMIC, introduces the reader to the influences of Eastern movements on people of the West.

- (ii) Dargie, D 1987. *Xhosa Zionist Church Music*, University of Zululand.

This publication contains the results of research sponsored by NERMIC.

- (iii) Oosthuizen, GC (ed) 1986. *Religion Alive: Studies in Southern Africa*, Johannesburg: Hodder and Stoughton.

This volume contains 20 papers presented at the first NERMIC conference in 1985.

- (iv) Oosthuizen, GC 1987. *The Birth of Christian Zionism in South Africa*, KwaDlangezwa: University of Zululand.

This monograph of 56 pages introduces the reader to the Christian Catholic Church in Zion, founded in Chicago in 1896, and transplanted to South Africa where it found fertile soil resulting in the rapid spread of Zionism, especially among Africans.

- (v) Oosthuizen, GC *et al* (eds) 1988. *Afro-Christian Religion and Healing in Southern Africa*, Lewiston: The Edwin Mellen Press.

This volume of 432 pages contains papers presented at a symposium at the Medical School of the University of Natal in 1986 and at NERMIC's symposium in Johannesburg in the same year, and at a workshop of the Congress of South African Psychiatrists in Cape Town.

- (vi) Oosthuizen, GC 1989. *Rastafarianism*, KwaDlangezwa: University of Zululand.

This publication, a monograph covering 50 pages, relates the history, ideas and lifestyle of a youth movement which originated in Jamaica but which had its roots firmly in African soil, and emphasised, *inter alia*, black brotherhood and the importance of the Old Testament.

- (vii) Oosthuizen, GC 1991. *Afro-Christian Religions at the grassroots in Southern Africa*, Lewiston: The Edwin Mellen Press.

This major work of 412 pages contains a further selection of papers presented at the symposia of NERMIC.

- (viii) Kiernan, JP 1991. *Havens of health in a Zulu city: The production and management of therapeutic power in Zionist churches*. Lewiston: The Edwin Mellen Press.

This publication, sponsored by NERMIC, contains various research articles by Kiernan on healing.

- (ix) Oosthuizen, GC & Hexham, I (eds) 1992. *Empirical Studies of African Independent/Indigenous Churches*, Lewiston: The Edwin Mellen Press.

This volume of 345 pages contains a further corpus of papers presented at NERMIC symposiums.

- (x) Oosthuizen, GC 1992. *The Healer-prophet in Afro-Christian Churches*, Leiden: EJ Brill.

This outstanding book, totalling 201 pages, based and built on painstaking empirical research, gives an interesting and lucid account of healers and their healing practices in the AICs.

- (xi) Oosthuizen, GC, Kitshoff, MC and Dube, SWD (eds) 1994. *Afro-Christianity at the grassroots level: Its dynamics and its strategies*. Leiden: AJ Brill.

This volume contains a further collection of papers presented at symposiums of NERMIC.

- (xii) Hexham, Irving and Oosthuizen, GC (eds) 1996. *The Story of Isaiah Shembe: History and traditions centered on Ekuphakameni and Mount Nhangakazi*, Lewiston: The Edwin Mellen Press.

This is the first volume, covering 258 pages of oral testimonies regarding the life and work of leaders of the iBandla lamaNazaretha. It is discussed in more detail under (e) above.

- (xiii) Kitshoff, MC (ed) 1996. *African Independent Churches Today: Kaleidoscope of Afro-Christianity*, Lewiston: The Edwin Mellen Press.

This volume of 310 pages contains 18 studies and essays of co-workers of NERMIC and academics of the University of Zululand. It served as a tribute to the person and work of Professor GC Oosthuizen.

- (xiv) Oosthuizen, GC 1997. *African Independent Churches and small businesses: Spiritual support for secular empowerment*, Pretoria: Human Sciences Research Council.

This book, or report, as the author calls it, describes in 112 pages the development functions and socio-economic empowering role of the AICs through the running and supporting of small businesses and stokvels. The author's research indicates that the AICs are ideally situated to stimulate development through small business.

- (xv) Hexham, Irving and Oosthuizen, GC (eds) 1997. *The Story of Isaiah Shembe, volume two: Early regional traditions of the acts of the Nazarites*, Lewiston: The Edwin Mellen Press.

While the first volume, listed under (xii) above narrated the oral traditions which centred around the village of Ekuphakameni near Duban, volume two concentrated on traditions from other places in KwaZulu-Natal where Isaiah Shembe had founded congregations.

These 15 books as written proof of NERMIC's research and publication endeavours, speak for themselves. Often containing new, relevant and interesting material, they make a solid contribution to descriptive, exploratory and explanatory research.

(g) Articles in journals and chapters in books

An amazing number of articles of Prof GC Oosthuizen, Director of NERMIC, appeared in journals and as chapters in books. Almost all of the writings were connected with the work of NERMIC and can, reasonably enough, be considered part of the publication output of NERMIC. From an administrative point of view, the subsidy generated by Oosthuizen's refereed articles was deemed to be generated in the Faculty of Theology of the University of Zululand, which accommodated NERMIC as a research unit sponsored by the HSRC.

It must be noted that a number of the co-workers of NERMIC also published under their own names articles emanating from research done for NERMIC or papers presented at NERMIC symposiums. For our purpose, such articles would not be seen as research output of NERMIC, unless the authors were commissioned by NERMIC. As no researcher was commissioned to write and publish articles for NERMIC, the list which follows is composed of articles written by Prof Oosthuizen, who as director of NERMIC would see it as his task to do research, write and publish, and to initiate, direct and manage such activities.

During the fourteen years from 1985 the year after Oosthuizen's appointment as director of NERMIC to 1998, the following articles appeared. Oosthuizen wrote more than those listed here, but some not having a bearing on the work of NERMIC were omitted.

- 1985 Africa's social and cultural heritage in a new era, *Journal of Contemporary African Studies*, Special Jubilee Edition, October 1985.
- 1986 The African Independent Churches and the modernisation process, Oosthuizen, GC (ed), *Religion Alive*, Johannesburg: Hodder and Stoughton.
- 1986 Die inheemse kerke en die modernisasieproses in sekulariserende gemeenskappe, Du Preez, J *et al* (eds), *Sendingenade – Festschrift vir WJ van der Merwe*, Bloemfontein: NG Sendingpers.
- 1986 The depth dimension in the post-modern world view and Africa, Singh, R (ed), *Perspectives, A collection of Essays in Honour of GA Rauche*, University of Durban-Westville.
- 1987 The interpretation of and reaction to demonic powers in indigenous churches, De Villiers, PGR (ed), *Like a roaring lion... Essays on the Bible, the Church and demonic powers*, Pretoria: University of South Africa.
- 1987 Contacts with adherents of other religions – a case study, *Orientation: Communicating and contextualizing the Gospel in Southern Africa*, Volume 5, No 44.
- 1987 The AIC and the modernisation process, *Africana Marburgensia*, Vol XX, No 1.
- 1987 The AIC and the modernisation process: Empirical research on modernisation, Assess differences of approach between members of established churches and members of the AIC, *Africana Marburgensia*, Vol XX, No 2.
- 1988 Interpretation of demonic powers in Southern African Independent Churches, *Missiology: An International Review*, Vol XVI, No 2.
- 1988 The role of Afro-Christian religion (in development), *Prodder's Development Annual*, Pretoria: HCRC.
- 1988 Black theology as a factor in reform", Wainwright, E and Wakayabashi, B (eds), *South Africa, Reform or Revolution*, PWPA publications.
- 1988 Hebraic Judaistic tenets in the African Independent Churches (AIC) and Religious Movements in South Africa, Shank, DA (ed), *Ministry in*

- Partnership with African Independent Churches*, Elkhart: Mennonite Press.
- 1989 Genossenschaftliche Vereine als alternative form von Kirche in Sudafrica, Kniffka, J (ed), *Martyria: Festschrift zum 60 Geburtstag von Peter Beyerhaus*, Wuppertal: Brockhaus.
- 1989 Religious Studies Forum 1989: An Evaluation, Pato, Luke L (ed), *Towards an Authentic African Christianity*, Umtata: Transkei University Press.
- 1989 Baptism and healing in African Independent Churches, Oosthuizen, GC et al (eds), *Afro-Christian religion and healing in Southern Africa*, Lewiston: The Edwin Mellen Press.
- 1989 Religion – its negative and positive role in the development of a society, *Development: The human challenge*, Pretoria: HSRC.
- 1989 Hebraïse-judaïstiese trekke in die Onafhanklike Kerke en religieuse bewegings op die swart bevolking in Suid-Afrika, *Nederduitse Gereformeerde Teologiese Tydskrif*, Julie 1989.
- 1990 Christianity's impact on race relations in South Africa, Prozesky, M (ed), *Christianity in South Africa*, Southern Book Publishers.
- 1990 Die muslimishe Sansibarers: Befreite Sklaven und ihr Schicksal in Süd-Afrika, *Neue Zeitschrift für Missionswissenschaft*, 46, 2.
- 1990 The Zanzibar Catholicism and their contribution to the introduction of Catholicism to the Zulu people in Natal, *Neue Zeitschrift für Missionswissenschaft*, 46, 3.
- 1990 With Karla Poewe, University of Calgary, Canada, Die Charismatiese beweging in Suid-Afrika met verwysing na sy agtergrond in die Kerkgeskiedenis, *Tydskrif vir Geesteswetenskappe*, Jaarg, 30, 2.
- 1990 Ecumenical burial societies in Southern Africa – Mutual caring and support that transcends ecclesiastical and religious differences, *Missiology: An International Review*, Vol XVIII.
- 1991 The place of traditional religion in contemporary South Africa, Olupona, JK (ed), *African Traditional Religions in Contemporary Society*, New York: Paragon House.

- 1991 With Prof P Zulu (University of Natal), Religion and World Outlook, Oosthuizen, GC *et al* (eds), *Afro-Christian Religion at the grassroots in Southern Africa*, Lewiston, The Edwin Mellen Press.
- 1992 Diviner-prophet parallels in the African Independent and traditional churches and traditional religion, Oosthuizen, GC and Hexham, I (eds), *Empirical studies of African Independent Churches*, Lewiston: The Edwin Mellen Press.
- 1992 Islam among the Zanzibaris of South Africa, *History of Religions*, Chicago: University Press.
- 1992 The 'newness' of the New Age Movement in South Africa, Lewis, J and Melton, R (eds), *Perspectives on the New Age Movement*, New York: Sun Press.
- 1992 Development in the traditional African and Afro-Christian context, with special reference to mutual aid societies and small scale businesses, Koegelenberg, R (ed), *Church and Development: An interdisciplinary approach*, Bellville: University of Western Cape Publication.
- 1993 Research unit for the study of new religious movements and independent churches (NERMIC), *Syzygy: Journal of alternative religion and culture*, Vol 1, No 4, Fall 1993.
- 1993 Pieter le Roux: Het hy 'n spesiale plek in die Suid-Afrikaanse Kerkgeskiedenis? *Nederduitse Gereformeerde Teologiese Tydskrif*, Deel XXXIV, 4, Desember 1993.
- 1994 Die Apokaliptiese Ciskei: Die bakermat van swart vryheidsaktiwiteite, *Tydskrif vir Geesteswetenskappe*, September 1994.
- 1996 African Independent/Indigenous Churches in the social environment: An empirical analysis, *Africa Insight*, Vol 26, no 4, 1996.
- 1996 The role of South Africa's largest church movement in the future of South Africa, Lademann-Priemer (ed), *Traditionelle Religion und Christlicher Glaube – Widerspruch und Wandel*, Hamburg: Verlag an der Lottbek.
- 1997 Indigenous Christianity and the future of the Church in South Africa, *International Bulletin of Missionary Research*, Vol 21, no 1, January 1997.

1997 The African Independent/Indigenous Churches: Their role in the new South Africa, Mahlke, R *et al*, (eds), *Living Faith – Lebendige religiöse Wirklichkeit: Festschrift für Hans-Jurgen Greschat*, Frankfurt am Maim: Peter Lang.

A cursory survey of these articles reveals the following:

- * An amazing volume – 35 articles are listed, which over twelve years average about 3 per year.
- * An interesting variety – the topics include such key words as demonic powers, modernisation process, world outlook, development, reform, healing, mutual caring and support, diviner-prophet parallels, social environment and new South Africa. Apart from these and many others, the list includes a number of historical studies.
- * An emphasis on development – about one-third of the articles dwell on some aspects of development or modernisation.
- * A number of Festschrift articles – Oosthuizen seems to be in demand as festschrift contributor. Five of the above articles appeared in books honouring academics.
- * A constant harvest of articles – the years of Oosthuizen were not decreasing, but neither were the number of articles per year. He is researchwise “like a tree planted by streams of water that yields its fruit in its season” (Psalm 1:3).

(h) Beach research

At first blush one may assume that beach research would occupy itself with conchology, beach mineral deposits, such as at Richards Bay beach (un)social behaviour and beachwear, not to mention more. Not correct: NERMIC’s beach research was another kettle of fish.

What could perhaps be single out as a unique kind of social research was Prof Oosthuizen's regular Sunday visits to the North Beach of Durban to study the AICs coming from all over the country to practise their faith and become empowered by the sea. He himself rated these visits as some of his "major activities".¹⁷¹

In the second report of NERMIC, for the period 1 April 1985 to 31 March 1986, Oosthuizen introduced his readers to that extraordinary kind of research by relating how people from near and far came to the beach for "baptism" when they felt unwell, were possessed by evil spirits or when they wanted to be blessed or to get more of the "Spirit". Some groups started baptising at 04h15 in the morning while others came and went until nine at night. For Oosthuizen it was important to attend those beach ceremonies because they were a mine of information. Apart from the fact that he could empirically study the rituals, he also recorded formal details of a number of churches – names of churches and leaders and their addresses – to compile what can be called mini-histories of these groups. Sometimes he also obtained documents of the churches, such as baptismal and membership certificates. Beach visits were also opportunities for taking photographs and videos for research, education and publication. Apart from the research aspect, the visits also created opportunities for contact with leaders and church members and for moving across historical, social and political boundaries in order to build better relations.¹⁷²

Some of the aspects of the beach visits will now be considered in more detail:

(i) *Empirical research*

That kind of research, which Prof Oosthuizen was doing, could rightfully be styled in terms used by teachers of social research methods, as field research. In Oosthuizen's case, the golden beach of Durban against a backdrop of silhouetting skyscrapers was his geographical field and the AICs his socio-religious field.

Neumann remarks as follows on fieldwork:

In field research, the individual researcher directly talks with and observes people being studied. Through interaction over months or years, the researcher learns about them, their life histories, their hobbies and interests, and their habits, hopes, fears, and dreams. Meeting new people, developing friendship and discovering new social worlds can be fun. It is also time consuming, emotionally draining and sometimes physically dangerous.¹⁷³

Much of what Neumann describes here was done or experienced by Oosthuizen: “talks with and observes”, “interaction over ‘months or years’”, “learns about them, their life histories... and their habits, hopes, fears, dreams”, “meeting new people, developing new friendships”. No doubt, Oosthuizen could in addition also witness to time consumption, emotional drain and even physical danger. The latter was perhaps not lurking on the beach but in the townships in turbulent times while Oosthuizen was doing his research there.¹⁷⁴ When Neumann further outlines the task of the field researcher as one acquiring “an insider’s point of view while maintaining the analytical perspective or distance of an outsider” the description fits Oosthuizen like a glove. Moreover, Neumann states that the field researcher, supposedly he meant the researcher worth his or her salt, “sees events holistically... and individually in their social context”.¹⁷⁵ That was precisely the method of Oosthuizen. While talking to individuals about their habits, hopes, fears and dreams he never lost sight of the AICs as a mighty movement in which African holism found expression. That is why he never grew tired of reminding his readers that Christianity was presented by the AICs in a far more holistic fashion than in the so-called established, historical or mainstream churches.¹⁷⁶

Oosthuizen’s field research on the beach – looking, listening, interviewing and recording – is methodologically speaking not something new. For him social research on the AIC movement as predominantly a social movement, cannot be

anything else than empirical research. The new is to be found in the ever growing and ever-adapting AIC movement. There is always newness because of its kaleidoscopicness.

The beach visits yielded much which broadened and deepened the understanding of the AICs, for example, regarding baptism. Oosthuizen's research on baptism was published in 1986 as a monograph, *Baptism in the context of the African Indigenous/Independent Churches*, and in an article, *Baptism and healing in African Independent Churches*, in Oosthuizen, GC *et al* (eds) 1989, *Afro-Christian Religion and Healing in Southern Africa*, Lewiston: The Edwin Mellen Press. In these publications, he made much use of the research undertaken during his visits to the Northern Beach. His *Healer-prophet in Afro-Christian Churches* similarly contains research material collected during his beach visits.

The beach research was certainly an important part of NERMIC's research activities. The baptism rituals not only gave an insight into the worldview of the AIC, but were also an indication of how meaningfully they experience their particular strain of Christianity. For the whites who enjoy fishing, swimming and sunbathing, the sea is a physical phenomenon; for the blacks offering their prayers and performing their rituals there, the sea is a religious phenomenon and a source of power.¹⁷⁷

(ii) *Opportunities for contact*

The regular visits to the AIC groups on the beach on Sundays resulted in contacts with archbishops, bishops, preachers, evangelists, prophets, prayer healers and leaders of women's associations of the AICs from many parts of the country. Oosthuizen got the impression that those people appreciated that kind of contact. During the periods of violence in certain areas, the only meaningful contact with AICs from those areas was at the beach. What impressed Oosthuizen was the positive spirit of the AICs, which manifested itself even

during the days of political upheaval when contact between black and white, not to mention mutual understanding, was sorely needed.¹⁷⁸

The contacts effected during the beach visits not only resulted in the doing of research and building of friendship, but also in the distribution of Bibles and related literature. Prof Oosthuizen did that although, as he put it, he was “a researcher and not an evangelist”. He duly realised that for many of the five million who entered the AICs during the previous three decades, a Bible was a luxury.¹⁷⁹ But he also knew that the Bible played a major role in the AICs. Moreover, he could not ignore the logical and biblical imperative that should the AICs desire to be recognised as Christian churches, the Christ of the Bible, known through the Bible, should figure prominently in their churches.

(iii) *Thumbnail sketches of AICs*

From April 1986, Prof Oosthuizen started including in his annual reports brief details of AICs with whom he had made contact during his Sunday morning beach visits.¹⁷⁹ During the year April 1986 to March 1987 he spent 32 of the 52 Sundays interviewing AICs at the Durban beach. He estimated that during that year between fifteen and twenty thousand AIC members, and often members of the so-called established churches, had visited the Northern Beach for religious purposes. According to the list attached to that report, Oosthuizen had made contact with 116 churches of which he included some sketchy details. The next year he visited 121 church groups on the beach over 40 Sundays, and during the year 1990/91, the number rose to 134. During the following years, Oosthuizen faithfully continued going on his beach visits, which he undoubtedly found to become progressively more taxing on his strength. In 1998, he made contact with 36 churches on the Durban beaches.

The details recorded at the beach, usually the name of the church and the names, addresses and telephone numbers of the office-bearers, have value insofar as they tangibly illustrate to the interviewees the researcher's interest

in them. Moreover, the details could assist the researcher when more or fuller details for a research project were required. The details themselves could also form the basis of one or more research projects, e.g. on the names of the churches. Finally, the details could assist in compiling a data-base of AICs.

Considering all the churches Prof Oosthuizen met on the beach and all the leaders and members spoken to at the seaside during the fifteen years, 1984 to 1998, of NERMIC's activities, his enthusiasm, discipline and diligence fanned by his sustained interest in the AICs, loom large in the history of NERMIC. During that period, he probably made contact with no fewer than 1500 leaders of the AICs – all by himself. In South Africa, there is certainly no researcher in that field who equalled or would equal that.

The beach visits were not only eloquent testimonies to the research qualities of Oosthuizen; they were also meaningful to him. This was his own testimony, "It is always a great experience to be with people who have a deep sense of humanity and spirituality".¹⁸⁰

(i) Information dissemination

In the second NERMIC report Oosthuizen mentioned an activity, which increasingly would become a time-consuming one. He writes:

Much time is spent on requests from this country and abroad concerning information on various aspects of religion in South Africa. Lecturers and students are taken around to various religious headquarters, temples, mosques, AIC gatherings, etc...¹⁸¹

The following year he reported that much time was spent in answering letters requesting information about research, churches and religion. He was also invited to various functions and ceremonies of religious groups. On numerous

occasions, he accompanied visitors, including academics from abroad to places of interest. He was also visited by a number of AIC leaders and members, and he in turn, addressed various societies, associations and groups on the activities of the AICs.¹⁸²

During the following years, when NERMIC found itself well settled, and became well known, Oosthuizen was regularly requested to speak at conferences and symposia. Master's and doctoral students from abroad not only came to him for advice and academic guidance, but they also made use of the NERMIC archives. Oosthuizen considered the "sideline" activities of NERMIC, namely dissemination of information, as both a necessity and a privilege. However, they surely were time-consuming as can be gathered from the fact that during the report year 1993/94 no less than 44 days were devoted to guidance, discussions, receiving of visitors, conferences, lecturing and similar activities outside the formal research and publication orbit!¹⁸³ When Prof Ninian Smart asserted that NERMIC had a worldwide reputation¹⁸⁴, he ascribed that to NERMIC's type of research and Oosthuizen's own reputation. That the dissemination of information, whether by person or in a written manner, contributed much to that worldwide reputation cannot be disputed.

In the last report to date received from Oosthuizen he again noted that he had received many individuals including postgraduate students and groups and that he had assisted a substantial number of them with written material and other information.¹⁸⁵

(j) Collecting activities

The activities of NERMIC over the years include the collecting of books, theses, dissertations, pamphlets, manuscripts, articles, cassette tapes, video tapes, colour slides, photographs, church documents - such as constitutions, baptismal certificates, membership certificates and ordination certificates -

and, to a limited extent, church apparel, “holy” staffs and badges. The following “items” are now briefly discussed.

(i) *Reading material*

Besides books and brochures on the AICs and other religious movements, bought or donated, the collection of reading material includes, *inter alia*, the director’s annual NERMIC reports over the years. These reports make very interesting and illuminating reading on the activities of NERMIC. Copies of the books published by NERMIC and copies of theses and dissertations sponsored or otherwise assisted by NERMIC, take a prominent place in the collection.

The bulk of NERMIC’s documentation material consists of a multitude and great variety of research and study papers, a good number of them presented at local and international conferences. There are also scores of research reports on histories and activities of various AICs. The iBandla lamaNazaretha is the best represented regarding documentation, questionnaires, research done and recorded oral witnesses – the latter a kind of Acts of the Shembes recorded in Zulu and translated into English.

(ii) *Photographs*

As early as 1984 and 1985 photographs were considered “important for documentation”.¹⁸⁶ Over the years NERMIC collected hundreds of photographs, most of them taken by Prof Oosthuizen. There are eight albums of photographs in the NERMIC collection. They include photographs of the festivals of the iBandla lamaNazaretha, the Lembas of Venda, the ST John’s Apostolic Faith Mission Church, Alexander Dowie and his Zionist church in the city of Zion in Illinois and an amazing variety of interesting and even unique photographs of the activities of Zionists in the sea and on the beaches of Durban.

(iii) *Videos*

From the inception of the Research Unit in 1984 videos have played a role in picturing the research and documentation activities of NERMIC. The first videos taken were on baptism at the sea and the festivities of the groups of the iBandla lamaNazaretha, the largest church groups among the Zulu people. The 29 videos in the NERMIC collection, also feature some of the activities of the St John's Apostolic Faith Mission Church, and a secession group, the Reformed St John's Apostolic Faith Mission Church under the leadership of Bishop CGP Madwe. The last mentioned videos show the induction and, a few years later the funeral of Bishop Madwe. Interesting research and entertaining material is contained in most of the videos.

(iv) *Audio tapes*

The first audio tapes collected were recordings of various AIC services, in particular midnight services. Soon afterwards the audio tape collecting was significantly swelled by the addition of over thirty tapes from the Lumko Musical Collection.¹⁸⁷ A large number of tapes containing 250 sermons was donated to NERMIC by Londa Shembe. The total number of audiotapes in NERMIC collection is over 300. The serious researcher will undoubtedly find in those tapes a mine of material waiting to be exploited.

(k) *NERMIC – 1995 and after*

On 31 March 1994 the period of funding of NERMIC by the HSRC officially ended. The Research Unit however was permitted to use the unspent funds until 31 December of that year. Although there was no prospects of other sponsoring bodies for 1995 and thereafter, there was also no thought of closing NERMIC down.

There was, to complicate matters, another predicament: The sponsorship of the HSRC was closely linked with the person of Prof GC Oosthuizen, Director of NERMIC. The HSRC valued him highly and appreciated his research and publications. When applying in 1988 for a second – and final – term of funding by the HSRC, part of the motivation was that Prof Oosthuizen was willing to continue as director. Similarly, Oosthuizen's position at NERMIC from the point of view of the University of Zululand was closely connected with the funding of NERMIC. When the HSRC undertook to sponsor NERMIC for another term of four years, i.e. until 31 March 1993 plus another year to wind up operations, the University of Zululand reciprocated by extending Oosthuizen's appointment until 31 December 1994.¹⁸⁸ While NERMIC would no longer be a HSRC funded research unit after that date, Oosthuizen would inevitably no longer remain on the staff-roll and pay-roll of the University of Zululand.

Prof MC Kitshoff, Dean of the Faculty of Theology, desiring that NERMIC should continue its activities after 1994 with Prof Oosthuizen at the helm, wrote to Prof AJ Thembela, Vice-Rector, Academic Affairs and Research, on 16 September 1994. Expressing the view that NERMIC and Oosthuizen had been "assets" to the University of Zululand, he strongly motivated that the University should hold on to them as long as possible. His main reasons for the continuation of NERMIC were the editing and publication projects in progress, which had to be seen through, and the successful NERMIC conferences which should not be discontinued.

Kitshoff put forward the following suggestions:

- * That NERMIC be allowed to continue its operations as a research body
- * That Prof Oosthuizen be allowed to continue directing NERMIC, but from 1 January 1995 in the capacity of honorary director

- * That the University of Zululand would continue providing a support base through the facilities of the Faculty of Theology, but would also, if possible assist NERMIC financially
- * That Prof Oosthuizen be allowed to continue publishing under the University of Zululand and to generate funds through refereed articles.¹⁸⁹

The University agreed to these suggestions but from 1995, NERMIC's operations were to be scaled down considerably because of lack of funding. No longer were co-researchers employed and sponsored. Manuscripts were edited and prepared for publication. Among them were the second and third volumes of the oral history of the iBandla lamaNazaretha. Prof Oosthuizen continued to assist overseas and local students with the postgraduate studies. A project on AIDS and healing procedure in the AICs was also initiated.

The highlights during the financially lean years were the annual NERMIC conferences. The years 1995, 1996 and 1997 again yielded a number of excellent papers, which were awaiting publication. What Oosthuizen reported about the 1996 conference was certainly true of all of them:

A sense of belonging exists, a sense of fellowship, of sharing and caring. The wonderful way in which sharing of ideas takes places is a basic characteristic of these symposia...¹⁹⁰

The conferences planned for 1998 and 1999 did not materialise, mainly because of insufficient papers for presentation. Since the beginning of the NERMIC conferences, 1998 was only the second year over a period of thirteen years in which no conference was held.

Oosthuizen's visits to the AIC groups on the Durban beaches continued. About thirty or more Sunday mornings, were spent there every year. The AICs continued meeting there for their beach services, exorcism and spiritual

renewal, while their socio-religious and material need also received attention from their groups.¹⁹¹

After 1995, NERMIC had to cope without the financial assistance of the HSRC. Moreover, the University of Zululand was not able to come to the financial rescue; even overseas research supporting organisations were not willing to assist. Prof Oosthuizen found himself in a very frustrating situation. There were still important issues, which called for further research, especially the burning issue of the role of religion in socio-economic development.¹⁹² "Religion and society", Oosthuizen once remarked, "cannot be separated and to assess the influence of the one on the other, whether it be the social, economic and political spheres of human existence, is a challenge and a necessity".¹⁹³

Oosthuizen, feeling himself handicapped and unable to meet the challenge and necessity of relevant research, thought of quitting NERMIC,¹⁹⁴ but he did not. Perhaps he thought that staying with NERMIC was also a challenge, if not a necessity. Looked at it from another angle, the reduced involvement in NERMIC would give him more time to pursue some of his extra-NERMICAL interests, at a slower pace if possible!

After 1995, NERMIC virtually became a one-person undertaking, except for the participants at the NERMIC conferences and the interest and assistance from the Faculty of Theology. However, the bell was tolling for NERMIC's annual conferences. The years 1998 and 1999 passed without the annual conferences being held. Seemingly, there was neither cure nor comfort. Even the Faculty of Theology as father and sustainer of NERMIC was faltering in its support. Certainly, the spirit was willing but the body financially weak.

The NERMIC report of 1998 testified to a reduction in research, publications and conference activities. Prof Oosthuizen mentioned that he went through "a difficult period" as far as his health was concerned. However, he again received and assisted academics, students and other visitors and continued with his beach visits.

Prof GC Oosthuizen, through NERMIC, has performed a marvellous and admirable task. Nevertheless, the end is in sight. The dawn of the second millennium might coincide with the sunset of NERMIC. NERMIC will not be phased out; it is fading away while its director is still going ahead. However, objectives were achieved, knowledge was gathered and systematised, relationships were built, Christ was acknowledged and proclaimed.

(1) NERMIC and the Faculty of Theology

Having traced the history and described the activities of NERMIC and having in that connection often referred to the Faculty of Theology at the University of Zululand, the issue of the relationship of NERMIC and the Faculty of Theology must now be addressed. The relationship is more than a matter of organisation and administration. To some extent, it concerns this chapter, for the research, publication and collecting activities of NERMIC are viewed and described in the context of the activities of the Faculty of Theology. The question is: Is there a confluence, identification or separateness as far as research of the Faculty and NERMIC is concerned? Perhaps the crucial question is: Can the research of NERMIC be deemed research of the Faculty of Theology? The answer depends on the relationship between the Faculty of Theology and NERMIC.

(i) *The structure of NERMIC*

The guidelines regarding the structure of research bodies at universities and the involvement of the Faculty of Theology in the establishing and functioning of NERMIC as a research unit could assist in determining the relationship.

In 1980, the University of Zululand received guidelines from the Department of Education and Training for the creation of research units and research institutes at universities. Regarding research units, the guidelines indicated that such units should be housed in a particular department of a university

faculty. The head of the department or his appointee should be the head of the research unit.

As motivated and recommended by the Faculty Board of Theology the University Council approved that the Research Unit be established in the Department of Science of Mission and Science of Religion. Seeing that the department should be the seat of the envisaged research unit, it was further decided that the unoccupied lectureship in the Department of Church History should be transferred to the Department of Science of Mission and Science of Religion and that the project leader of the Research Unit be appointed against that post. This was done so that structurally both the Unit as well as the senior researcher, project leader or director, as he was later called, was firmly part of that department.

The letterheads of NERMIC during its initial stages also indicated that NERMIC was under that Department of the Faculty of Theology. Later when the multidisciplinary character of NERMIC strongly surfaced and the bond with the Department of Science of Mission and Science of Religion was no longer strongly felt that indication was omitted from the letterheads. *De jure*, however, NERMIC remained under that academic department, and, therefore, structurally under the Faculty of Theology.

However, in its structure and management, e.g. having a Senate Control Committee acting as a Project Committee, and a director, the NERMIC Research Unit inclined towards a research institute, which, according to the guidelines, should have those management components. Even then, the guidelines advised that a research institute should be housed in a department or faculty of a university.

From all this one may conclude that while NERMIC as a research unit operated fairly independent from the Department of Science of Mission and Science of Religion, it nevertheless remained *de jure* under that department and was therefore *de jure* part and parcel of the Faculty of Theology.

(ii) *The involvement of the Faculty of Theology*

Looking back over the years, enough evidence can be adduced to make out a strong case that NERMIC, as a research unit was also *de facto* part of the Faculty of Theology of the University of Zululand. The following can be mentioned:

- * The research unit was motivated and recommended to the Senate by the Faculty of Theology which, most probably saw it as a possible instrument to increase and enhance its research activities.
- * The Faculty Board of Theology recommended Prof GC Oosthuizen as senior researcher, motivated why he should retain his professorship and seat in the Senate and later recommended that his designation be changed from senior researcher to director.
- * The Faculty of Theology made one of its frozen posts available to accommodate Prof Oosthuizen.
- * Until the end of the period during which NERMIC was sponsored by the HSRC, Prof Oosthuizen was on the pay-roll of the Faculty of Theology.
- * The Faculty Board included details of NERMIC's activities in its annual reports to the Senate. Because the annual reports of NERMIC did not cover the same periods as those of the Faculty Board, the Faculty Board submitted them later and separately to the Senate.
- * When the Administration wanted to place Prof Oosthuizen in the category of administrative staff, the Faculty of Theology objected because it considered Prof Oosthuizen a member of its academic staff.
- * When NERMIC came to the end of the period of sponsoring by the HSRC, the Faculty of Theology was expected to budget for NERMIC.
- * Money generated by Prof Oosthuizen through research articles was treated like other research generated funds in the Faculty, i.e. the

departmental share was credited to the department of the researcher. In the case of Prof Oosthuizen the departmental share was credited to the Department of Science of Mission and Science of Religion (later changed to Missiology, Religion Studies and Practical Theology).

- * The research and documentation material of NERMIC was housed in a spacious room which formed part of the apartment of the Faculty of Theology.
- * When NERMIC was no longer sponsored by the HSRC it was the Dean of the Faculty of Theology who advised the Vice-Rector (Academic Affairs and Research) that Prof Oosthuizen should remain the head of NERMIC, but then in the capacity of honorary director.¹⁹⁵
- * After the discontinuation of research funds from the HSRC, NERMIC found it impossible to finance any outside research projects. With no funds from outside sources and no outside research projects to be monitored, the Senate Control Committee became redundant and inoperative. NERMIC's only formal link with the University was via the Dean and the Board of the Faculty of Theology.

(iii) *The relationship between NERMIC and the Faculty of Theology*

Perhaps the question about the relationship between NERMIC and the Faculty of Theology can now be answered as follows:

NERMIC as a research unit was sponsored and monitored by the HSRC and managed by its own director, operated in conjunction with a Senate Control Committee. The Director reported to the University Senate via the Faculty Board of Theology and to the sponsoring body who advised and directed.

Mainly structurally but also operationally, NERMIC found itself closely linked to the Faculty of Theology, both *de jure* and *de facto*. One could, therefore conclude that NERMIC, as was most likely envisaged at its inception, could be

considered a research arm of the Faculty of Theology. The HSRC empowered the arm financially, Prof Oosthuizen activated and directed the arm, and the Control Committee and the Senate regularly examined the arm for any possible malfunctioning.

Should one agree to this view of the relationship of NERMIC and the Faculty of Theology, one has also to concur that the research of the lecturers in the Faculty of Theology and that of NERMIC can be described as confluent. Taking the image of two streams somewhat further, the NERMIC can be seen as the dominant one, stronger, deeper and broader, while the stream of the Faculty proper is the minor one. As confluent streams, they jointly contributed to the output of research and publications. This all goes to say that research of the Faculty of Theology included the research of NERMIC, for the history of NERMIC is interwoven with the history of the Faculty of Theology at the University of Zululand.

(m) Honouring Oosthuizen

A person who has worked so hard and has published so many books and research articles and who has done so much in establishing and strengthening relations could not go unnoticed. Prof Oosthuizen's sterling academic and personal contributions were recognised in three major manners: honouring by universities, honouring by a scientific body and honouring by publications.

(i) *Honouring by universities*

The first institution in South Africa to publicly honour Prof GC Oosthuizen was the University of Natal who conferred on him the degree Doctor of Literature *honoris causa* on 2 April 1992. In his laudation the University Orator, Prof CO Gardner, stated that Oosthuizen's...

patient, accurate, sympathetic probing of the independent, indigenous or new religions of South Africa has not only broken new ground for academic study, but more important, they point the way towards the kind of thoughtful open-mindedness and open-heartedness, the acute awareness of other people's way of thinking and feeling upon which any truly "new" South Africa will have to be built.¹⁹⁶

Gardner surely hit the nail on the head. for Oosthuizen as a painstaking researcher could sympathetically identify with the pain of his research "objects" in their destitution and deprivation, but also with their joys, however limited.

Three years later, in 1995, Oosthuizen was again at the centre of two honouring events, by the University of Zululand and the University of Durban-Westville. The motivation for conferring the degree Doctor of Theology *honoris causa* by the University of Zululand was presented to the Committee for Honorary Degrees by MC Kitshoff, Dean of the Faculty of Theology. In his motivation of seven pages, Kitshoff outlines Oosthuizen's academic relationship with the University of Zululand, and particularly dwells on Oosthuizen's role and activities in respect of NERMIC. Regarding the candidate's academic achievements in general, Kitshoff drew attention to the following:

- * The voluminousness of his research output
- * The multi-dimensionality of his research labours
- * The "grassrootness" of his work
- * The relevance of his work
- * The society-directedness of his academic endeavours

Furthermore, Kitshoff outlined Oosthuizen's role as contact person, referred to his personal qualities and attached a nine-page list of Oosthuizen's publications – approximately one hundred of them appeared between 1971 and 1994.

Finally Kitshoff summarised and concluded his motivation as follows:

When considering someone for an honorary doctor's degree the academic achievements and/or the community involvement of such a person will be evaluated.

Professor Oosthuizen surely qualifies. Both his truly impressive academic record of accomplishment and his empathetic involvement in society, in particular through the AICs, call for such a token of recognition and appreciation. Above all, Professor Oosthuizen displays the qualities sorely needed for our "new" South Africa: open-mindedness, warm-heartedness, diligence, honesty and modesty.

The University of Zululand will do disfavour to itself if it ignores the opportunity of honouring a great man who desires not to be honoured.¹⁹⁷

The motivation was accepted and the degree DTh *honoris causa* was conferred on Prof Oosthuizen on 19 May 1995.

Prof Oosthuizen had been allowed no time to grow accustomed to his second doctor's degree *honoris causa* for no sooner than the following Saturday he was to receive his third, that time from the University Durban-Westville.¹⁹⁸

The three honorary doctor's degrees conferred by the Eastern Seaboard Universities sent the unmistakable message that the academic and scientific community of KwaZulu-Natal recognised the academic and scientific excellence of Prof Oosthuizen and joined in paying tribute to him. The fact that three neighbouring universities with which Oosthuizen had academic relations honoured him in similar fashion goes to show that even the biblical dictum that a prophet is not honoured in his own land must make provision for exceptions. KwaZulu-Natal where he was living and labouring saluted him.

(ii) *Honouring by the Centre for Science Development*

In 1992, the same year when Oosthuizen received a doctor's degree *honoris causa* from the University of Natal, another pleasant surprise was in store for him. The Centre for Science Development (CSD) of the Human Sciences Research Council (HSRC) awarded him a gold medal in recognition of his achievements as a researcher and research leader. Dr HC Marais, Deputy President of the HSRC and Group Manager of the CSD lauded Oosthuizen not only for the volume of his work, but also for the multidisciplinary and transdisciplinary character of NERMIC's research, for Oosthuizen's ability to attract and inspire a large number of co-researchers and the way in which he gave expression to the concept "scientific relevance". Dr Marais presented the medal as symbol of the highest appreciation for Oosthuizen's dynamic contribution to the study of religion in South Africa.¹⁹⁹

(iii) *Honouring by publications*

During 1985, Prof JP Mostert began harbouring the idea of honouring Prof GC Oosthuizen by means of a Festschrift containing articles by scholars in the field of science of religion. He found considerable interest. He conveyed his intention to Oosthuizen whose reaction was that the idea might be considered premature and that it should not be pursued. In a letter a month later he made it clear that he appreciated Mostert's intention, but that he felt "baie klein vir so-iets".²⁰⁰

There must have been growth; also regarding the acceptability of the idea of a Festschrift, for in 1992 a volume of essays in honour of Prof GC Oosthuizen appeared under the title of *Religion and the future*. The editor was Prof GJ Pillay of the Department of Church History, University of South Africa. It contained ten essays, one of them by Prof BA Mazibuko of the Faculty of Theology, University of Zululand, and another by Prof JP Mostert then retired, who seven years earlier had voiced the wish to honour Oosthuizen by way of a publication.

Mike Kitshoff, Dean of the Faculty of Theology and chairman of the Project Committee of NERMIC, called to life the buried wish of Prof Mostert that the Faculty of Theology should honour Prof Oosthuizen through a Festschrift. After many delays and frustrations, mainly regarding finances and publishers, an attractive volume appeared in 1995 but copies were only received in 1996. The work, which was initiated, collected and edited by Kitshoff is entitled *African Independent Churches Today – Kaleidoscope of Afro-Christianity*, published by The Edwin Mellen Press in Lewiston, USA.

In the introduction, Kitshoff stated that that volume was not only a kaleidoscope, but also a tribute to Prof GC Oosthuizen. Nine of the contributors were or had been connected with the University of Zululand, while a number of the other contributors had been engaged in research projects partly sponsored by NERMIC. Kitshoff concluded as follows:

Their articles for this volume are clear tokens of honour paid by them to Professor Oosthuizen. All the contributors to this volume join in paying homage to an outstanding academic and an untiring researcher. They salute him.²⁰¹

On 29 October 1997 at an occasion where the Rector, Vice-Rectors, Deans, members of the Faculty of Theology and some contributors to the book, were present, a copy of the Festschrift was presented to Prof Oosthuizen with a tribute by Kitshoff.

At the same occasion a display was held in the NERMIC Resource and Documentation Centre where NERMIC's publications, collected dissertations and theses, the NERMIC reports, research papers and reports, raw material, documentation, audio video tapes, huge albums packed with photographs of the AICs, AIC clothing and other collected items were exhibited. A concise history of NERMIC and its activities also formed part of the display – all to bring lustre to the occasion of honouring Prof Oosthuizen.

While it was a privilege for the Faculty of Theology to pay tribute to Prof Oosthuizen at such a happy occasion, there was also sadness. His wife, Connie was sorely missed. She had suddenly passed away three months before, on 26 July 1997.

Prof Oosthuizen has always been a hearty, but humble and appreciative person. Shortly after the book presentation and the NERMIC exhibition, he wrote to Kitshoff expressing his thanks. He continued,

Dit is vir my werklik 'n voorreg om so 'n boek te mag besit. Ek verdien dit nie, maar die goeie gees wat uit die boek straal, gee geestelike hitte aan my hart.²⁰²

Perhaps this testimony can serve as an illustration that the humble heart is more receptive and appreciative of heart-warming experiences.

(n) Summary and concluding remarks

A research unit for new religious movements and independent churches (NERMIC) with Prof GC Oosthuizen as senior researcher (later director) started operating on 1 July 1984. The research unit was sponsored by the Human Sciences Research Council.

NERMIC busied itself with a variety of activities with emphasis on research and publication. An important aspect of its research concerned socio-economic and development matters in the context of the AICs. NERMIC's research is characterised by its multifariousness owing to its interdisciplinary and transdisciplinary approach and method. NERMIC organised successful symposia, translated and published primary material of and on the African Independent/Indigenous Churches, published books and articles in journals and engaged in a special type of field research with the weekly gatherings of

AICs on the Durban beach as research field. In all those activities, the person and endeavours of Prof GC Oosthuizen figured prominently.

To appreciate the work done by Oosthuizen as NERMIC's driving force, one only has to remind oneself of what academics and academic bodies thought of NERMIC and its director. On a number of occasions the work of NERMIC was, to a greater or lesser degree, evaluated. The first evaluation was done in 1991 for the HSRC by Prof Ninian Smart of the University of California, Santa Barbara, United States of America. He interviewed Prof Oosthuizen, the Director of NERMIC and Mike Kitshoff who attended to its administration. He also visited the archives and inspected NERMIC's collections. He commenced on the financial aspects, conferences, collections, projects, publications, future work and influence of NERMIC. Excerpts from his reports read as follows: "I am impressed by the stimulus NERMIC gives to all such activities"; "I think the HSRC is getting excellent value for money"; "the publication record is impressive"; "I can personally testify that NERMIC has a worldwide reputation. It is one of the two most important centres in the world for its type of research. Prof Oosthuizen's own reputation is of course very high. In the field of the scientific study of religion, it is the most significant centre in South Africa, and its work is especially important for the new South Africa".²⁰³

One can summarise Smart's evaluation by saying that he praised NERMIC for its volume and quality of research publications and collections, for its success in attracting and involving people with a wide range of interests from over the world, for its interdisciplinary and multidisciplinary research, for its fine reputation, for the relevance of its research for the South African situation, and that NERMIC gave the HSRC excellent value for money.

The second evaluation, an unsolicited one, was given by Dr HC Marais, Deputy President of the HSRC. It was really no formal evaluation but rather a commendation on the occasion of presenting Prof Oosthuizen with a medal for research activities. What Marais said of Oosthuizen's research was virtually true of NERMIC – for Prof Oosthuizen was Mr NERMIC! Like Smart did, Marais

also singled out the multidisciplinary and transdisciplinary character of NERMIC's research, the ability to attract a remarkable number of co-researchers, the prominence of scientific relevance, the focus on intergroup relations and the recurring issues of development, social empowerment and upliftment.

Finally, the three Eastern Seaboard Universities in their own ways also evaluated Oosthuizen's labours as director and researcher of NERMIC. All three universities individually agreed that qualitatively and quantitatively judged his research output through NERMIC was a strong consideration for awarding him a doctor's degree *honoris causa*.

There is not a hint of doubt that the University of Durban and the University of Durban-Westville would disagree with the assessment of the University of Zululand as expounded by Kitshoff in his motivation for conferring a doctor's degree *honoris causa* on Prof Oosthuizen. Kitshoff encapsulated the significance of the activities of NERMIC under Oosthuizen's directorship as follows:

- * It has played a major role in the development of the study of religion in Southern Africa
- * It has encouraged a considerable number of academics and students to undertake transdisciplinary research with religion as point of departure
- * It has highlighted the sterling quality of fieldwork and theoretical analysis regarding the AICS
- * It has collected valuable written and taped documentary material which can be used as primary sources for further research
- * It has hosted successful annual conferences which attracted scholars from South Africa and from abroad

- * It has succeeded in drawing leaders of AICs into the debate and research activities, enabling them to speak for themselves
- * It has to date published substantial volumes containing conference papers, and more volumes are forthcoming
- * It has succeeded in establishing a research centre, which in the words of Professor Ninian Smart of California, a renowned expert on religions, is “one of the two most important centres in the world for its type of work”
- * It has highlighted the importance of the African Independent Churches, not only as objects of research but as a dynamic and relevant movement catering for the religious, social and psychological needs of a large section of the population of South Africa
- * It has brought prestige and status to the University of Zululand²⁰⁴

The biblical word, “every tree is known by the fruit it bears” (Luke 6:43) is also applicable to NERMIC.

Chapter Five

Spiritual support by the Faculty of Theology

Over many years the Faculty of Theology as a university body and through its staff members was conscious that its task was not only teaching and research, but also the rendering of spiritual support, in particular through the preaching of the Bible, the offering of prayers and pastoral care.

Soon after the University College was established on Zululand soil, pastors of various churches found their way to the institution to gather and tend their flocks. That ministry found expression in three ways:

- * Separate worship services on Sundays
- * Individual pastoral care for the respective church members
- * Activities of denominational fraternal

The decision-making bodies of the University College seemingly considered it part of their task to promote the Christian faith or at least facilitate the practice of the Christian religion on the campus. For this reason the University College not only welcomed the presence of pastors on the campus, but also established a body to co-ordinate the worship services. This body was the Religious Services Committee (Afrikaans: Godsdienskomitee) constituted early in the 1960s. Four churches ministering on the campus: the Anglican Church, the Dutch Reformed Church in Africa, the Lutheran Church and the Methodist Church, agreed to have an interdenominational service every Sunday morning. Ministers of the four participating churches in rotation would conduct the services. The Senate gave the Religious Services Committee the task of drawing up the preaching roster for approval.¹ With the involvement of these two university bodies in the church services on the campus, the foundation was

laid for university supervision, and even control over religious activities at the University.

1. The Council of Supervision for Ministry to Students

Having established regular interdenominational services for church members of the Campus, the Religious Services Committee on 14 April 1966 expressed its concern over the students not adhering to any church. On 29 September 1966 the Religious Services Committee and representative of the four participating churches agreed that a suitable minister should be found to attend to the students not belonging to any church. It was also suggested that such a minister could be appointed in the Department of Theology. About a year later, on 8 August 1967, the matter was again discussed. Fearing proselytisation, the meeting emphasised that the pastor to be appointed would have to confine his ministry to students without church affiliation. Should church members require any assistance they should be referred to the ministers concerned. Rev CS Mngadi of the Lutheran Church was mentioned as a possible candidate to minister to those without church affiliation. It was resolved that Prof E Brown, the chairman of the Committee, and Rev JH Smit the secretary, both of the Department of Theological Studies, would draft an agreement for co-operation between the four churches regarding ministry to students who were not members of any church.²

(a) Formation of the CSMS

There is seemingly no short cut to interchurch co-operation. It took another year for a follow-up meeting between the Religious Services Committee and representatives of the four churches. At the meeting, held on 9 September 1968, the Religious Services Committee was represented by Prof E Brown, Prof AM Nzimande, Mr J Venter, Mr M Erasmus and the Rev JH Smith. Two

documents drawn up by Prof Brown and Rev Smit were tabled for consideration and recommendation. One was a draft agreement for co-operation involving the four churches regarding the ministry to students. The other document concerned the formation of a council of supervision to supervise the ministry outlined in the draft agreement. Both documents were accepted by the meeting.³

The University Council approved the documents on 25 October 1968, but it took more than a further two years before the approval of all the participating churches were received by the Steering Committee for the Ministry to Students. At long last, on 2 August 1971, five years after the commencement of discussions between the Religious Services Committee and four churches the Council of Supervision for the Ministry to Students (CSMS) constituted its first meeting. The members present at that meeting were: Rev A Löken of the Lutheran Church, Rev LAD Watson of the Anglican Church, Rev S Sibanyoni of the Methodist Church, and Rev MS van Rooyen of the Dutch Reformed Church in Africa. They represented the participating churches. The University representatives were: Rev JH Smit, Acting Dean of the Faculty of Theology while Prof Eddie Brown was on study leave; Prof FK Peters and the Registrar. The Rector, an *ex officio* member, was absent.⁴

(b) The task of the CSMS

The task of the CSMS is briefly described as the supervision of "the said ministry according to the Agreement between the Churches". The agreement for co-operation between the churches outlines the field of co-operation as follows:

- * Such ministries as the churches agreed on and assigned to the Council of Supervision;
- * Particularly the ministry to students at the University of Zululand without church affiliation;

- * In order to realise the said ministry, one of the co-operating churches by way of rotation, provides an acceptable chaplain for a period of three (3) years;
- * The chaplain must organise regular consulting hours for students... In the case of a member of a particular church the chaplain must refer the student to his own church concerned and acts as liaison for the minister or priest concerned.⁵

It is worthy of note that the same four churches with which the Religious Services Committee had negotiated the weekly interdenominational services were represented on the CSMS by agreement but that the agreement is silent on interdenominational services. The agreement refers to "such ministries as the churches agreed on and assigned to the Council of Supervision"; and the rules for CSMS in a collateral manner state, "the Council supervises the said ministry according to the agreement between the churches". There is, however, no evidence that the churches "agreed on and assigned" the holding of interdenominational services to the CSMS. Even in the discussions leading to the agreement such services, according to the available documents, were never mentioned. The focus remained in both the discussions and the agreement on students without church membership.

One can argue that being an ongoing process, the weekly interdenominational services were implicitly but readily understood as a function of the undefined but broad concept of ministry supervised by the CSMS. The practice, however, did not bear this out. During the first years the CSMS did not seem to consider the supervising of the Sunday interdenominational services as being part of its task. The preaching roster was at first prepared by the Religious Services Committee and later by the Committee for Student Affairs. The minutes of the CSMS for the first six years made no mention of such worship services. The matters considered mostly centred on the chapel and the chaplain.

In 1971, Rev JH Smit, then Chairman of the CSMS, urged the church representatives responsible for the Sunday services, not to disappoint the students by not turning up.⁶ But his request was perhaps more born from a personal concern and not linked to a possible supervisory duty of the CSMS. In fact, as early as 1966 Prof FK Peters of the Religious Services Committee reported that for two following Sundays no minister had turned up for the interdenominational worship services.⁷ The first two chaplains, when referring in their reports to religious activities also mentioned the Sunday morning services. Both reported that the preachers were regular and that they honoured the roster prepared by the Committee for Student Affairs, but the CSMS did not comment on that.⁸

Gradually the CSMS assumed more and more responsibility for the supervision of the Sunday morning services. It would ensure that the preaching rosters were sent out and it expected preachers who were not able to take the allotted service, to inform the chaplain in good time. A job description for the chaplain approved by the CSMS on 8 November 1977 placed the supervision of the interdenominational church services firmly in the hands of the CSMS. One of the tasks assigned was "to ensure that services are held in accordance with the previously drawn roster approved by the Council of Supervision". At the same meeting it was agreed that the CSMS would be responsible for the preaching rosters drawn up by the chairman, secretary and chaplain.⁹

With the years the CSMS changed from a supervising body to a controlling body with a paternalistic grip on the religious life and practices on the campus. A new constitution discussed at a meeting of the CSMS on 25 February 1985 can substantiate the above statement. The functions, duties and powers included the following:

- * To act as the controlling body to all matters relating to religious life and practice on the campus.

- * To negotiate for a chaplain on rotation basis, in consultation with the participating churches.
- * To supervise and assist the chaplain in the carrying out of his duties.
- * To promote student ministry on the campus with the co-knowledge of the rector.
- * To see to it that a preaching roster is prepared at the beginning of the academic year and that it is followed.
- * To address itself to the theological matters of the Religious Societies.
- * To scrutinise constitutions of Religious Societies and make recommendations to the Society Council.
- * To make recommendations concerning guest speakers who are invited by the Religious Societies.
- * To indicate whether the existence of a particular Religious Society is necessary on the campus.
- * To hold meetings from time to time with representatives of Religious Societies.
- * To hear and discuss the chaplain's half-yearly report.
- * To ensure that visiting preachers minister to students with prior knowledge of either the chaplain or the Council of Supervision.
- * To implement the rules for the use of the chapel in granting permission and to ensure that the rules agreed upon are followed. The Dean of the Faculty of Theology will give permission for the use of the chapel on behalf of this Committee.¹⁰

(c) Representation on the CSMS

According to its constitution the CSMS would be composed of one ordained minister or priest representing the Anglican Church, the Lutheran Church, the Methodist Church and the Dutch Reformed Church, two representatives of the University of Zululand, and the Rector and Registrar *ex officio*.¹¹

As early as 1967, the Anglican minister expressed the wish that the Roman Catholic Church should be invited to share the ministry on the campus. The Rector was of the opinion that the authorities would not consider such co-operation in a favourable light; Prof AM Nzimande would not like to see the University College of Zululand becoming a battlefield for ecumenical issues and the meeting decided that new negotiations could not be initiated and that it should adhere to its agenda.¹²

The reason for the proposal to include the Roman Catholic Church was probably because it was one of the churches with the highest number of members on the campus. The remarks of the Rector that the authorities might not take kindly to the idea of co-operation with the Roman Catholic Church must be understood in the light of the attitude of the protestant churches, in particular the Reformed section. In the 1960s the Reformed churches were always on the alert for the "Roomse gevaar" and on the Sunday nearest to 31 October – Reformation Day – the sermons would most of the time dwell on the "dwalings" (errors) of the Roman Catholic Church. The "authorities" referred to by the Rector in all probability belonged to that group. The unwillingness of the CSMS to consider the matter was certainly not an expression of ill will towards that church. Shortly after the completion of the chapel the CSMS readily granted a request by the Roman Catholic Church to use the building for its own services.¹³

A sub-committee, one of a number appointed after the violence on the campus on 18 June 1976, which consisted of CS Mngadi, MC Kitshoff and JP Mostert of the Faculty of Theology, reported that one of the areas of dissatisfaction was

the fact that the Roman Catholic Church was not represented on the CSMS. The sub-committee then recommended that the CSMS reconsider its basis of co-operation in view of a more inclusive denominational representation.¹⁴ Whatever the reason for the more lenient attitude, on 6 August 1977 the CSMS recommended to the University Council that the Roman Catholic Church with 212 students, the United Congregational Church with 84 students and the Presbyterian Church with 52 students on the campus be considered for representation on the CSMS, should they wish to apply.¹⁵

What becomes visible here is a numbers game. It seems to suggest that churches having a large number of members on the campus should be given priority regarding representation on the campus. According to the numbers supplied, these three churches, together with three of the four participating churches, form the top six with the highest student membership. The Dutch Reformed Church in Africa, a participating church, would only rank seventh.

Statistics could certainly supply evidence to justify the desire to grant representation to the big churches. But if numbers were the compelling argument, sight had been lost of the plainly stated aim of church co-operation: to provide a chaplain to particularly minister to students without church affiliation. Supervising such work where membership of churches, big or small, is no consequence did not necessitate a body consisting of representatives of churches with the highest number of members on the campus.

However, as will be indicated later, the ministry to students without church affiliation was never a high priority or resounding success so that the chaplain appointed for that work became available to members of all churches represented on the campus. In such a situation it certainly made sense to expect, if all the churches could not be represented on the CSMS, that the churches with the highest number of adherents should be represented.

The Council of the University of Zululand found itself in agreement with the proposals of the CSMS on the enlargement of the CSMS. It went even further

and insisted that the CSMS should have inclusive denominational representation.¹⁶

The first church to join the four participating churches was the Presbyterian Church, which was accepted by the CSMS on 21 November 1980.¹⁷ Although the Roman Catholic Church had been using the University chapel since 1975 and the CSMS on 6 August 1977 had expressed its desire to see it represented on its Council, no application for joining ensued from that church. Three years later the CSMS noted that Father Stephan Xulu, who was ministering to the Roman Catholic Church members on the campus was interested in the interdenominational ministry. The CSMS went out of its way to bring Father Xulu in the CSMS. After two invitations of the CSMS Father Xulu attended his first meeting of the CSMS on 2 April 1981.¹⁸

The seventh and last church to be given representation on the CSMS was the United Congregational Church of Southern Africa (UCCSA). On behalf of the Natal Regional Council of the UCCSA, the Regional Secretary, Mr BT Maluleka requested the University that the UCCSA "be included on the roster for visiting preachers to the University". The letter containing this request gave no indication of any other intended involvement in the campus ministry, nor did it contain an application for joining the CSMS. However, the CSMS in its desire to make the body as denominationally inclusive as possible welcomed the UCCSA at the beginning of 1985 as a full member of the CSMS. The new member church obviously had no knowledge of what membership entailed, but the Secretary, Rev CS Mngadi briefed him on the duties of the participating churches, in particular regarding the "important matter" of providing a chaplain for ministering to all the students.¹⁹

When the CSMS appointed the first University chaplain on September 1971, Rev LAD Watson of the Anglican Church proposed that some kind of liaison should be affected with the students. The matter was referred to the Committee for Student Affairs, which could not find any reason for student representation on the CSMS. With that the matter was laid to rest. Five years later, on 14

December 1976, at the first meeting after the riots in which also the chapel was damaged, the issue of student representation was revived by Prof J Visser. He proposed that a member of the Student Representative Council (SRC) should represent the students on the CSMS. Visser's idea of giving the students a participatory interest and a sense of belonging was found acceptable. On 6 August 1977, Mr BT Mdletshe attended the meeting as student representative for the first time – and the last. Two years later, after a continuous period of non-attendance, the secretary approached the SRC regarding their absence. The chairman promised to attend, but the promise was an empty one.²⁰

It was suggested that lack of knowledge of what the CSMS was doing could account for the lack of interest on the part of the SRC. But lack of interest in the ministry on the campus could also account for the absence. Moreover, a negative and even hostile attitude of members of the SRC towards both the Administration and organised Christianity, both reflected in the CSMS and both seen as tools of unwanted authority, control and discipline, could be the main cause of the empty seat of the SRC representative. The report of the sub-committee on religious life and practices of the students also made mention of “the lack of interest displayed, as well as the negative and even hostile attitude” to religion on the campus. A similar attitude, which prevailed after the lamentable bloodshed and destruction on 18 June 1976, an attitude that was transported into the 1980s, was conducive to labelling a SRC member who openly sides with the Administration or organised Christianity as a stooge or sell-out.²¹ Not many a SRC member would take that risk.

(d) The chairman and secretary of the CSMS

From the very beginning of the CSMS and all along without exception the Dean of the Faculty of Theology served the CSMS as chairman. Rev JH Smit, who acted as dean took the chair at the first meetings of the CSMS in 1971 while Prof E Brown was on study leave. During the years 1970 to 1996 each Dean

during his term of office also served as chairman of the CSMS. Although it had become a well-established tradition that the dean should chair the meetings of the CSMS, the revised rules for the CSMS clearly stipulated that the dean of the Faculty of Theology should be the chairman of the CSMS. It only formalised an existing practice.

While the chairpersons of the CSMS changed in unison with the dean of the Faculty of Theology, the office of secretary had its own rhythm. Rev MS van Rooyen, representative of the Dutch Reformed Church in Africa, acted as secretary for the first years of the CSMS. On 16 June 1975 when Prof PR van Dyk, who succeeded Prof E Brown as dean, was elected chairman of the CSMS, Rev CS Mngadi, the previous chaplain, was elected as secretary.²² With that appointment, Mngadi who was then teaching Old Testament Studies at the University of Zululand, started a period of service, which would take him into the nineties. The only intermission was in 1981 when Mrs NRM Dlamini of the Student Advisory Section took the secretary's pen for that academic year. With much experience, wisdom, tact and love, Mngadi advised and guided the meetings and assisted and promoted the ministry on the campus. His services only came to an end when he was transferred to the Umlazi Extramural Division. From then on the Administration supplied a secretary for the meetings.

The contribution of the Faculty of Theology to the CSMS is to be measured by the time, effort and enthusiasm which the deans put into the CSMS, not only as a supervisory or controlling body, but above all, as an initiating and mediating body. The self-denying services rendered by Chris Mngadi as university chaplain, member and secretary of the CSMS and as pastor, counsellor and Christian friend of many on the campus of the University of Zululand brought honour to the Faculty of Theology of which he was an appreciated and respected member for almost twenty years.

(e) Status of the CSMS

At the inception of the CSMS there was some uncertainty, if not confusion, regarding which university body had to approve the creation and proceedings of the CSMS. Initially it was thought that the two draft documents regarding the creation of the CSMS and the agreement for co-operation between churches had to be brought before the Senate, but then it was reported that the whole project for the ministry to students should be approved by the University Council.²³

It is, however, evident that the Senate had to be involved because 3(a) of the rules steering the ministry to the students lay down that the two representative of the University, had to be elected by the Council of the University on recommendation of the Senate. By the same token, rule 4(b), which directed that the CSMS should report to unspecified "authorities concerned", can only be construed as referring to the Senate and the University Council.

When the CSMS appointed Rev CS Mngadi as chaplain on 7 September 1971, Prof E Brown, chairman of the CSMS notified the Registrar of the appointment and stated that the University Council had to approve the appointment.²⁴ While there is no available evidence that the names of the chaplains who succeeded Rev Mngadi were ever approved by the University Council, or that the University members of the CSMS were all elected according to rule 3(a) mentioned above, or that the CSMS ever reported to the University Council, the CSMS did recognize its authority in matters requiring amendment of rules. When the CSMS felt the necessity for enlarging itself by giving representation to the Roman Catholic Church, the United Congregational Church and the Presbyterian Church, the University Council was approached for approval. On 24 July 1978 the University Council approved the proposed enlargement of the CSMS and added that the CSMS must have inclusive denominational representation and act as the controlling body on all matters relating to religious life and practice on the campus.²⁵ This affirmation of the authority and task given to the CSMS to control religious life on the campus can in no

other way be understood that the University Council considered the CSMS as its committee.

A copy of a document entitled, *Standing Committees of the University*, containing details of the rules, functions and duties of the University committees approved by the University Council on 26 March 1982, was sent to all functioning committees also to the CSMS. This document must have caused quite a stir because the CSMS was not listed anywhere – neither as a committee of the University Council or the Senate, nor as a Rector's committee. However, nobody was stirred to immediate action for the CSMS at its meeting of 5 September 1983 took note and referred the matter to the following meeting.²⁶

At the meeting of the CSMS of 19 March 1984, Mr JPK Lötter, Assistant Registrar, Academic Administration, explained the position of the CSMS. While referring to a decision of the University Council of 24 July 1978 he conceded that the Council had recognised the CSMS as its committee, but Lötter contended that it was apparently no longer the case because the Council had adopted a new policy and system regarding committees in which the CSMS fitted nowhere. Lötter considered the CSMS as more or less a satellite organisation functioning in its own right. By implication it came within the jurisdiction of the University Council, but under the new circumstances the CSMS was unable to advise the University Council. Lötter's own view was that it should be a Rector's Committee for the Rector had the final say.²⁷

One can go a long way with Lötter's understanding of the status, or rather the lack of status of the CSMS. The relation, if any, between the CSMS and the University Council was not manifested by regular recommendations or reports for consideration by the University Council. In fact, reports to the Council were completely non-existent.

The view of Lötter that the CSMS should be regarded as a Rector's committee deserves attention. From the inception of the CSMS the Rector, Prof JA Maré,

took a lively interest in the CSMS and most of the time he attended or sent an apology when he could not be present. Often the meetings were held in the office of the Rector. When Prof AC Nkabinde became Rector in 1978 he also attended the meetings of the CSMS whenever possible.²⁸

Sometimes the Rector acted as a go-between for both the CSMS and the University Council. On occasion the CSMS requested the Rector to take the matter of the problems surrounding the building of the chapel to the University Council, and on another occasion the Rector expressed the feeling of the University Council on the matter of the chaplaincy, which were said to have caused unhappiness among some churches.²⁹ But of course, this kind of traffic between the CSMS and the University Council supplies no material for determining the status of the CSMS. As the highest university body the University Council can concern itself with any matter regarding the University, and the same applies to the Rector as the chief executive of the University.

What is striking is that from 19 March 1984, the date when the CSMS took note of the status predicament of the CSMS, the Rector started endorsing decisions of the CSMS by remarks in his own hand on the minutes of the meeting where a place was reserved for "Rector's decision". Some of these endorsements read, "We can implement this", "Approved", "Approved. Congratulations to the meeting for a very fruitful discussion".³⁰

One can come up with the explanation that having learned about Lötter's analysis of the status of the CSMS and his view that it was functioning in its own right, the Rector deemed it necessary to take responsibility for the decisions of the CSMS. Whatever the reason, it can be taken that such procedure rendered the CSMS *de facto* a Rector's committee – at least for the time being.

Having taken note of Lötter's explanation for the non-listing of the CSMS, it inquired about the way forward. The Registrar confirmed what Lötter had said that although the CSMS had originally been a committee of the University

Council, no provision had been made in the committee structure of the University as approved by the Council on 26 March 1982. He believed the omission was unintentional and probably due to an oversight. He suggested that the CSMS should scrutinise its existing constitution and amend it if necessary so that it could be channelled via the Legal Committee to the University Council.³¹

On 25 February 1985 the CSMS discussed a revised draft constitution for the CSMS. It incorporated the recommendation of the University Council that the Dean of the Faculty of Theology should be the chairman of the CSMS. The meeting felt that the chaplain also worked under the supervision of the CSMS and that the secretary should be from the Administration. The directive of the University Council that the CSMS had to provide for inclusive denominational representation was formulated in the draft constitution as follows: "Non-participating churches may apply to become members of the Council of Supervision". The functions, duties and powers were also revised and extended.³²

The Legal Commission considered the revised document of the CSMS on 6 November 1986. It recommended that the CSMS be recognised as a Rector's committee and that the Rector determine its membership. The Rector was unwilling to approve the recommendation but agreed that the Legal Committee redrafted the constitution in such a way as to conform to "the type of body envisaged". Those very words contributed to a further delay for "the type of body envisaged" could not easily be determined. At its meeting of 25 May 1987 the CSMS apparently envisaged the "type of body" as a Rector's committee.³³

While the attempts to find a niche for the evasive "type of body" frustrated the CSMS another matter came before the CSMS, which completely sidelined the matter of its status. At its meeting of 20 May 1988 the CSMS noted that there existed certain discrepancies between the revised job description of the chaplain and the original agreement with the churches where the job description presupposed a full-time chaplain. The chairman, Prof NSL Fryer,

was requested to prepare a memorandum on the ministry of the chaplain, including a comparative study of the situation at other universities. The chairman remarked that preparing such a memorandum would take "some time". Indeed it took some time, not so much the preparation of the memorandum, because that was tabled on 18 November 1988, but the deliberations, which ensued regarding the chaplain's job description. Only on 25 March 1991 the CSMS reached finality on these matters.

In the meantime the issue of the status of the CSMS had fallen into oblivion. The chief role-players in the quest for a location for the CSMS, Prof NSL Fryer, Mr EW Redelinguys and Rev CS Mngadi, were no longer there to keep the matter alive. It just faded away and was never again raised.

The endorsements by the Rector on the minutes of the CSMS never appeared during the nineties. If such endorsements had signified the *de facto* status of the CSMS as a Rector's committee, such status had probably lapsed with the Rector no longer involved in the business of the CSMS. When the CSMS was not acting as if under the control of the Rector and while not being included in the list and rules of the standing committees of the University it was certainly a satellite organisation functioning in its own right as Lötter had observed in 1984.

The matter of the status of the CSMS was never resolved. The uncertainty remained until the eve of its dissolution. The confusion was no more evident than from the placing of the details of the CSMS in the Calendar of the University of Zululand. The details were not included under the heading, Committees of Council, not under the Committees of the Senate, and not under the rubric Rector's Committees. The CSMS had its own niche! At the end of the details of all the committees of the University the information on the work of the CSMS appeared under a separate prominent boxed-in heading: Ministry to the students of the University. It also stated, "The Council of supervision also advises the Rector on matters concerning religious societies on campus". In later years the detail fell away, but the heading, Council for Supervision for the

Ministry of Students appeared under the section, Rector's Committees in the University Calendar.³⁴ In practice, the Rector had the last word as he agreed to dissolve the CSMS as will be described below.

2. The chapel

In the Western world, university and chapel traditionally belonged together, although the chapel was most probably frequented by theology students than by other seekers of learning. The University of Zululand, somewhat out of line with the South African universities, which felt no need for chapels, also acquired a chapel.

(a) The long way to the chapel

It is not certain who first came up with the idea of a chapel on the Zululand campus. The Religious Services Committee established early in the history of the University College of Zululand to arrange the Sunday church services on the campus, reported on June 1965 that the students at one of these worship services had asked for a chapel. It is not impossible that Prof E Brown of the Department of Theological Studies who was the president of the Students Christian Movement and the chairman of the Religious Services Committee was the prime mover behind the request for a chapel. The desire was communicated via the Religious Services Committee to the University Council, which favoured the idea. The Department of Bantu Education agreed to the building of a chapel but five years later plans for the building had not even been drawn up. Apart from the dragging of feet of the Department, another problem was the financing of the building project, but the Senate of the University was informed that the churches would contribute to the project.³⁵

While the Department of Bantu Education was unmotivated or uninterested regarding the erection of the chapel, two events gave the envisaged building project a new impetus. They were a planned construction of an ecumenical centre and the visit of Dr JA Greyling to the University of Zululand.

The Zululand Council of Churches in 1972 announced its intention to erect a building complex, which would be known as the Dlangezwa Ecumenical Centre. It would be built in the neighbourhood of the University of Zululand, Dlangezwa High School, Ongoye Secondary School and the developing Vulindlela Township. The aim of the proposed Centre was to help the students in their formative years to build their lives on a Christian foundation. Furthermore, while the Centre would be used for denominational as well as interdenominational services, it would draw people from different churches together, resulting in a greater mutual understanding among Christians. The Centre would also encourage music, art, drama, foster home management, and facilitate community development³⁶

The other action, which breathed new life in the chapel project, came from Pretoria. As a result of concerns expressed by parents and the National Bantu Education Advisory Board about students going to the universities as Christian believers and returning as atheists, Dr JA Greyling, Inspector of Religious Education, was commissioned to visit the universities of Fort Hare and Zululand. In his report, dated 31 July 1972 he expressed his appreciation for the work done among the students by the University chaplain, Rev CS Mngadi. However, he found it undesirable that the religious services were held in an ordinary venue, which was also used for parties, film shows and ordinary meetings. In view of that, he recommended that a chapel be provided which would solely be used for religious purposes. His belief was that the sanctity of the ministry of the Word of God demanded a sacred place of worship (Die heiligheid van die verkondiging van Gods Woord vereis ook 'n heilige plek van aanbidding).³⁷

In a letter dated 29 September 1972 Prof E Brown, Dean of the Faculty of Theology, submitted to the Rector of the University of Zululand details of the proposed Ecumenical Centre and of the report of Dr Greyling. Brown saw in the plan to erect an ecumenical centre evidence of how urgently a chapel was needed. Moreover, for many years and by many bodies the dire need was brought to the attention of the University. Although he did not say so, it was clear that he wanted to say that despite the many petitions, nothing visible had materialised. His views on the proposed centre was that it could create problems for the University, which had no say in and control over that project. Although Brown conceded that the proposed Centre was a good idea he, in view of possible problems, requested the Rector to put the matter to the University Council so that preventative measures could be applied.³⁸

The University Council clearly understood the twofold request of Prof Brown as being urgent constructive action and effective counteraction. At its meeting of 27 October 1972 it therefore requested the University Committee for Physical Planning to come up with proposals for a chapel. At the same time it decided that the Minister should be approached to prevent the building of the Ecumenical Centre.³⁹

The committee for Physical Planning applied itself to the task and had the plans ready at the beginning of 1973.⁴⁰ While the wheels started rolling at the University, the Minister had to be convinced of the urgency of the matter and of the excellence of the project so that funds could be made available without delay. The Rector therefore furnished the Department in Pretoria with the following reasons for the urgent erection of a church centre (“kerklike sentrum”) on the campus of the University of Zululand:

1. Being an educational institution the infrastructure of the University should be founded on faith in God.

2. Students at the University have demonstrated that Bible-believing students can resist the attacks of subversive elements. The ministry by the University chaplain has yielded good fruits in this respect.
3. The appointment of the University chaplain was done in the context of a church ministry under the direction of the University.
4. To establish, expand and control that ministry a centre was urgently needed.
5. Owing to the multiplicity of church denominations amongst the students it could not be expected that individual churches should create facilities for their own students. The University was therefore obliged to make provision for a ministry to its students.
6. Intense interest in Black Theology signalled a quest for identity. A centre where students could be guided in a positive direction before Black Theology leads to irresponsible political aspirations was extremely necessary.
7. The need for such facilities gave rise to the planning of the so-called Ecumenical Centre at Dlangezwa.
8. The infrastructure of the University was being oriented and enforced by bodies from outside, including the World Council of Churches, hostile to South Africa.⁴¹

One can comment lengthily on this memorandum but the following remarks would suffice:

- * By calling the proposed church building or chapel a church centre the impression could be created that something of greater magnitude and

broader scope was envisaged, a centre alike to the proposed Ecumenical Centre, promising a more or less comprehensive approach to the ministry to students.

- * The first reason given by the Rector rings a Christian National Education bell. This in itself is not unacceptable, in particular not the Christian or faith component. It is however, difficult to understand how the building of the chapel, as part of the University infrastructure, could be founded on faith in God – especially as the University petitioned the Department for funding!
- * Arguments 2, 3 and 4 link the envisaged chapel with the ministry of the chaplain. Although the chapel would house an office for the chaplain his job description was not of such a nature that a chapel would be indispensable to execute his duties and fulfil his ministry. He would mostly be dealing with individuals or small groups for which a suitable office, room or lecturing hall would certainly be available. Moreover, the main task of the chaplain included ministry to students not connected with a church and to those with problems. To minister to students no chapel was needed.
- * Similarly argument no 5 did not present a strong case for the urgent building of a chapel. Contrary to the contention of the Rector, it can be argued that the various churches are by definition responsible for their flocks-on-campus. This responsibility could be discharged without any “own student facilities”. Even if the University felt constrained to organise and provide a spiritual ministry to the students, as the memorandum averred, it did not necessarily follow that such ministry should be chapel-based.
- * The negative role, if not danger, of Black Theology featuring in argument no 6 would certainly not be prevented or countered by “positive guidance” in a chapel or church centre erected as a matter of urgency. As a liberation theology which awakened and sharpened political aspirations, Black Theology had to run its course until

exhausted or until aspiration could be exchanged for achievement, or put in terms of black experience, till the cross of suffering would be exchanged for the crown of liberation.

- * Argument no 7 gives credit to the proposed Ecumenical Centre but then refers to Prof Brown's objections contained in his letter of 29 September 1972. However, the desire to have one's own centre because one does not like the neighbour to have one cannot be considered a well-founded motivation. Moreover, to convert that desire into a physical construction might require unneighbourly measures believed to be for the good of some – in this case the students of the University of Zululand.
- * It cannot be disputed that the proposed Ecumenical Centre with its comprehensive approach was indeed a good idea, as Brown remarked. With its ecumenical base, its wide range of physical, spiritual, educational and community-directed activities it could have become an instrument changing the face, and perhaps even the heart, of the community it served. A chapel or centre within the confines of the University with activities primarily of a spiritual nature in a somewhat exclusive student community could never hope to generate the same interest or make the same impact. One cannot deny the merits of the proposed Ecumenical Centre, but one can doubt the prudence of planning to build the Centre virtually at the front door of the University. One cannot blame someone searching for ulterior motives behind such planning.
- * The last reason given for the urgency of the matter of chapel building alludes to foreign and hostile forces at work. What these forces were or could be were not stipulated in the memorandum. Anyhow, the allusion to bodies like the World Council of Churches enforcing a certain infrastructure onto the University would have evoked strong protest or would have unleashed strong action from the University Council if such rumours possessed credibility. But even if those forces were at work it would still be difficult to see how a chapel urgently built could assist in counteracting them.

Without being too unkind to the memorandum of the Rector it must be said that the arguments given why the erection of the chapel should enjoy the highest priority were unconvincing. They could not even be effectively used for making out a case that a chapel should be built at all!

Seemingly the Minister was convinced and moved by the Rector's plea. Prof Brown, reporting on the meeting with the Minister of Bantu Education early in April 1973, rejoiced in the fact that the University was given everything it asked for. The "everything" must have included the funds required for at a later stage it was reported that R88000 was made available for the building. Hennie van Zyl, Secretary of Bantu Education, insisted that the chapel should have a steeple. To expedite the planning and building of the chapel Prof Brown asked Dr Greyling of the same department to be so kind as to take the matter in hand.⁴²

Having put the chapel issue on the fast track the Minister's next task was to stop the oncoming Ecumenical Centre project. The Department of Bantu Education supported the request of the University Council that the Minister should take steps to prevent the building of the proposed Ecumenical Centre next to the University. The reasons given by the Secretary of Bantu Education were:

- (i) In view of future expansion of the University and the need of space for recreation it would be undesirable to surrender land near the campus;
- (ii) Problems encountered by the University of Fort Hare with the adjacent seminary where inciting speeches were delivered instead of proclaiming the gospel could serve as a warning;
- (iii) The reliance of the Ecumenical Centre on the Lutheran World Federation and the World Council of Churches for funding would have definite political implications.⁴³

“Inciting speeches” and “political implications” no doubt refer to objections and even resistance to the Government policy of apartheid. That two of the three reasons have a political tenor is an indication of how sensitive the Department was to political currents and undercurrents and how it exerted itself in trying to maintain stability on campuses by keeping opposition politics away from the campus.

As advised by the Secretary of Bantu Education, the authorities resolved that the land in question would not be available for building the envisaged Ecumenical Centre. Although that piece of land in harmony with the first reason given, was later developed as sports grounds for the University, it could be true to say that the decision not to allow the Ecumenical Centre to be built there was primarily a political one.

The same might be said of the Minister’s decision to give priority to the building of the University chapel. It is doubtful whether the majority of the Rector’s arguments contributed much to moving the honourable Minister into the desired direction. What seems a more plausible view is that the Rector’s references to subversive elements, political aspirations fanned by Black Theology, threats posed by the proposed Ecumenical Centre and the hostility of the World Council with which the Ecumenical Centre was to associate, tipped the scale in favour of the University chapel. Not that a chapel would effectively assist in strengthening students against so-called subversive elements and guide them to cherish correct political aspirations, but in some unknown way the chapel came to be seen as the antipode of the Ecumenical Centre, which was regarded as politically incorrect, if not politically subversive.

That this view is not far-fetched is borne out by a letter of Dr JA Greyling of the Department of Bantu Education. Referring to the fruitful interview with the Minister regarding the chapel, Greyling mentioned how thankful he was that the meeting succeeded in fending off the Ecumenical Centre from the gateway of the University.⁴⁴

(b) Completion, damage and dedication

During June 1973 the plans of the chapel was ready and recommended to the Rector for his approval. For Prof Brown the planned building was not only pleasing in appearance, it also satisfied the theological and liturgical requirements. According to him provision was made for a seating of 800, rendering it large enough to be called a church and not a chapel.⁴⁵ However the term chapel came to be commonly used, perhaps because it was felt to signify a more informal building for more informal gatherings, or perhaps the name chapel signified an attempt to move away from a perceived churchliness. If that was the case, it could be considered an act of providence that the building did not have to shoulder a steeple as was desired by the Secretary of Bantu Education! A multidenominational university chapel is certainly not the same as a traditional parish church building.

With funds made available by the State the building took shape with 5 August 1976 set aside as the day of inauguration.⁴⁶ On 16 June 1976, only one day after the finalisation of the programme for the ceremony, unrest and killings in Soweto shocked the country and world. Two days later, on 18 June rioting students of the University of Zululand wantonly burned down the Administration Building of the University, vandalistically destroyed and damaged sections of the library and equipment, and contemptuously set fire to the chapel. Other buildings also felt the destructive impact of the students' misguided, if not senseless anger.

To search for a specific motive to be linked with each building damaged or destroyed could be an exercise in futility. The damaged buildings and destroyed equipment jointly and severally testified to a spurting spirit of resistance, rebellion and revolt against an unacceptable political system with all its ramifications, including its black universities, their structures and control mechanisms.

The Cillie Commission, investigating the causes of the 1976 unrest started that the riots at the University of Zululand was largely directed by the South African Students' Organisation and aimed at whites as oppressors of blacks. It also noted that the chapel had been damaged because it had been a gift of the Dutch Reformed Church.⁴⁷ One can only conclude that Commission was not careful enough in testing the evidence, which became available. It has been duly indicated above that although there was the suggestion that the churches should contribute, the funding was received from the Department of Bantu Education. In a follow-up letter by Dr JA Greyling of that Department he urged the University to start building without delay. The reason for the urgency he explained as follows:

Dit bring mee dat die geld wat vir hierdie finansiële jaar gestem is, nog hierdie jaar benut sal word. Indien dit nie gebeur nie, verval die toekenning en sal daar opnuut begroot moet word.⁴⁸

A possible explanation for the damage of the chapel could be found in the idea of violent resistance against authority – and the chapel symbolised the authority of God and Scripture. An evident explanation would be that the chapel happened to be along the route of the rioting students and thus become a convenient object of their burning wrath.

Repairs followed the rioting and on 10 May 1977 the doors of the chapel were officially opened by the Rector, Prof JA Maré. Prof E Brown, then Professor in Ecclesiology in the Faculty of Theology, Stellenbosch, conducted the service and Archdeacon P Harker, on behalf of the Bishop of Zululand, dedicated the chapel. Prof PR van Dyk, Dean of the Faculty of Theology, the Rev CD Mngadi of the same Faculty, the University chaplain, the Rev A Ntombela, The Revs P Ntombela, HF Malan and W Gcabashe as members of the Council of Supervision of the Ministry to Students, also shared in the programme.⁴⁹

For Prof Brown, who for many years had cherished the ideal of a campus chapel and had striven unremittingly to convert the ideal into reality, the

inauguration of the chapel certainly was one of the crowning events in his distinguished career. The invitation extended to him to conduct the inauguration service was in itself a vote of thanks for his services to the University.

(c) The use of the chapel

When the chapel was ready for its inauguration the University Council granted the CSMS the right to supervise the chapel in consultation with the Rector. Acting on that right the CSMS on 14 December 1976 laid down the following principle:

The church building is primarily meant for religious services. Owing to the lack of an auditorium it can well temporarily be used for special, specified occasions, approved on an *ad hoc* basis.⁵⁰

It specified the following possible uses apart from the Sunday services:

- * Religious meetings on weekdays
- * Academic consecration services
- * The annual official opening of the University
- * Inaugural addresses
- * A small graduation ceremony
- * Music and choir recitals
- * Orchestra practices⁵¹

The authority given by the CSMS to supervise the use of the chapel came to be vested in the Dean of the Faculty of Theology who had to sign the application form for the use of the chapel.⁵²

The Dean's troubles started when students began to use the chapel without permission. One of the occasions, which came to the notice of the Dean was when students staged a mass meeting in the chapel, broke windows, damaged the chaplain's office and left the building in an appalling condition. Prof BJ Odendaal, then Dean of the Faculty of Theology, felt that it should no longer be his task to give permission for the use of the chapel for purposes more and more removed from the original intention.⁵³

One can understand Odendaal's frustrations when one looks at the variety of events, which were held in the chapel during 1982. Apart from worship services, prayer meetings, meetings of the religious societies and a memorial service the following "secular" events took place: performance of the Kwamuhle Brass Bands, UZ Choir concert, convocation meetings, music examinations, public lectures, meeting of the Department of Social Work, symposium by the Centre for Research and Documentation and a meeting by students of the Faculty of Education.⁵⁴

On Odendaal's advice the CSMS requested the Rector to transfer the task of granting permission for the use of the chapel from the Dean of the Faculty of Theology to the Administration. On 16 May 1983 the CSMS noted the Rector's decision, "Permission for the use of the chapel is to remain in the hands of the Dean of the Faculty of Theology".⁵⁵

When at the beginning of 1983 additional venues were required for lecturing purposes the CSMS had no objection to the use of the chapel for "academic purposes", but then only as an interim arrangement.⁵⁶ In the same year the CSMS revised its rules and added the following to its list of activities for which the chapel could be used:

- * Public lectures
- * Mass student body meetings
- * Orientation programmes for students
- * Students in need of private devotions
- * Revival meetings
- * SCM meetings
- * Commemoration services⁵⁷

It is to be noted that mass student body meetings, which were often held in the chapel without permission, were now accommodated. However, the problem of unauthorised student mass meetings persisted, in particular when the meetings had a political agenda. A double problem for the Dean of the Faculty arose. On the one hand students were demanding the use of the chapel for all kinds of activities, on the other hand staff members were getting displeased with the large measure of freedom given to the students regarding the use of the chapel. The Rector, Prof AC Nkabinde conveyed that feeling of dissatisfaction in a letter dated 7 March 1990. He stated that due to shortage of accommodation the chapel had been used for a large variety of purposes, which had caused disquiet among certain groups who felt "that the sanctity of the chapel as a sacred place should be honoured".⁵⁸

Kitshoff did not share the notion of an inherent sanctity located in a chapel or church building. He took a more pragmatic view but was often unhappy with the students' disregard for the rules of using the chapel. Like Prof BJ Odendaal, thirteen years before, he also felt that the Administration could just as well supervise the use of the chapel in the same manner as the other venues under its supervision. A letter to the Rector dated 23 March 1995 contained that request. He wrote:

During the last few years the situation concerning the use of the chapel became problematic. Owing to various circumstances the chapel is now no longer being used for religious purposes. I have no problem with that, despite several letters of protest. My view is that there is no inherent sacredness attached to any building... The problem is the unauthorised use of the chapel as well as the procedure of recommending and approving the use of the building.⁵⁹

Kitshoff's view was in harmony with that of Odendaal expressed in 1982, but it ran counter to that of Dr JA Greyling who in 1972, argued for a chapel on the campus and maintained that the sanctity of the ministry of the Word of God demanded a sacred place of worship. The fact of the matter was that the chapel as far as its utilisation was concerned was no longer different from any other lecturing hall on the campus and did not warrant the approval of the Dean of the Faculty. Kitshoff then recommended that the task of supervising the use of the chapel be shifted to the Administration.

The request had the desired effect. After twenty years the duty of supervising the use of a building was moved where it should have been twenty years before – in the administrative section of the University. Being the gatekeeper of a chapel where some students, nevertheless continued gaining unauthorised access, has nothing to do with theology and spiritual support.

3. The chaplaincy

A significant part of the ministry to students as regulated by the CSMS centred round the person and practices of the university chaplain.

The agreement for co-operation between churches regarding the ministry on the university campus made provision that one of the participating churches,

by way of rotation, would provide an acceptable chaplain for a period of three years.⁶⁰

(a) Job description of the chaplain

The job description of the chaplain appearing in the agreement for co-operation between churches links this co-operation in particular with the ministry of the chaplain to students "without church affiliation".⁶¹ The motivation for giving priority to ministering to this category could have been prompted by a genuine concern for those still outside the church or even outside the kingdom of God. But the fear of proselytising should not hastily be discarded as a motive for sending the chaplain to those not adhering to any church. In fact, Rev CS Mngadi, the first chaplain did ask about possible proselytising in his dealings with students. He was referred to the agreement between the churches, which stated that church members should be referred to the churches they belonged to.⁶²

Mngadi was conscious that his task was to work with students "estranged from God".⁶³ Performing that duty was much harder than using the infrastructure of church fraternals and religious societies or waiting in the office for a problem-laden student to turn up. For this task the chaplain had to make use of a list, compiled by the Administration, indicating students belonging to each denomination represented on the campus as well as the students not having any church affiliation. The statistic for 1976 recorded twenty of the latter group. Chaplain AB Ntombela reported that the task was quite challenging. However, to his surprise many of them did belong to a church but they often preferred not to disclose it.⁶⁴

Although it became evident by 1977 that the chaplaincy was operating on a part-time base further duties were assigned by the CSMS. The CSMS then expected the following of its chaplain:

- * To interview and counsel students on all spiritual problems confronting them. This shall be done in the chaplain's office at appointed times as a general rule but done also whenever need and opportunity to do it arises.
- * To arrange for the University divine worship services on every Sunday during the academic year. He shall introduce new preachers to those in the service. The interdenominational nature of the services will be maintained by following the list of preachers drawn by the Committee for Student Affairs.
- * To ensure that services are held even if appointed preachers fail to turn up for them.
- * To work hand in hand if the need arises, with the Student Representative Council, the Committee for Student Affairs as well as the Administration in all matters affecting the wellbeing of the students e.g. in cases of bereavement or serious illness on the part of the students.
- * To liase with parents, guardians or relatives in matters affecting the students e.g. in cases of bereavement or death of a student and to send out sympathy cards on behalf of the University.
- * To help in the conducting of the Academic Consecration services as well as other services which may be held from time to time on the campus under the auspices of the SRC or the staff.
- * To encourage student initiative in the arrangement and running of prayer meetings and general religious activities which uplift the spiritual wellbeing on the campus by advising the students whenever necessary. The media to do this shall be the weekly SCM, denominational fraternals and interdenominational revival and Bible study meetings.
- * To assist ministers of religion who wish to meet student members of their churches on the campus. The chaplain shall in this respect act as

public relations officer and shall provide necessary information, if asked to do so, regarding denominational membership statistics via the University authorities.

- * To give a written quarterly report of his work as chaplain and a written annual report of the same work to the Council of Supervision of which he is a member.
- * To work hand in hand with the Faculty of Theology by seeking the help and advice indispensable in enhancing a better approach of presenting the Christian gospel to the students and all people.⁶⁵

Five aspects of the revised job description is worthy of note:

- * There was no reference to ministering to students without church affiliation, the main reason why the agreement between the churches was concluded.
- * The arranging and supervising of the weekly interdenominational services seemingly became his chief duty.
- * The chaplain's task became one of linking with existing religious activities rather than breaking new ground.
- * Interviewing and counselling students remained an important part of his work.
- * The job description placed an undue burden on a part-time chaplain.

That extensive, if not exhaustive, list of duties of the chaplain was sure to leave the dutiful chaplain an exhausted person. Looking back at sixteen years of chaplaincy at the University, Prof NSL Fryer was correct in observing that some duties and responsibilities had never been implemented, nor could they in fairness be expected of a part-time chaplain. It was only because of the chaplain's limited time, but there was no way of successfully braving the crosscurrents of expectation and reality. The realities of the work were often

enough to dampen the spirit which had to quicken the inner motivation. Together with the lack of external motivation, including paying some remuneration or meeting travelling expenses, frustration was bound to demand its toll.

(b) First chaplains and basic problems

On 7 September 1971, Rev CS Mngadi of the Lutheran Church was appointed as chaplain.⁶⁶ With that appointment not only the ideal of a university chaplaincy was set on the road to reality, but at the same time Mngadi himself started a connection with the Faculty of Theology through the CSMS, which would steadily grow and steadfastly endure for many years to come.

Mngadi was certainly the right person to venture into the unmapped land of the chaplaincy at the University of Zululand. But he certainly had the potential of making a success. He possessed a Diploma in Theology obtained at the Lutheran Theological College at Rorke's Drift, served as parish pastor, studied university campus work overseas, served as principal of the Maqhamusela Lutheran Bible School at Eshowe and became a part-time lecturer in Practical Theology at the Lutheran Theological College at Mapumulo.

The agreement for co-operation between the churches mentioned above, which was approved by the University Council on 25 October 1968, is silent on the matter of whether the chaplain would hold a full-time or part-time position. One may, however, surmise with a high degree of probability that the intention was gravitating towards a full-time chaplaincy. This view is supported by the fact that in the deliberations of the CSMS, reference was made to a "full-time chaplain", the question was considered who would be responsible for the salary of the chaplain, and a variety of possibilities were mentioned in order to find accommodation for the chaplain in or near the campus.⁶⁷ Concerning the last two matters, the CSMS suggested that the church providing the chaplain should

pay the salary. It was later reported that Mngadi had found a double room on the campus.⁶⁸

Had a full-time chaplain been envisaged, practical realities soon dictated a new course. In 1972, the year in which his three-year term commenced, Mngadi enrolled as a full-time student at the University of Zululand to complete his BA degree, which he had started at the University of South Africa.⁶⁹ Full-time studies could not be synchronised with a full-time chaplaincy. However, while he was residing on the campus he could, though limited by his studies, be available to his students.

The situation was similar to that of Rev SD Sibanyoni who succeeded Mngadi as chaplain. The Methodist Church provided him for the term of office, which started in 1975. He was a postgraduate student in the Faculty of Theology, studying for the degree Bachelor of Divinity. After the first six months of his term the Methodist District of Zululand intimated that it would not be able to raise money for the chaplain's salary.⁷⁰ Although the matter was resolved, a problem was highlighted which would be considered a main reason for scaling down the chaplaincy to a part-time ministry.

The other problem, which was emerging, was the availability of the chaplain. When Sibanyoni took up a teaching post at the University of Fort Hare at the beginning of 1976, the Rev AB Ntombela, also of the Methodist Church was appointed to complete the term of office. After six months in office the CSMS learned that the chaplain had only be able to come to the University for two hours twice a week. At the same time it was reported that the Methodist Church was not in a position to appoint and support a full time chaplain.⁷¹ With that situation a pattern was taking shape after which the future chaplaincy would be tailored. The chaplain would be a parish minister, living near the University who would use a part of his time to go to the University to minister to the students there.

Twice again in 1978, fleeting references were made to the need for a full-time chaplain linked to the possibility of an official dwelling for the chaplain on the campus.⁷² Ten years later Prof NSL Fryer, Dean of the Faculty of Theology and chairman of the CSMS aptly described the position of the University chaplain as follows: "The University chaplain is not a full-time employee, he performs a full-time job (the chaplaincy) on a part-time basis in addition to his other full-time ministerial duties as pastor of a local congregation. The chaplaincy is on a voluntary basis, without any remuneration whatsoever. Yet, the duties and responsibilities of the chaplain are demanding and require him to travel to the Campus often a few times a week".⁷³

Fryer's analysis is sharp and to the point. The main problem which created further problems was that the CSMS expected more than the participating church and the chaplain were able or willing to supply. This left the chaplaincy boat tossed about and sometimes in danger of shipwrecking on the rocks of frustration.

Another problem area in which some chaplains soon found themselves was of a financial kind. The chaplains who were also ministers or pastors of parish churches never requested and never received any remuneration as university chaplains. However, the chaplain who had the time and the calling to visit students in hospital and attend funerals of students encountered the problem that neither the church nor the University made financial arrangements for such activities. The idea that the chaplain should rely on lifts from the hostel wardens prompted the Rev J Mazibuko, chaplain from 1981 to retort: "Is it really true that the chaplain, doing official work in the name of the University of Zululand should depend on 'lifts' to do his work?"⁷⁴ This matter was never satisfactorily resolved. The bare fact is that after 1982 the chaplain's reports made no mention of visits to sick students in hospital. Presumably the later chaplains faced two big problems: insufficient time and no travelling compensation. Condolences and consolation to the bereaved on the death of a student could still be conveyed at the memorial services, which were usually held in the chapel. However, the stipulation in the job description for the

chaplain requiring him to assist towards the wellbeing of students in cases of serious illness came to an end and this instruction virtually became a dead letter.

Again it must be stressed that a fairly healthy chaplaincy during the period of the first two chaplains lapsed into a chronically ailing situation because of an overburdening job description for off-campus full-time parish ministers acting as University chaplains. Lack of physical amenities, insufficient co-operation from participating churches and inefficient networking with the Administration contributed to the tottering state of the chaplaincy.

The life of the University chaplain was not only one of frustration. Certainly the first chaplain, Chris Mngadi, did a splendid job which rewarded him with much joy. According to his own testimony his term of office was enriching, challenging, encouraging and gratifying. He did not have the problem of establishing himself because he was well known to most students. With enthusiasm he related how he could help students growing spiritually, how the singing and witnessing of the students, also outside the campus, made a lasting impression and how students had committed their lives to Christ. He was grateful to those ministers who regularly conducted Sunday morning services and for the blessings students received from visiting ministers and missionaries. He praised the interest of churches in the wellbeing of the students. He specially mentioned the involvement of Mrs I Nebel of Vryheid who offered bursaries to students, regardless of their denominational affiliation, and arranged a retreat for 40 students at KwaNzimela. He noticed with appreciation the concern of some of the students for the spiritual welfare of their fellow-students.⁷⁵

While many of the chaplains could record how gratifying and enriching their period of service was, reports of the chaplains and the ministers of the CSMS communicate more about problems and pains than pleasures. Despite the problems besetting the chaplaincy, both the CSMS as a body on which members of the Faculty of Theology had continuously been serving and the

chaplaincy operating in close co-operation with the Faculty of Theology. considered themselves privileged to offer spiritual support to the students of the University of Zululand.

(c) The problem of empty pulpit and pews

The problem of ministers not honouring their preaching commitments regarding the interdenominational worship services was a problem for the CSMS. When in 1977 the chaplain was given the task of arranging those worship services and ensure that services were held even if appointed preachers failed to turn up, the problem of empty pulpits, followed by empty pews, primarily became the problem of the chaplaincy.

The exhortation by Rev JH Smit in 1971 that the ministers responsible for the interdenominational services should not fail to turn up had a future ring.⁷⁶ For the following ten years most of the preachers assigned to the Sunday morning services duly showed up. But then the tide turned. In 1981, the CSMS started noting that the services were poorly attended as a result of ministers not turning up when it was their turn to take the pulpit. The CSMS emphasised that the preacher who was unable to honour his commitment had to tender an apology to the chaplain not later than the Thursday before the particular Sunday. Furthermore, the secretary was requested to write to the defaulting minister who did not even care to apologise or make alternative arrangements.⁷⁷

At the following meeting of the CSMS on 10 June 1981 the matter was again discussed. The meeting felt strongly about ministers not honouring their preaching responsibilities, a neglect which seemed to be on the increase. The meeting was of the opinion that if a minister really found it impossible to discharge his preaching duties on the campus he should inform his church which could then be removed from the panel of participating churches. It was further suggested that the participating ministers meet to thrash out the

matter as it was viewed with grave concern. It was strongly reiterated that if a substitute could not be found the chaplain should be informed in good time.⁷⁸

The year 1982 did not bring much improvement. The chaplain, Rev J Mazibuko, reported that some of the participating preachers "had fallen back". Mazibuko had high praise and appreciation for a teacher, Mr Eric Masinga, who often stepped in when a minister had not honoured the preaching roster and the chaplain was absent. Then he would hold the service without delay. On another Sunday Masinga introduced the preacher, decided on the hymns to be sung, took care of the offerings until he could hand them over to the chaplain. The following year also had its quota of absenteeism but thanks to the voluntary assistance of Mr John Khosa the Sunday morning services could continue with much blessing.⁷⁹

Complaint about empty pulpits reached the Rector, Prof AC Nkabinde. On 27 April 1984, he wrote to Prof BJ Odendaal, Dean of the Faculty of Theology and chairman of the CSMS as follows:

There appears to be a general complaint among the students who attend the religious services in the Walter Gcabashe Chapel on Sundays that the ministers put in the programme to conduct these services do not show up. Is there anything your Council could do to rectify the matter?⁸⁰

Odendaal in his reply admitted that matters were rather disorganised at the beginning of 1984 owing to a vacancy in the chaplaincy. Consequently no preaching roster went out. He explained that the situation had normalised and that the CSMS would take issue with defaulting ministers. There was indeed a problem with the chaplaincy. The Presbyterian Church who had to supply the chaplain for the term starting 1984 notified the CSMS at a very late stage that it was unable to do so. The Lutheran Church was willing to supply the chaplain, but the substitute could only assume duty after the first quarter of the year. Chaplaincy vacancies or chaplains who could not be contacted to be informed about the minister's inability to conduct the service, was also part of

the problem. Preaching rosters not going out at the beginning of the year or not reaching the participating minister also impacted on the problem of empty pulpits. Not only organisational problems but also individual unwillingness to take the services contributed to the seriousness of the problem so that the CSMS again in 1986 appealed to the preachers to adhere to the preaching roster so that the students need not take the arrangements into their own hands.⁸¹

By 1990 the situation had deteriorated even more so that the CSMS not only expressed concern that too often preachers did not turn up, but it also reported a resultant sharp drop in student attendance.⁸² A letter by Mr C Dlomo, chairperson of the SCM, dated 21 March 1990, but obviously should be 1991, written to Rev CS Mngadi painted an even darker picture. Members of the SCM went to attend the Sunday morning services only to find that preachers were no longer coming, except the minister of the Anglican Church. In the absence of the appointed ministers the SCM as best as could, tried to save the situation by praying and sharing some word from the Bible. According to Dhlomo the situation aggravated after a certain Mr Mthembu, who was assisting the chaplain and who also engaged members of the SCM in the services, had left. Dlomo then offered, "to give hand to the work of God" if only they were told what to do.⁸³

The CSMS, painfully conscious of the critical situation regarding the Sunday morning services, gladly accepted the co-operation offered by the SCM. It not only decided to involve the CSM in the handling of the hymnbooks and offerings but also by authorising the SCM to act as a substitute for scheduled ministers.⁸⁴

But the bell was already tolling for the interdenominational services. The more the preachers stayed away the fewer the students attended the services. Discouraged by the absence of listeners the ministers even more absented themselves. Moreover, the chaplaincy was also falling into disarray so that supervision of the services by the chaplain became virtually non-existent. The

Council of Supervision for the Ministry to Students was encountering difficulties in getting churches to provide a chaplain. Internally the CSMS was also experiencing problems. It could not properly exercise its supervisory duties because so often it could get no quorum to properly conduct its meetings. Disintegration and dissolution were knocking at the door. The last part of the story of the CSMS will be told in another section and in a wider context.

(d) The quest for a holistic ministry

The first task of the chaplain, according to the job description was to “interview and counsel students on all spiritual problems confronting them”. But not only number one on the job description, but virtually all of the duties prescribed had mainly to do with the spiritual wellbeing of the students. Worship services, prayer meetings, academic consecration services and contact with the religious societies on the campus were seen as having the same goal: spiritual upliftment of the students.⁸⁵

Very early during his period of chaplaincy, Chris Mngadi realised that the students' needs were more and other than spiritual. In his counselling he became aware that culture and sexuality were real problems, which could not be ignored or sidelined. He even felt that paying attention to the financial problems of the students was part of the chaplain's work. Students with psychological problems also visited the chaplain. The CSMS decided that they would be referred to the University student advisor, or in extreme cases to a Christian psychiatrist. The student advisor, Prof SE Bengu, also saw the need for some students having academic problems to be referred to the chaplain as he contended that academic problems might have spiritual undertones.⁸⁶

What emerged then during the first five years was that spiritual problems were not the only ones besetting and upsetting students. The Rev AB Ntombela, chaplain during 1977, related how some of the problems were solved through

prayers and words of inspiration. But not all of these problems had a spiritual character for he also speaks, significantly enough, of “the healing of the mind”.⁸⁷

The Rev J Mazibuko saw the task of the University as even more than uplifting the spirit and healing the mind of the student. He contended: “Through the chaplaincy the University has to stand father to these students”, referring to those who were away from their parents, those who were doing as it pleased them, those in love and even those who were pregnant. He felt concern for those with alcohol problems, for students who were becoming drug addicts and for those encountering problems owing to sexual relations. He pleaded for literature – magazines, books, pamphlets and tracts – to be placed in the chapel so that students could be informed and could know that the Church desired to help them. And, concluded Mazibuko, maybe in that way the students would learn to make more use of the chaplain.⁸⁸

What was emerging was a more comprehensive concept of the task of the chaplain – the task of guiding and supporting the student in the whole context of his whole life. This undoubtedly, is a far cry from the official job description of the CSMS. But of course, the Scripture, which ranked the spiritual higher than the physical, guided the CSMS. In the quest of Mazibuko and others for a more comprehensive approach equivalent to the African holistic view was taking preference over the Western analytical view and resulting fragmentation.

The Rector, Prof AC Nkabinde, perhaps unwittingly, strongly supported Mazibuko’s notion and called for a holistic understanding and method of guiding students to maturity. In a letter addressed to the chaplain, the Rev JM Ntanzi, as well as to the Student Guidance Services and the Sports Council of the University, the Rector expressed his view that “the real education” of students occurred in the informal situation in interpersonal contact on the campus. The informal situation should be seen as an excellent opportunity for those persons involved in the formal guidance of students to educate them in the broader and deeper sense. He then continued:

I hereby wish to appeal to your section to explore the possibilities of designing programmes or strategies of harnessing the informal situation of students maximally in contributing to the formative education of the students. In my view, only a holistic education contrived to support all aspects of student life holds promise for this institution to deliver balanced graduates.⁸⁹

These strong, but educationally sound words and views were taken into the meetings of the CSMS. Nothing positive ensued, perhaps not due to unwillingness but to incapability. The chaplain himself was in an abrasive harness, pulling the heavy load of parish and university duties, and was not in a position to harness any other situation. Holistic life-related formative informal education as broadly envisaged by the Rector, was not implemented. And the promise of producing balanced students was waiting for future fulfilment.

(e) Participating churches and the chaplaincy

During the twenty-five years, 1972 to 1997, the University chaplains were almost exclusively provided by the first four participating churches: the Anglican Church, Dutch Reformed Church in Africa, Lutheran Church and Methodist Church. Subsequently the Presbyterian Church, United Congregational Church, Roman Catholic Church joined the CSMS, but only the United Congregational Church provided a university chaplain. Having joined the CSMS in 1980 the Presbyterian Church said it would dearly love to provide a chaplain for the University of Zululand "but later found it increasingly difficult to even honour its occasional Sunday morning commitments for the interdenominational services.⁹⁰ The United Congregational Church, which joined in 1985, was informed that being a participating church meant that it was sharing the duty with the other churches to make available, on a rotation basis, a university chaplain who would serve all the students.⁹¹

The Roman Catholic Church, after some five years in which members of the CSMS were seemingly more interested in bringing this church into the CSMS than the Roman Catholic Church itself was, attended its first meeting as member of the CSMS on 2 April 1981. It never really joined hands with the other participating churches. It was not even included in the preaching roster for the interdenominational Sunday morning service. As Mngadi observed in 1986, "Since they came in they have been conducting separate services for the Catholics".⁹²

On 28 October 1986 the Roman Catholic Church was notified of the decision of the CSMS that it was its turn to provide a chaplain.⁹³ The secretary of the CSMS, Rev CS Mngadi, and perhaps with him the CSMS anticipated that the Bishop would not favour such an appointment. Acting on this expectation Mngadi, without waiting for the official reply from the Roman Catholic Bishop, wrote to the United Congregational Church to provide a chaplain. Mngadi explained his actions by saying, "I do anticipate that the Roman Catholic Church will have a problem in allowing their priest to preach among Protestant students".⁹⁴ Although an official written reply by the Bishop could not be traced, the church failed to supply a chaplain.

During 1991, when the Roman Catholic Church had been represented on the CSMS for ten years, it was felt that this church should again be approached to make someone available to serve as University chaplain. After serious administrative delays another letter dated 21 April 1992 went to the Roman Catholic Bishop in Eshowe containing such a request.⁹⁵ Further attempts to reach the Bishop, were later abandoned. Rev HMS Masebeni who was appointed chaplain for the unexpired term of office of the Methodist Church, May to December 1991, was requested by the chairperson of the CSMS to continue as acting chaplain. This task he patiently and graciously performed until 1997⁹⁶ when the CSMS was dissolved and the chaplaincy terminated.

The following ministers served as University chaplains from 1972 to 1997:

Rev CS Mngadi	Lutheran Church	1972 to 1974
Rev SD Sibanyoni	Methodist Church	1975
Rev AB Ntombela	Methodist Church	1976 to 1977
Rev P Ntombela	Anglican Church	1978 to 1980
Rev J Mazibuko	Dutch Reformed Church in Africa	1981 to 1982
Rev JM Myers	Dutch Reformed Church in Africa	1983
Rev MJ Ntanzi	Luther Church	1984 to 1986
Rev TD Hlengwa	United Congregational Church	1987 to 1989
Rev HMS Masebeni	Methodist Church	1990 to 1997

All the above, each in his own way, through preaching, praying, pastoral care and problem probing, offered spiritual support to the students of the University of Zululand. With virtually no external motivation they must have been inspired by the Holy Spirit himself to fulfil their calling. But not all of their work went unnoticed. In 1972 the Religious Services Committee requested the Senate to write a letter of appreciation to the chaplain, Rev CS Mngadi for the good work he performed regarding the religious life of the students.⁹⁷ This was praise well earned but to his successors appreciation is also due.

4. Self-organised student Christian activities

There was always much religious activity of a Christian nature on the campus of the University of Zululand. Those activities were mostly arranged by religious societies including denominational fraternals of the students.

(a) Student religious societies

The largest component of the student religious societies consisted of fraternals, which were denominational in-house societies separately organised and run for the benefit of their own church members. Some of them started operating soon after the establishment of the University College of Zululand in 1960. Most of the religious societies had stated aims of spiritual uplifting and evangelic outreach. A few examples will illustrate:

The Dutch Reformed Church Society formulated its aim as follows: To lead students to the knowledge of Christ and to ground students in faith on the basis of the Bible. The Seventh Day Adventists through its UNIZUL Sabbath Students Society had as objectives "the teaching of the everlasting gospel of our Lord and Saviour, Jesus Christ" and to "respect the Sabbath Day". The Catholic Society concisely formulated its aims as organizing, uniting and animating Catholic students. The Lutheran Society of the University of Zululand listed eight objectives giving evidence of a more comprehensive approach. It desired, *inter alia*, to work with other societies to promote the cause of Christ and the wellbeing of the community, to encourage students to study the Word of God and come together for fellowship, to study the rich heritage of the Lutheran Church and to encourage the youth to pursue educational objectives.

The Revival Christian Society which at one time was very active on the campus, aimed at reviving the students spiritually, encouraging and helping students to participate in the work of the Lord. It also wanted to preach and witness for Christ so as to win more souls for Him. It even went further than the Lutheran Society in emphasising more than spiritual aspects when it aimed at teaching and guiding Christian students in all aspects of life, spiritual, intellectual, physical and social, using the Bible as its authority.⁹⁸

Although it is significant that most of the societies recognised the importance and authority of the Bible, it is doubtful whether most of those lofty ideals

stated as objectives were ever pursued, never mind achieved. No research was every undertaken to ascertain the impact of the religious societies on student life at the University of Zululand. The most one can say is that those societies seemed to act as cohesive factors for keen and dedicated church members. The impression was also gained that the churches did not really respond to the needs of its members on campus, but that the societies stepped in to care for the spiritual upliftment and wellbeing of the members as best as possible.⁹⁹

The University chaplains also visited the religious societies. It was a convenient way of making contact with students. Moreover, the chaplain's job description urged him:

To encourage student initiative in the arrangement and running of prayer meetings and general religious activities which uplift the spiritual wellbeing on the campus... The media to this shall be the weekly SCM denominational fraternals and interdenominational revival and Bible study meetings.¹⁰⁰

Here a lofty ideal was displayed but with chaplains being part-time campus pastors, usually available for only a few hours per week, reality and ideal could not meet.

(b) The Students' Christian Movement

Of all the religious societies on the campus, the Students' Christian Movement (SCM), was the most numerous and most active, and therefore, the most prominent one, the endeavours of which transcended the borders of the campus. It was also the society with which the CSMS had the most contact and with which the Faculty of Theology was mainly involved.

The SCM developed out of the Students' Christian Association formed at the Huguenot Seminary at Wellington in the Cape on 3 June 1896. In 1951, provision was made for five sections, Afrikaans, English, African, Coloured and Indian within one interdenominational organisation. Fourteen years later, on 12 January 1965, each of these sections became independent with its own constitution and council. On that occasion the African section of the SCA constituted itself as the Students' Christian Movement. Its aims were to lead students to accept Christ and to live as true followers of Him, to deepen the spiritual life of students through Bible study, to encourage them to lead a sanctified life, to urge students to serve the Kingdom of God through witness and service, and to foster loyalty to the students' own denomination but to pray and work for a wider unity.¹⁰¹

Records of the early years of the SCM could not be traced but the year programme for 1974 on a weekly basis reads as follows: Bible study, guest speaker, symposium: gospel of sharing, records evening, quiz, visiting music group, film, guest speaker, visit to Ngwelezane reformatory, indoor game, trip to Eshowe, Bible discussion, meeting cum picnic at sea, talent night and closing night. With these meetings on campus and off campus, the latter including the running of Sunday Schools, visits to hospitals and reformatories for preaching and prayer meetings, the CSM tried to pursue its objectives.¹⁰²

Rev CS Mngadi, in his chaplain's report of 1974, noted with appreciation the concern of students for the spiritual welfare of their fellow-students. Most probably those concerned students belonged to the SCM, for Mngadi would like to see them visiting new students to tell them about the church services and the SCM.¹⁰³

Throughout the years the SCM undertook or initiated a number of outreach projects. During August 1977 it launched an Interdenominational Bible Campaign. Rev Mngadi observed that such contact with the outside community also assisted in promoting the spiritual growth of the students. The following year the SCM co-operated with Africa Enterprise in running an evangelising

campaign. The SCM also widened its mission activities to include schools. A mission campaign was planned for 1980. All those intensive outreach activities with the purpose of witnessing and winning for Christ was certainly the fruits of a new enthusiasm and dedication in the ranks of the SCM. With gratitude the CSMS learned on 4 September 1979 that a spiritual awakening was "effected" among the students. The SCM activities were seen as related to the revival.¹⁰⁴

For some years during the eighties the SCM organised the so-called Annual Great Weekend. The programme for 1983 included a symposium, talent night, gospel music, concert, panel of speakers on current challenging contextual and spiritual themes. One of the speakers was Rev Frank Chikane who spoke on "The Christian and the political situation". The Faculty of Theology was specially invited to attend.¹⁰⁵

The year 1991 was certainly an exciting and rewarding one for the UNIZUL SCM. Under the leadership of Mr MC Dlomo, the devoted and enterprising chairman, two outreach campaigns were launched, one on and round the campus, the other one outside South Africa, in Mozambique. The first, named Mass Evangelism 1991, was held from 22 to 24 March 1991. That, according to Mr Dlomo's report, "was the greatest project ever held by the SCM since the opening of the University". The main aim of the project, as Mr Dlomo explained, was "to win students to Christ thereby maintaining peace on campus because Jesus is the Prince of Peace". The guest speakers were Paul Lutchman and Moses Mahali, both internally recognised speakers. The chapel was packed to capacity on the Friday night, and about 10000 gathered in the Bhekuzulu Hall on Saturday night. The report claimed: "God was moving mightily during the revival meetings. Many students accepted the Lord, people were delivered from the bondage of sin and sickness, and some blind people received their sight".¹⁰⁶

The resounding success of the campaign undoubtedly spurred the SCM on to continue their outreaching and bringing-in activities with even more faith and zeal. A challenging invitation from Mozambique brought a team of nearly 50

SCM members to Maputo at the end of 1991. Again it was Dlomo who with enthusiasm reported on the outcome: "Hundreds of people literally came to Christ, miracles and healings took place and the whole land was shaken by the powerful move of the Holy Spirit". The following year Durban was targeted for an outreach campaign during December. The vision was that the Gospel would be preached to the whole city of Durban. The mission was that the name of Jesus would be openly uplifted along the streets, on the beaches and in the parks so that even the unreached are reached through the living gospel of Jesus Christ.¹⁰⁷

A section of the Afrikaans community in Empangeni also met with the UNIZUL SCM. Mediated by Prof MC Kitshoff, Dean of the Faculty of Theology, the SCM choir in the early nineties, was invited to sing in the Empangeni Dutch Reformed Church at its evening service. For both choir and congregation it must have been an experience long to be remembered.¹⁰⁸

After nearly four decades the SCM is still active. In 1997 it had its "week-long revival" with the emphasis on salvation, evangelistic deliverance and healing through Jesus Christ.¹⁰⁹

Looking back over forty years one is certainly justified in asking a sociological question based on biblical images. If the SCM was expected to be like salt and light, in what way did it positively influence and significantly change the campus society? The same question regarding its positive influence was asked after the 1976 riots and destruction on the campus. It was noted that the SCM had taken a firm stand based on its Christian convictions during the student unrest on the campus in 1972, but four years later neither the SCM as a body, nor the individual members had raised a voice or had lifted a finger to prevent or dissuade their fellow-students from acting as they did on 18 June 1976. What is even more disappointing is that two theology students were implicated in leading some kind of "devotions" preceding the riots. The above-mentioned report by a University sub-committee tried to find an explanation. It asked: How could riots take place at an institution where 20% or more of the students

belonged to a religious society with the motto: MAKE JESUS KING? Three possible reasons were given:

- * The Christian religion as taught by the Bible had made little impact on the study body
- * Even Christian students found violence and destruction permissible
- * Christian students were intimidated to such an extent that they could find little scope to witness by word or deed.

The report further cited Prof EP Lekhela, Chairman of the Universities Committee of the SCM as saying: "On the various campuses the SCM had not consistently made its influence felt... On too many occasions, emphasis seemed to be placed on socio-political rather than Christian goals".¹¹⁰

While appreciating the good things done by the SCM one can also understand that it is easier to sing in a choir, to witness in a "revival meeting" and to rejoice with a kindred group than to be light and salt and leaven in the world. Shall one say in mitigation, that the meagre impact of Christianity is not only the problem of many a Christian society, but also the problem of Christianity as such with almost 70% of the South African population satisfied to call themselves Christians.

(c) Eddie Brown and the SCM

Prof Eddie Brown of the Department of Theological Studies, later Faculty of Theology, held the SCM in high esteem and assisted it with dedication and enthusiasm. Very soon after his arrival at the University College of Zululand in 1964, he became president of the SCM, a position which he kept until he left the institution at the end of 1974.

From the very beginning Brown was eager to acquaint the students with the Bible and to bring them the gospel of salvation. In a letter to the Secretary of the Department of Bantu Education dated 9 April 1965, Brown as secretary of the Religious Services Committee inquired whether the Department could make Bibles available to students. It could not, but Brown some years later, was able to obtain Bibles through Dr AJ Murray, a Durban optician, who presented them on behalf of the Gideons. How many Bibles were handed out is not known, but Brown thought that most of the approximately thousand students, 105 lecturers and 50 administrative staff members would appreciate a Bible in their mother tongue.

To the SCM Brown was of great help, which included addressing of meetings of the SCM and getting financial support from well-disposed people and bodies and from the Student Representative Council (SRC). The SRC controlled the funds for student activities but it was often unwilling to honour the budget of the SCM. Then Brown was called to help. An explanation given for the unwillingness of the SRC was that the SRC did not consider the SCM a society promoting the interests of the students, as the SRC would like to see it. The SCM came to be viewed as irrelevant. Some students in their dislike for the SCM even called it a Society of Confused Monkeys! It was also maintained that some students joined the SCM with the purpose of manipulating it as a tool for secular purposes.

With his friendliness, helpfulness and multifaceted support Brown most probably endeared himself to a large section of the SCM. Outside the campus Brown's goodwill towards and zeal for the SCM was also noticed. In June 1970 he was nominated to serve on the National Universities Committee of the SCM, a position which he thankfully accepted.¹¹¹

(d) The CSMS and the religious societies

The agreement for co-operation between churches and the rules of the CSMS were silent on the relationship between the CSMS and the religious societies. The first chaplain, Rev CS Mngadi, commissioned to minister to students without church affiliation made contact with religious societies on the campus, for the purpose of "co-operation" as he put it.

In 1975, chaplains were encouraged to visit religious societies, for their job description expected them to encourage and advise students to effectively run their societies to promote spiritual upliftment. The chaplain's reports made no mention of such encouragement and advice given. It could have been seen as interference, but perhaps another reason was that the part-time chaplain hardly came to the campus in the evenings when the fraternals of other religious groups met. Rev J Mazibuko, chaplain during 1981, lamented in that owing to congregation work, he could not be on the campus in the evenings. "The ideal chaplain here is a person who is also available in the evenings", he said. Rev John Myers, during his chaplaincy in 1983, visited religious societies where he found a healthy atmosphere. The reason for his visit was that it was best to start with the existing spiritual infrastructure and from there try to make inroads into new territory.¹¹² It is not known whether the chaplains also visited the meetings of the Students' Christian Movement but the former harmonious relationship between prof Brown and the SCM was also perpetuated, at least for some time, in the relationship between the SCM and CSMS.

Throughout the years the CSMS noted with gratitude and appreciation the many activities of the SCM both on the campus and as outreach programmes. It was thankful to hear of the success of the CSM campaigns and pledged its support. It was with joy that the CSMS learned about people who had decided to follow Christ as Saviour and Lord and it was glad for the reports of a spiritual revival being wrought by the endeavours of the SCM.

Things changed during the angry eighties. On 24 July 1978, the University Council decided that the CSMS had to act as controlling body on all matters related to religious life and practice on the campus. On 18 August 1982, the first of a series of dissensions between the CSMS and the religious societies, mainly the SCM occurred. The CSMS at the meeting expressed concern that the SCM had arranged a service in the Bhekuzulu Hall as part of their Zululand for Christ campaign without the knowledge of the chaplain or the CSMS and without informing the chaplain as to the proposed speaker. The reason for the unhappiness was the CSMS felt that its supervisory function had been ignored. The CSMS undoubtedly stood on the decision of the University Council of 24 July 1978.¹¹³

In its reply the SCM asserted that it had not known that permission for the campaign was required from the CSMS and that the chaplain had to be informed about the speakers. The matter landed on the desk of the Registrar who advised the CSMS that there was obviously "a misunderstanding regarding the functions and powers of the Council of Supervision for the Ministry to students". There was indeed some misunderstanding because the controlling powers vested in the CSMS were not defined and never explained how they should be exercised. Furthermore, most probably the religious societies were never informed that they had been placed under the control of the CSMS. There also seemed to be a lack of clarity whether the chaplain could approve the speakers. The CSMS tacitly admitted that it had overreacted by remarking that it "had not claimed any powers and functions but that it was concerned and that it had to be vigilant, and to guard against what might be detrimental to the spiritual welfare of students". Whatever the understanding or misunderstanding of the CSMS, the event must have smelled of paternalism.¹¹⁴

Probably induced by the "misunderstanding" between the CSMS and SCM, the CSMS on 16 May 1983 decided, "to propose to the Rector that church societies be under the Council of Supervision for the Ministry to Students". The intention of the CSMS was clearly to make the decision of the University

Council of 24 July 1978 explicitly binding on the religious societies. A committee consisting of Prof BJ Odendaal, Rev CS Mngadi and Rev PG Ntombela met with the Rector on 3 June 1983. The following recommendations were made and approved by the CSMS on 5 September 1983:

- * On account of their unique nature all student religious societies would be placed under direct supervision of the CSMS
- * For the purpose of recognition all constitutions of religious societies would be scrutinised by the CSMS and recommended to the University Council for recognition
- * All requests in connection with the invitation of guest speakers to the various societies would be submitted to a sub-committee of the CSMS for consideration.¹¹⁵

It seems strange that the CSMS, and with that the chairperson, who was also Dean of the Faculty of Theology, accepted more duties which not only carried more responsibility and caused more work, but were bound to sour the relationship with the religious societies. One may even raise the eyebrow a little higher when being reminded that not more than seven months earlier the CSMS decided, undoubtedly advised by the Dean, that the Rector should be requested that permission for the use of the chapel be transferred from the Dean of the Faculty of Theology to the Administration.

It is not hard to find the reason behind this request. The use of the chapel had become a controversial issue, especially when students wanted to use it for political rallies. Not desiring it to become a bone of contention involving the Dean and the Faculty of Theology, Prof Odendaal wanted to be released from the responsibility of deciding on issues not at all of a religious nature.

If the Dean wanted to steer clear of the rocks of controversy, why would he be a party to decisions bound to stir up controversy and create tension in the student body? The answer is that while the use of the chapel was essentially

not a spiritual matter and the chapel not a spiritual entity, it goes without saying that the actions of religious societies were part or of expression of religious life and practice on the campus over which the CSMS had to exercise control by virtue of the powers granted by the University Council.

One can however, discern a common factor in both Odendaal's unwillingness to continue authorising the use of the chapel and his willingness to bring the religious societies, their activities, constitutions and speakers under the control of his supervisory body. The common denominator most probably was student politics. Some students desired to use the chapel for political ends and wanted to misuse student societies, including religious societies, also for political ends. When Prof Odendaal justified the stricture by the CSMS on the SCM for its handling of the arrangements of the Zululand for Christ campaign, he said that the CSMS had to guard against what might be detrimental to the spiritual welfare of students. At a time when the country was in political turmoil, which did not leave the campus of the University of Zululand untouched, guarding against factors "detrimental to the spiritual welfare" might well have included guarding against politically-minded students from inside as well as from political speakers from outside. Undoubtedly, the CSMS had nothing against political aspirations of the students, but on the campus such aspirations were often camouflaged by on-campus grievances which at times expressed themselves in resistance, unrest and even violence. Apart from the other negative results such expressions were certainly not conducive to the spiritual wellbeing of students.

In the meantime the CSMS had revised its constitution in which the relationship between the CSMS and religious societies was clearly described. In harmony with the decisions of the small committee on 3 June 1983 the constitution of the CSMS was revised to give effect to the following: The CSMS would act as the controlling body to all matters relating to religious life and practice on the campus, it would scrutinise the constitutions of religious societies and make recommendations to the Society Council, it would make recommendations concerning guest speakers invited by the religious societies,

and it would indicate whether the existence of a particular religious society was necessary on the campus.¹¹⁶

Whatever the real purpose behind the control to which the religious societies were subjected, it must be concluded that the students and their churches could have perceived the measures as uncalled, severe and paternalistic. Scrutinising the constitution of a denominational fraternal whose church had no representation on the CSMS could also perhaps be interpreted as unwarranted interference in religious affairs. The Rector even wanted the CSMS to deal with the budgets of the religious societies. Prof Odendaal disagreed and the Rector accepted his reasoning that the CSMS had to address itself to religious and theological matters. Odendaal was correct in recognising the limitations of the CSMS, for one can imagine that the students who were suspicious or even convinced of a "take-over" by the Administration would have found further evidence for their fears.¹¹⁷

Baptism by the SCM further disturbed the relations between the CSMS and the students. Having received word that the SCM had baptised in the campus swimming pool, Rev CS Mngadi representing the CSMS, met with SCM leaders on 18 September 1986 who admitted that they had baptised as "provided for" in the constitution of the SCM. The constitution did not contain any reference to baptism but only the aim, "to lead students to accept the Christian faith... according to the Scriptures". Members of the SCM, who advocated believers' baptism, possibly understood baptism as the inextricable follow-up of scriptural faith. However, Mngadi's concern was that while the CSMS had supervisory even controlling authority, the SCM should have applied for permission. But then one may ask, what would the reaction of the CSMS be to such a request? Would baptism be evaluated theologically? If so, from what theological vantage point? Plainly the baptism matter was a hot potato for the CSMS and it quickly passed the issue on to the Society Council with Prof CRM Dlamini as chairman. Correctly so, the Society Council concluded that since the matter was riddled with church dogmas it had no authority to deal with it and referred it back to the CSMS.¹¹⁸

The Society Council was certainly correct in identifying the main problem as an ecclesiastical and theological one. Some issues which could be raised regarding the baptism by the SCM, are: How does the SCM see itself?: As a para-church with authority to baptise?; Can every member of the SCM perform the rite?; How does the SCM see baptism? As a confession of faith, an act of obedience, an incorporation into a body of believers, a symbol of cleansing from sin and spiritual rise from a spiritual death? How does the SCM see the baptised person? As a new convert to be referred to his/her own church, or if there was no church affiliation would the SCM be the church, the spiritual home? Does baptism by the SCM "foster loyalty among students to their own denomination", an aim clearly stated in the constitution of the SCM?

The CSMS did not pursue the matter, nor is there any evidence that the SCM ever applied to baptise its converts. The CSMS must have realised that regulating student behaviour is no easy task, but to regulate religious and theological matters on both a multiconfessional and non-confessional campus borders on the impossible. Regulation is ideally formative but in reality often formalistic. And when the supervision or regulation is mainly concerned with following the prescribed procedures and completing the prescribed forms, such supervision could just as well be effected by an administrative committee which need not consist of ministers of religion, like the CSMS.

Another cause of friction between the CSMS and the religious societies, which became acute after 1986, was unsolicited student inference in the arrangements of the interdenominational services. Two kinds of student involvement became visible to which the CSMS did not take kindly. One was the providing of a substitute service, usually impromptu, when a minister of a participating church did not turn up. The other type of student interference, even more unacceptable to the CSMS, was an alternative service usually organised in advance. This was done when the scheduled preacher was unacceptable or when the students had anticipated that no minister of the participating churches would turn up.

The CSMS showed understanding for the intervention of the students because it realised that the interdenominational services were on a shipwreck course and that the students could help steering it clear of the danger. At the same time the CSMS could not release its control over those services. A concession made by the SCMS that the students could supply names of preachers they would like to invite to conduct some of the Sunday morning services was an excellent though emergency one. But it came too late. It came too late to remove the perception that preachers were "forced" on to them; it came too late to save the Sunday interdenominational services. The ongoing process of disintegration allowed of no reversal.¹¹⁹

In 1991 the SCM offered a hand to bring preachers and congregation back to the chapel, an offer that the CSMS readily accepted, but which was not followed by success. The next year, on 25 August 1992, the Dean of the Faculty of Theology, Prof MC Kitshoff, convened a meeting with the religious societies. He fully explained the role of the Council of Supervision. The agenda was an open one but he suggested that the following issues, being the main areas of supervision by the CSMS, be part of the discussion:

- * The need, character and time of the Sunday morning services and related matters
- * The role of the chaplain and the utilisation of the services he offered
- * The use of the chapel

While in the first two areas disuse was the problem, in the third area it was misuse, which gave reason for concern.

The discussion mainly concerned the Sunday morning services. While most of the speakers stressed that students preferred to go to their own churches, it was felt that interdenominational services could contain some good such as an opportunity for sharing and the expression of unity. The practical problem was that students could not and would not attend two services on a Sunday

morning, not to mention the majority of students who could not see their way clear to attend one!¹²⁰

The representatives promised to take the issues to their constituencies and return for a follow-up meeting. A number of requests over a period of nearly three years to thrash out the three above-mentioned matters with the religious societies, met with no response. It seemed as if these matters were considered trivial if not of no relevance at all. The CSMS or its representative never again met with the student bodies, although there were sporadic contacts with members of the executive of the SCM.

5. The dissolution of the Council of Supervision

The CSMS was finding it difficult almost from its very inception to properly meet its supervisory responsibilities. Apart from supervising the use of the chapel, which was the responsibility of the Dean of the Faculty of Theology, the chaplain was the main instrument through which the CSMS discharged its supervisory duties. The chaplain not only ministered to the students and assisted them in their religious activities, he was also responsible for the smooth running of the interdenominational services.

After the first four years of chaplaincy during which the first two chaplains stayed on the campus, the off-campus chaplains found it more and more difficult to perform their ministry to students and to arrange and supervise the Sunday morning services. The main reason was their full schedule of parish responsibilities, including their own preaching on Sundays. With decreasing visibility and availability on the campus, the chaplain's office on the campus where he was supposed to meet, counsel and guide students in need, was seldom visited. Partly for the same reason, but mostly because of reasons only known to the participating ministers, the Sunday morning services deteriorated as far as attendance of both preacher and people was concerned.

Proposals by the CSMS to revitalise the chaplaincy and measures to re-energise the Sunday morning services came to virtually nothing. The attitude of students was a contributory factor to the decline of the officially organised campus religious activities. Social forces were more and more dictating the behaviour of students, including their religious behaviour. If ever the CSMS was a formative body, it came to be seen by the students during the eighties as a formalising, even descriptive and restrictive administrative body. Apart from praiseworthy exceptions the chaplaincy was perceived as a religious establishment embedded in formality if not irrelevancy.

During the early nineties the CSMS had lost its cutting edge regarding its formative and supervisory involvement. The chaplain's job description was still in place, but the chaplain could not execute the duties. The authority for making the chapel available was still vested in the Dean of the Faculty of Theology and he insisted on compliance with the conditions, but students and staff were increasingly bypassing the Dean and were using the building without his consent. Supervising the interdenominational Sunday services was still considered by the CSMS as one of its main functions, but there were few services to supervise as pulpits and pews were often standing unoccupied. The CSMS was still supposed to hold regular meetings, but pressed by other duties or prevented by sundry circumstances its members did not regularly meet. A tottering CSMS, suffering from an acute loss of function, was on its way out.

The first shedding of its responsibilities was the release of the control over the use of the chapel, permission for which had to be obtained from the Dean of the Faculty of Theology, who was also *ex officio* chairman of the CSMS. A letter by the Dean, Prof MC Kitshoff, dated 23 March 1995, had the desired effect and resulted in the shifting of the Dean's responsibility to the Director for Physical Planning and Works. After twenty years during which the deans of the Faculty of Theology had served as gatekeepers, control was, so to speak, transferred from a religious realm to a secular one.

In the same letter Kitshoff also wrote to the Rector, Prof CRM Dlamini:

Connected with the use of the chapel is the wider issue of religious activities and the involvement of "participating churches". This is an issue, which causes me much concern and I would be grateful if we could discuss it.¹²¹

By that time the activities of the acting chaplain were mainly of a pro forma nature, the interdenominational services had ground to a halt and the CSMS was in a process of disintegration.

The envisaged discussion with the Rector never took place. A year later there was no longer any trace of the CSMS and its activities. That necessitated the Dean of the Faculty of Theology, Prof A Song and the previous Dean, Prof MC Kitshoff, to write to Prof CRM Dlamini on 21 July 1997. They explained to the Rector the *de facto* situation of the Council of Supervision for the Ministry to Students and proposed the following:

- * That the Council of Supervision be dissolved
- * That the official University chaplaincy be abolished
- * That the students should organise their religious activities themselves but that they continue applying for University venues to be used
- * That the Centre for Guidance and Counselling be requested to make information available to the students regarding churches, minister, religious services, fraternals and pastoral guidance
- * That all ministers of religion be granted access to the campus to care for the members of their own flock
- * That the Rector should consider appointing a chaplain to call upon when required for a special task.¹²²

While the status of the CSMS remained undetermined the Rector most probably considered the CSMS a Rector's committee and in a letter dated 1

September 1997 he expressed his agreement with the proposals and dissolved the CSMS.¹²³ After 25 years, 1971 to 1996, the controlling and supervisory functions of the University exercised by the CSMS over organised religion on the campus came to an end. Various factors and circumstances contributed to the termination of the CSMS but its demise need not be lamented for long. With all its shortcomings the University chaplaincy did serve the need of students being in some kind of distress. Many student problems could be attended to by the University Centre for Guidance and Counselling. There is, however, on the campus as elsewhere a definite and abiding need for professional pastoral care and counselling from a biblical perspective.

The CSMS as supervising body assumed from its inception an ecumenical character. During a time when churches were easily classified as pro-government or anti-government, evangelical or ecumenical, Reformed or non-Reformed, Protestant or Catholic, the CSMS tried to ignore those differences and to co-operate with all consenting churches in ministering to the students. The CSMS set an example, though on a micro-level, of ecumenical brotherhood and interchurch co-operation.

The idea of guardianship as mainstay of the policy of separate universities was certainly not foreign to the CSMS. The object could easily experience something as paternalistic what the subject intended as guardianship. No doubt, a section of the student body experienced the supervision by the CSMS as prescriptive and paternalistic. The termination of the CSMS not only removed the cause of such an experience but also afforded the students unlimited scope to run their corporate religious activities themselves. Viewed in this light the disappearance of the CSMS had a positive side. During its existence it served a plausible purpose and at its termination the way remained open to pursue the same purpose but then with a greater student input and impact.

6. Spiritual support at academic gatherings and otherwise

The Faculty of Theology did not only supply spiritual support through the activities of the Council of Supervision for the Ministry to Students, at services in the chapel and through pastoral care by the chaplain, but also at scheduled academic meetings, such as graduation ceremonies and academic consecration services and at other occasions.

(a) Annual graduation ceremonies

The University of Zululand has always commenced its graduation ceremonies with Scripture-reading and prayer and in that manner moved in line with the tradition of most of the older universities. But one wants to believe that Scripture-reading and prayer at the University of Zululand were more than elements of a university tradition handed down to a younger institution.

Graduation ceremonies at the University of Zululand were occasions for real thanksgiving to the Lord for blessings bestowed and needs fulfilled during the years of study. The joy so often exuberantly expressed by the family of the graduates also finds an outlet in thanksgiving to the Creator and Provider through Scripture-reading and prayer. They were not mere items on the programme. Scripture-reading has the aim of making the voice and will of God audible to the assembly, and in prayer the officiator verbalises and conveys the thanks and wants of the gathering to the Lord. Scripture reading and prayer as opening activities at graduation ceremonies are ways of spiritual sharing if not spiritual support.

It has always been the responsibility of the Faculty of Theology to arrange for the Scripture-reading and prayer. Usually senior members of the Faculty or the University chaplains were singled out to lead these devotions. During the

nineties senior staff members of accredited colleges were also given the opportunity to do the Scripture reading and prayer at graduation ceremonies.¹²⁴

It is not customary to allow the officiating person to preach or to expound the Bible passage. A reason might be that some preachers or expositors do not know when to stop! However, there were occasions when the minister or lecturer in theology emphasised one or two matters, which he had read, and no complaints were received.

A question which might become more and more relevant is: When will the "devotions" at the graduation ceremonies be required to reflect something of the multi-faith character of South Africa? Perhaps not before religious plurality becomes a feature of the University of Zululand.

(b) Academic consecration services

Apart from the Sunday morning interdenominational worship services, the Faculty of Theology found itself engaged in other religious services. One type of service was the academic consecration service, dated from almost the beginning of the University College of Zululand. Before 1965 it was known as College Service. At the meeting of the Religious Services Committee held on 22 June 1965 complaints were heard about the poor staff attendance at the previous College Service. Apart from the preacher, Dr L Badenhorst, only three members of staff were present.¹²⁵

At that meeting the Religious Services Committee recommended to the Senate that the name College Service be changed to Academic Dedication Service. It was further recommended that the services would be held twice a year, preferably on weekdays. At the following meeting it was emphasised that these services were a continuation of an existing practice but they would also give

expression to the Christian foundation of the College ("die Christelike uitgangspunt van die Kollege"). From 1968 it was the task of the Religious Services Committee to arrange the Academic Consecration Services, as they were later called.¹²⁶

It is interesting to note how the contents and presentation of these services remained basically the same throughout the years. The programmes always contained Scripture reading, preaching, singing and praying. Reciting in unison the Lord's Prayer and the Apostles' Creed was from the beginning for well over twenty years part of the service. Gradually the programmes were extended with the inclusion of the names of students and staff who had passed away, remarks by the Rector which later became "convocation" by the Rector, with or without a further "few words" or more. When a new chaplain started his term of office he was introduced at the consecration service at the beginning of the year.¹²⁷

In 1978, Prof Khabi Mngoma, Head of the Department of Music brought choir music to the consecration services. Writing to Prof BJ Odendaal, Dean of the Faculty of Theology, he mentioned that up to then the choir had been a student activity subject to student politics and pressures. It was, therefore, risky to involve the choir in University services of that kind. He requested to be allowed to bring his choir to the religious services.¹²⁸ Apart from the University Choir the SCM Choir also sang at academic consecration services.

The programmes for the academic consecration service were for many years, with a few exceptions, in three languages: English, Afrikaans and Zulu. In the early years only the Zulu version of the hymns were printed, later the programmes were only in English. From the first services in the nineteen-sixties to the end of the seventies the services were always concluded with the singing of Nkosi sikelel' iAfrica, which was also printed on the programme. In 1979, this practice was abruptly ended and never resumed.¹²⁹ In all probability the Dean of the Faculty of Theology, who at that time arranged the services and compiled the programme, decided to leave out this African song. Perhaps he

himself considered it not befitting the occasion. It might even be that he acted on complaints from outside the Faculty. As the programme for a certain date would usually copy the details of the preceding programme it is understandable that the omission would be perpetuated.

It can be considered somewhat of a pity that this practice was discontinued. As predominantly an African university on African soil, this African prayer for the coming of the Holy Spirit together with the participation of the University Choir and other African choirs, such as that of the SCM, could have assisted in creating a more African atmosphere in the academic consecration services. However, the large component of white members of staff, in particular during the first fifteen years of the existence of the University, was also a factor to be reckoned with in contemplating an Africanisation of the worship services. Moreover, in trying to erase the image of the University as a "bush college" some students at some stage were apparently more interested in developing a cosmopolitan outlook than appreciating and revitalising their Africanness.

The preachers at the academic consecration services were, with rare exception, lecturers in the Faculty of Theology who were used to a fairly fixed liturgy. The sermons, always in English, were most of the time aiming at encouraging, admonishing and generally edifying the hearers. The adjective "academic" in the designation academic consecration services was certainly describing the audience, a body of people composed of students and staff involved in the academic activities of the University. The term very seldom applied to the preaching – most of the sermons were plain Bible preaching.

The two academic consecration services per year, the first one near the beginning of the year when lectures started and the second one near the end of the year when examinations were to commence, were usually very well attended. It appeared as if the students were seeking guidance and encouragement before walking the unknown road. That sense of need offered the preacher an excellent opportunity of bringing the Word of God to students and staff.

When an extramural division of the University of Zululand was established at Umlazi in Durban, the concept of consecration services was not transferred to that campus, but devotions were included in the programmes for the opening and the closure of the academic year. A member of the Faculty of Theology usually conducted the devotional section.

Periods of tension and tumultuousness on the campus during the years 1980 to 1990 not only negatively affected lecturing activities, but the student unrest was also bad for the consecration services. The Rector thought it fit to call off the service arranged for 5 November 1981. Two years later and again in 1985, history repeated itself when the consecration services for those years were also cancelled.¹³⁰ Although no records were kept of attendance numbers during the eighties one got the impression that they were down compared with the student attendance during the seventies. Organised religion also in the form of consecration services, was apparently feeling the impact of secularism and resistance politics.

The nineties brought some changes but not much improvement. Mrs NR-M Dlamini, Director of Student Guidance Services, assisted in arranging the academic consecration services. Preachers, other than those of the Faculty of Theology, conducted the religious services. Senate, in an effort to eliminate the continued clashes between lecture periods and consecration services, decided that the services would be held on Sundays where they properly belonged. With that decision the Senate unwittingly retraced its steps to the position about thirty years earlier when a prototype of the present academic consecration service was held on "College Sunday". For the academic programme of the University that arrangement offered some advantage, but it did nothing to improve the level of attendance. It was in particular the members of staff not residing on the campus who were conspicuous by their absence. The academic consecration service was turned into a student consecration service – with reduced attendance.

The consecration service at the beginning of 1999 was again scheduled for a Sunday and no provision was made for one at the end of the year.¹³¹ It seems as if a university tradition of nearly forty years standing is facing away. This would be a pity. The University of Zululand is rather poor in constructive traditions. Moreover, opportunities would be lost for spiritual support through Scripture, prayer and worship.

(c) Commemorative services

Two kinds of commemorative services in which the CSMS and the Faculty of Theology were involved were held on the campus. They were the memorial and commemoration services

(i) *Memorial services*

The memorial service commemorated the passing away of a student or staff member. The University chaplain usually held such services in the chapel, when the deceased was a student. When the University mourned the death of a member of staff, a member of the Faculty of Theology would often conduct the memorial service.

From the beginning of the chaplaincy at the University of Zululand, the chaplains took their job description referring to involvement in cases of "bereavement or death" seriously. They often organised and conducted the memorial services and, whenever possible, sent out sympathy cards. They saw these services as opportunities to comfort the bereaved and to bring the Bible message.¹³²

(ii) *Commemoration services*

Commemoration services held at the University of Zululand were different from memorial services because, as Rev J Mazibuko noted, the "tone" was different.¹³³ Quite so, but the background, meaning and purpose were also different. A memorial service focuses on the deceased and calls to memory his or her activities and contributions. The purpose is to honour the deceased and comfort the bereaved. Commemoration services concentrate on a particular day and bring its history back to memory. The purpose is to evoke a certain attitude or emotion which could issue out in a certain action. To keep the memory alive the day would be annually commemorated.

A most distinguished feature of such commemoration services popular among certain blacks in South Africa is its political connotation. In an illuminating essay in *Testimonium*, the journal of the Faculty of Theology, Rev CS Mngadi of the same faculty had the following to say:

Commemorations are becoming more and more popular among Black communities in South Africa. The upsurge of commemorations among Blacks may be understood in the light of their aspirations. Some Blacks, especially students, want to approach commemorations purely from a political point of view.

Students have dates in April, June and September that they want to commemorate. They consider certain persons who have died in the process of Black struggle as "heroes". The memory of these people they want to keep active. Blacks attach a specific meaning to commemoration. We may postulate that commemoration means for a number of Blacks an attempt to ensure that sacrifices made by some in their struggle for freedom, be not forgotten. They identify themselves with the cause for which some have died. One may safely predict that more and more "Black heroes" will be canonised in future.¹³⁴

Mngadi also mentioned two other kinds of commemorative events, the memorial service for a prominent individual and the unveiling of memorial stones.

It is obvious what kind of commemorative event the students of the University of Zululand had in mind when they from 1983 onwards pressed for permission to hold their own commemoration services.

(iii) The students and commemoration

When approached by the students to hold their own commemoration service on 21 March 1983, Sharpeville Day, the Rector Prof AC Nkabinde in his wisdom, gave approval for holding their own commemoration, but then on certain conditions. The first one was that the minutes of the meeting of the student's Executive Committee containing the decision to hold a commemoration service should be submitted to him within three days. The second condition certainly had as background the commemoration service of 16 June 1982, which the students themselves arranged only to give it a political twist during the second part of the service. The condition the Rector laid down was that the service had to be a religious one, i.e. to be conducted by a minister of one of the churches ministering at the University. A recognised liturgy had to be followed. Furthermore, the service should not be interrupted by any speeches or performances not normally observed at church services. "Speeches and other performances" were, however allowed after the service, but members of the congregation had to be informed that they were free to leave if they did not feel for speeches. As if these controlling measures were not enough the Rector also requested a copy of the liturgy, the name of the officiating minister and a copy of the programme of tributes and speeches during the session after the service. The name of the chairman of that session was also requested.¹³⁵

There is no documentary evidence of resistance to those stringent measures, which the Rector was undoubtedly requested to impose in order to ensure

order and to restrain the students who desired to make political capital of the commemoration service. But as Mngadi noted, some students wanted "to approach commemoration purely from a political point of view". Their aspirations were certainly not put to rest by the measures forced on them.

The Rector undoubtedly knew it and met with Prof BJ Odendaal, Dean of the Faculty of Theology and chairman of the CSMS, on 2 May 1983 to discuss a plan of action for Sharpeville Day on 21 March and Soweto Day, 16 June 1983. The Rector proposed that the University, and that would presumably include student societies, would not organise functions and activities for that day, but that the Council of Supervision would arrange a religious meeting conducted by a minister. The students would be notified accordingly. Odendaal concurred.¹³⁶

Bishop Lawrence Zulu of the Anglican Church accepted the invitation to conduct the commemoration on Soweto Day. He requested the CSMS to pray for him that the service might be creative and relevant and bring glory to God. God certainly heard the prayers but humanly speaking the service did not achieve its aim. A large body of students simply ignored or wilfully boycotted the service while the behaviour of some students was not befitting the occasion. Rev CS Mngadi on behalf of the CSMS wrote to Bishop Zulu, thanking him for the service "in spite of the embarrassment suffered".¹³⁷

With their behaviour the students made it clear that they did not agree with the University's understanding of commemoration services. That became evident at a meeting on 24 April 1984 between the CSMS and representatives of the students.

When the students were given opportunity to express themselves on the matter of commemoration services their responses were more or less as follows:

- * They did not accept commemoration services arranged by the Administration but wanted them to be organised by students and conducted their way
- * Commemorations were not religious in tone because political events were commemorated
- * During the commemorations freedom songs should be sung and speakers from different political backgrounds should be invited
- * In 1983 the students held a commemoration service. It went off well. It was divided into two sections, the first part was conducted by a minister and thereafter the students took over
- * Commemorative dates came into being as a result of political conflicts. It was, therefore, unfair to expect that no political speeches should be made or that such services should be conducted by a minister of a participating church
- * It was difficult for them to understand how 16 June as pointing to a political event could be commemorated in a religious manner.

The CSMS tried as best it could to explain that it was not the Administration but the CSMS which was handling the commemoration services; that the CSMS was concerned only with the religious life on the campus; that the CSMS was only involved in commemoration services not in political meetings; if a commemoration was held and it was not a commemoration service, the baby should be called by its name.¹³⁸

In response to a suggestion that the religious societies on the campus should arrange the commemoration instead of the CSMS, it was decided that the student bodies would come together and prepare proposals regarding commemorative activities. The proposals would be used as a basis for discussion.

The document produced by the students in June 1984 gives some insight into the political line of thought of black students in the turbulent eighties. The emphasis is on "Black religion", "Black days", "Black calendar" and "Black dates". That is understandable, even expected, for the emotional and experiential frame of reference of the students were historical days of conflict and struggling, which were relived and re-enacted in their everyday life. Moreover, the students in stressing blackness took their cue from the article of Rev CS Mngadi mentioned above.

Though interesting, the memorandum drawn up by the students and duly signed by AZ Cele on 15 June 1984, was almost useless as a document, intended to assist the University Council in formulating a policy regarding commemoration, services.¹³⁹ When after a long intermission the University Council produced a policy in 1985 on commemorations, it only required the applicant to indicate the following:

- * The purpose of the meeting
- * The duration of the service
- * The expected attendance figure
- * The name of the person who would be leading the service.¹⁴⁰

The second and third requirements are really of no consequence and could have been omitted. Also the other two requirements have limited value as controlling tools. However, in practice it meant that the Council disposed of the rigid controlling measures, introduced by the Rector had introduced on 15 March 1983 and which remained a thorn in the flesh of the student body.

With the relaxation of the restrictive measures for holding commemoration services the Council tacitly admitted that these restrictions were either unnecessary or unfair and that students should be allowed more room to demonstrate that they could act responsibly. Prof BJ Odendaal, Dean of the

Faculty of Theology and Chairman of the CSMS during those tumultuous days must have heaved a sigh of relief that calm had returned to a situation where the Faculty was seen and sometimes despised as the conservative and restrictive Faculty colluding with the Administration.

While members of the Faculty of Theology were given the opportunity to render spiritual support at memorial services conducted by them, it was not the case with commemoration services with their political agendas. The support given to the Rector for his stance and measures of restoring the politicised commemoration services to religious services was an attempt to opening the door for more spiritual support.

(d) Prayer meetings

(i) *In the Faculty of Theology*

Weekly prayer meetings in the Faculty of Theology had its beginnings in the Department of Theological Studies in the Faculty of Arts. In 1969, a year before the Faculty of Theology was established, the lecturers teaching theology in the Faculty of Arts: Eddie Brown, Johnny Mostert and Isak du Plessis, decided to have a "gesamentlike biduur" every Monday at 08h15. Lecturers and students who so desired could attend. Three years later the Faculty decided to arrange regular meetings to strengthen the relationship between staff and students. Undoubtedly prayers were given a prominent place. In 1975, the Faculty agreed that Bible Study would receive prominence in the weekly meetings between the Faculty lecturers and theology students.

With these developments the Faculty prayer meeting was moulded into the traditional form: of singing, usually from the *Alexander's Hymns*, followed by Bible reading, exposition, application and praying. Often discussion would take place on issues arising from the Bible reading. The prayers most of the time

centred on the university, but in particular on the staff and students of the Faculty of Theology. The Rector of the University was almost always remembered in prayer, even more so in times of trouble at the University. In 1993, the prayer meetings were steered into a more academic direction when the Faculty agreed on the suggestion of Johan Claasen that at least one prayer meeting session per month be set aside for the exchange of views on academic articles written and research done by staff members.

The Faculty prayer meetings were usually well attended, sometimes also by people not connected with the Faculty. The prayer meetings in particular the singing which reverberated through the passage when fifteen or more people were attending the meeting, must have carried some message to those within reach. Thinking back, it is a pity that the Faculty did not do more to invite and encourage the "outsiders" to come and join and to give and receive spiritual support through prayer and praise.

(ii) *Arranged by the Faculty of Theology*

The Faculty of Theology, through its Dean, was often called upon to assist in the arrangements of prayer meetings on the campus. It was not difficult, seeing that a strong and energetic group of Christians operated on the campus.

In 1978 prayer cells, started by students, were active on the campus. In 1979, Rev P Ntombela, the University chaplain, reported that a group of students, calling themselves the prayer group, met every Thursday at 18h00 to give thanks to the Lord and to intercede for the University.¹⁴¹ Almost every chaplain could report about Christian spirituality expressing itself in prayer on the campus. Reporting on his work on the campus during 1984 Rev MJ Ntanzi, who was then the University chaplain, related how students who were worried about the sustained unrest during that year came to the chapel to pray or came to him to pray with.¹⁴²

Often requests from outside to hold prayer meetings on the campus were received. The Faculty had no problem in assisting churches ranging from Reformed to Roman Catholic to hold special prayer meetings at the University. Two examples may suffice, both which took place in 1985. The Dutch Reformed Circuit (Ring) of Vryheid desired to visit the University of Zululand to hold a prayer meeting. With the unrest and violence on the campus the previous year still vivid in the memory, it aimed at praying for calm and for God's guidance and blessing. The Dean, Prof BJ Odendaal, welcomed the request for, as he put it "people on their knees place a nation on its feet".¹⁴³

The South African Council of Churches and the Catholic bishops requested permission for a week of prayer on the campus from Ascension Day. On one of those days staff and students would specially be invited to attend. Rev CS Mngadi of the Faculty of Theology who handled the request, wrote:

We have become aware of the serious manner in which some students viewed prayer. This is demonstrated by the poster in the chapel in which there are prayer items for every day. We are aware that Christians and churches continually pray for the University.¹⁴⁴

The Faculty of Theology realised that a chain of prayer including its own prayer group, the prayer groups of the students and prayer groups of churches, would be a mighty factor not only in empowering the University to weather the storm, but also in changing lives of individual students and staff. But whether one realises it or not, praying is nothing less than giving and receiving spiritual support.

(e) Individual and group guidance and support

The last to be mentioned regarding the manner in which the Faculty rendered spiritual support was that which was nowhere recorded, namely private and

personal support. Throughout the years students and staff of the University have visited or contacted the Faculty, in particular the Dean, for personal reasons. Included in their requests and wishes were the following:

- * Information about Bible references
- * Bible issues
- * Guidance and assistance in preparing speeches and lectures on biblical and other topics
- * Solemnisation of marriages
- * Addressing groups on Bible issues or Bible-related topics
- * Guidance, prayer and support in cases of personal problems, e.g. marriage breakdowns, career-related conflicts and other forms of stress

Throughout the years members of the Faculty were also involved in parish ministry, in particular through the preaching of the Word at worship and special religious services. Bringing the Word of God with conviction and humbleness of heart is spiritual support.

In such ways the Faculty of Theology made itself available to people seeking guidance and requiring spiritual support and in that way hoped to serve their fellow-people, the gospel and the Kingdom of God.

Chapter Six

The viability of the Faculty of Theology

From the very early years of the Faculty of Theology the sword of Damocles was at times seen hanging over the Faculty. The proverbial hair which suspended the threatening instrument was nothing else than the viability of that academic section of the University of Zululand. The uncertainty whether the Faculty would be allowed to continue with its activities of tuition, research and publication and spiritual support undoubtedly caused anxiety in the Faculty, but also served as inspiration to find ways and means of counteracting the negative forces at work. The newly formed Faculty realizing, of course, that even a faculty of theology could not live by passive faith alone drew up in 1971 an information sheet and covering letters for distribution. The document stated that university education had become "a necessity for the African" and that with "the gradual growth in the numbers of African intellectuals" people should be better equipped to meet the demands and face the challenges of the "changing world". The document then set out what the University could offer regarding Biblical Studies courses and theological degrees.¹

Scores of copies of the information sheet and covering letters were sent out in November 1971 by Rev JH Smit, acting dean of the Faculty of Theology. Seeing that the Dutch Reformed Church, with whom an agreement was concluded, had advised prospective theological students to enrol at the University of Zululand from 1972, members of this church were given priority on the mailing list. In addition, the information and call to come over to Zululand to study Biblical Studies and theology, went out to a number of high schools. Included were Dlangezwa High School, right round the corner, and Langa High School in far-away Cape. Some of the addresses in Natal were Isibonelo High School in KwaMashu, Menzi High School in Umlazi, Zulu Training School at Adam's Mission, St Francis College at Mariannhill, and Vryheid High School. There

were also hopes that young people studying at Transvaal schools, such as Orlando High School, Mabuya High School (Benoni) and Tembisa High School might be inspired and drawn to the Faculty of Theology at the University of Zululand.²

The Faculty of Theology obviously went out of its way to bring the good news of accessible and affordable theological training. It is also clear that the Faculty did not see its training as exclusively reserved for members of the Dutch Reformed Church in Africa. This is evidenced by the fact that information and invitations to study at the Faculty were sent to the bishops of the Lutheran Church and Anglican Church in Natal, and to the minister of the Methodist Church in Empangeni. The covering letters to these churches stated that the Faculty was "at the disposal of the churches of the Zulu community", stressing that while the Faculty was open in the sense of being non-denominational, entrance was legally restricted on ethnic grounds.³

Although the Faculty of Theology from the outset tried to get as many students as possible, there was not a decade in which its viability was not questioned and in which it did not get the message to adapt or die. Phasing-out was also more than once mentioned as a possible form of action to be taken. The viability crises in which the Faculty found itself will now be briefly discussed.

1. The period 1971 to 1972

(a) Inquiry by the Department of Bantu Education

In November 1971, at the same time when the Faculty was doing its recruitment for 1972, the Minister of Bantu Education considered a report containing details of the Faculty of Theology for 1971. The disturbing fact was that the newborn faculty could not enrol a single student for its new BTheol

degree. Furthermore, during that year only 7 courses out of the scheduled 14 were offered, giving a maximum of 35 lectures offered by 5 lecturers. This means that the five lecturers involved, Dr BJ Odendaal, Dr IJ du Plessis, Revs GJJ Jonker, JH Smit and JP Mostert had an average teaching load of 7 lectures per week. The sixth lecturer, Prof E Brown was at that time on study leave.⁴

Understandably the Minister was not impressed. On 8 December 1971 he wrote to the Rector of the University of Zululand, Prof JA Maré, as follows:

Kennis geneem, maar volgens die getabuleerde uiteensetting is daar darem dosente met klein werksladings en is die studentetal ook laag. Dit lyk ook of the Fakulteit net vir ander fakulteite doseerwerk verrig en self nie studente het nie. Hieraan moet dringend aandag gegee word want die posisie met die Fakulteit is onekonomies.⁵

The Minister highlighted four concerns, the same which would recur in years to come:

- * The light teaching load
- * The low student numbers
- * The offering of courses for non-theological degrees
- * The financial viability of the Faculty⁶

The reaction of the Secretary of the Department outlined in the same letter, included the following:

- * A request that no staff extension should be considered
- * A suggestion that some of the teaching posts should be abolished
- * A further suggestion that the Faculty should be reduced to a small core ("klein kern")

The Minister and the Secretary, when looking at the statistics submitted, were certainly justified to remark as they did. It does, however, seem somewhat strange that they did not appreciate that the infant faculty, not even a year old, was nothing more than a tottering baby in the process of finding its feet.

(b) Response by the Dean of the Faculty

Prof E Brown, Dean of the Faculty, drafted a response, in the form of a memorandum of 17 pages, to the Minister's letter. Brown sketched the history of the Department of Theological Studies and that of the Faculty of Theology, the latter only two years old. He argued that the Faculty was not only teaching students for a theological degree but that some students preferred doing a BA degree with theological courses in order to follow a career in either teaching or the ministry⁷. The argument that the Faculty was teaching theological courses to many students enrolled for non-theological degrees, was to be heard repeatedly during the decades to follow.

Brown supplied a number of reasons for the zero number of students enrolled in the first year of the new Faculty of Theology. The non-availability of the University Calendar and, consequently, lack of timely information to possible theological students, and an erroneous rule in the Calendar prohibiting students to enrol for theological courses in the Faculty of Arts, were two of the main explanations for the non-enrolment. Another reason given was that the new four-year BTheol degree could have deterred prospective students who then opted for the shorter three-year BA degree.⁸ Although Brown supplied no evidence to corroborate his claim, there could be substance in his argument because in later years when a three-year BTh (Arts) degree was introduced, some students and churches for various reasons preferred that three-year degree to the four-year BTh degree.

Looking to the future, Brown expressed much confidence. Not only was he sure of five theological students for 1972, but in his view, two theological colleges

namely the Dutch Reformed one at Witsieshoek and the Lutheran one at Mapumulo would join the Faculty of Theology at an early date. He, therefore, distanced himself from the idea that the Faculty should reduce staff. As he put it, "Die suggestie van poste afskaf en die redusering van die fakulteit tot 'n kern, kan nie sondermeer deurgaans nie".⁹ Furthermore, he expected that with the increase in student numbers the teaching load would stabilise between ten and fifteen lectures per week per lecturer. He, therefore, saw no reason why the Faculty should be labelled as not economically viable.

While discussing the perception of the uneconomic position of the Faculty, he referred to the right of existence ("bestaansreg") of a faculty of theology established without the involvement of churches. If this meant that theology had the right to be taught in a faculty of theology within a university as a broader body of learning, an interesting debate could be introduced. For this notion of his, Brown appealed to what he called "die teologies-akademiese oorweging". When this consideration is granted, he contented, student numbers should at best be a secondary consideration.¹⁰

As Brown had not elaborated on this statement one can only respond to probabilities. What he might have had in mind is that by virtue of certain biblical imperatives a theological faculty busying itself with academic activities could claim the right of being part of a university as a broader academic institution. Biblical imperatives could be found in such commands as to glorify God, proclaim God, teach about God and live circumspectively before God. Those could be called doxological, kerugmational, pedagogical and ethical imperatives which together with others find their unity and culmination in the transformational imperative of Romans 12:3.

The imperative to make known the Word and will of God, the right of everyone to know about God and his plan for the world, certainly do not imply the right to teach about God in a faculty of theology at a university. One can strongly argue that no knowledge is complete without the knowledge of God and His involvement with the world. One can even go further by postulating that no

university teaching could be comprehensive, or "universal" if its study programmes exclude theology. But such an argument also hold good for, say, natural science. Both theology and natural science must enter through the same door into the university, and a faculty of theology cannot appeal to theological-academic considerations for the right of existence within the wider body of a university.

The view that a faculty of theology has a theological-academic right of existence can perhaps be linked with the notion of the exaltedness of theology as expressed in the now somewhat obsolete statement that theology is "the queen of sciences". If ever theology has graced a monarchal throne, it certainly no longer does so today. If "the queen" has not abdicated she has been dethroned. And that is no loss to science. If biblical theology is centred in the revelation of the triune God who manifested himself as the servant from Nazareth, theology should consider itself a servant, not a ruler with God-given power and inalienable rights.

The reason for the discussion of Brown's emphasis on the "right" of the Faculty of Theology upheld by "theological-academic" consideration was that such an understanding of the Faculty of Theology obscured the issue of the viability of the Faculty. If Brown really meant that the Faculty of Theology should continue to exist while student numbers remained a secondary consideration, it could be understood as advocating preferential treatment for the Faculty. It could further be interpreted that there should be a different set of rules for the Faculty of Theology regarding student numbers, teaching loads and finances. The matter of viability or not would in such a way be sidetracked, minimised or even ignored.

The last mentioned reaction was exactly what took place. The suggestions in the Minister's letter of 8 December 1971 were not only ignored but on several occasions the Faculty of Theology requested extensions and expansions of the Faculty. The requests included the following:

- * The restructuring and extension of four departments of the Faculty into six
- * The creation of a department of Diaconiology and Ecclesiastical Subjects in accordance with the agreement between the University and the Dutch Reformed Church, giving a total of seven departments
- * The creation of a professorship in the Department of Diaconiology and Ecclesiastical Subjects
- * The appointment of Rev GJJ Jonker as head of the Department of Old Testament Science
- * The upgrading of the post of lecturer to senior lecturer in the Department of Church History

(c) Discussions between Pretoria and Zululand

The recommendations in the letter of 8 December 1971, the state of the Faculty and the above requests gave rise to a lively and lengthy exchange of letters and high-level discussions between Pretoria and Zululand.¹¹

As early as 19 May 1972 Dr H van Zyl, Secretary of Bantu Education, had a discussion with Prof Brown on the position and future of the Faculty. On 20 July 1972, Dr PJ Venter of the Department of Bantu Education and Prof Brown again discussed matters to get clarity on the teaching load and the number of students enrolled for theological degrees. Clarity and satisfaction were obviously not achieved, for on 30 August, Dr Venter again discussed the whole issue with Mr E Redelinghuys, the Registrar of the University of Zululand.¹²

Letters exchanged between Zululand and Pretoria give evidence of the dogged determination of the Faculty of Theology to fight for its survival but also of the undying hope that better days would dawn for the Faculty. On 18 May, 30 May, 26 May, 4 August and 26 September, all in the year 1972, letters

pertaining to the Faculty of Theology, reached the offices of the Department of Bantu Education in Pretoria. The purport of those letters could be condensed in three words: explanation, expectation and extension. The unhealthy state of the Faculty was explained by reference to a confluence of circumstances, while expectations of a brighter future made the Faculty bold enough to request upgrading and extension.¹³

Despite personal interviews and explanatory letters, the Faculty and the Department could not remove all the problems. Matters seemed to come to a head when the Department despatched three separate letters, all dated 3 October 1972, to the University of Zululand regarding its Faculty of Theology. One of the letters stated bluntly that there were problems and that the matter under discussion was a contentious one. Another letter complained that details supplied by Prof Brown were insufficient. The third letter, addressed to the Rector, really brought the message home: The University had not acted according to the request of the Secretary of the Department of Bantu Education not to contemplate any extensions for the Faculty of Theology but rather to consider the discontinuation of certain posts. In this connection the Secretary in particular expressed his dissatisfaction with the Faculty which applied that its four departments be increased to seven, the seventh one being the Department of Diaconological and Ecclesiastical Subjects.¹⁴

The matter about which the Secretary felt most strongly was the number of staff members in the Faculty. According to statistics submitted by the Faculty, six lecturers were offering 68½ lectures per week during the first part of 1972. During the second part of 1972 the figures dropped to 55 lectures. The Secretary pointed out that a teaching load of 15 lectures per lecturer per week should be maintained. According to that criterion, the Secretary was justified in concluding that the Faculty was overstaffed.¹⁵

Another matter which would present itself at different stages in the history of the Faculty was the position of Biblical Studies and Method and Content of Biblical Studies. That matter was also raised by the Secretary. Concerning

Method and Content of Biblical Studies the Secretary put the question whether that subject should not be accommodated by the Faculty of Education. He also desired to know why Biblical Studies could not become a department in the Faculty of Arts.¹⁶

(d) A helping hand in the Department of Bantu Education

Before the Faculty responded, another role-player appeared on the scene – Dr JA Greyling, Inspector of Religious Education, also of the Department of Bantu Education. The third of October 1972 seemed to have been a busy day at the Department of Bantu Education and a day devoted to the affairs of the Faculty of Theology. Apart from the three letters mentioned above, Dr Venter of the Department consulted with Dr Greyling, and on the same day Greyling wrote to Brown regarding Venter's queries about the Faculty. The main problem was that owing to lack of clarity on the composition and functioning of the Faculty Venter did not find himself in a position to make a submission to the Minister regarding the Faculty's requests for extension of departments and posts.

Greyling mentioned the following as examples of questions which puzzled Venter:

- * Why could a lecturer not teach a subject in his own department as well as a subject subsumed under another department? Here Venter used the example of Church History and Science of Religion
- * Why could the departments in which the Faculty of Theology offered courses for non-theological degrees not supply their own lecturers? Here Venter was thinking of Hebrew in the Faculty of Arts and Method of Biblical Studies in the Faculty of Education
- * Why could the theological schools co-operating with the Faculty of Theology not handle the diaconological courses themselves? Was it

really necessary to have a professor at the University for that purpose?¹⁷

Those questions seem to indicate that Venter thought that the decrease of lecturers in the Faculty could be a way of making it economically more viable. Greyling pointed to another way. Having at the beginning of his letter reminded Brown that the Minister had indicated that the small number of theological students did not justify extension of the Faculty, he nevertheless urged Brown to supply full information to Venter so as to enable him to convince the Minister that teaching posts in the Faculty should be extended, not curtailed!

Brown's letter of 18 October 1972 to Greyling and of 20 October 1972 to Venter, strongly reveal the expectation that co-operating theological colleges would be the cure for the malaise of the Faculty. The agreement concluded with the Dutch Reformed Church would ensure a constant supply of students. Furthermore, negotiations with the Lutheran Seminary at Mapumulo and the Stofberg Theological School at Witsieshoek could also ultimately lead to a stronger inflow of students.¹⁸

Of the three questions raised by Venter and submitted by Greyling, two were responded to. The first question about interdepartmental teaching was not attended to by Brown. But it could have been answered in the affirmative. A good example was that when a lecturer went on study leave without a substitute lecturers from another departments assisted. Moreover, should a lecturer teach a subject up to the third-year level he would be teaching 15 periods per week – the number required by the Department. Under normal circumstances it would, therefore, not be necessary to teach outside one's own department.

To the second question, i.e. why non-theological subjects were not taught by lecturers outside the Faculty of Theology, Brown replied that Hebrew and Biblical Studies were offered by lecturers of the Faculty of Theology pursuant to a decision by the University Council, but then he added: "Sodoende wil ons

“n teologiese standpunt vir hierdie vakke verseker”.¹⁹ This statement is puzzling, not only because it is difficult to understand how the *theological* standpoint of a language, even a biblical language like Hebrew, can be secured, but also because of vagueness of the term: theological standpoint. What theological standpoint? Light is shed when Brown mentioned that the Faculty of Theology had a “dubbele binding”, which he explained as meaning that the members of the Faculty were also under the supervision of a church. What he referred to was the commitment by members of the Faculty, at that stage all ministers of the Dutch Reformed Church, when they were admitted as clergymen. The commitment was given by subscribing to the Reformed Doctrinal Standards thereby binding themselves to adhere to the Reformed teaching.²⁰

Brown did not refer to the second leg of the double binding but most probably he had in mind the clause in the co-operative agreement between the Dutch Reformed Church and the University which limited the membership of the Faculty to ministers of religion who could subscribe to at least one of the confessions of faith of five of the mainstream Protestant Churches.

What Brown probably wanted to say is that the Faculty of Theology preferred teaching the theological subjects offered in the Faculty of Arts, in particular Biblical Studies, so as to safeguard orthodoxy. In practice it would mean that while the Faculty of Theology was involved there, persons adhering to the Roman Catholic Church and the non-mainstream churches, like the Pentecostals, would be unable to gain access as lecturers.

As graduates of Reformed theological faculties the early members of the Faculty in all probability taught their subjects from a Reformed “theological standpoint”. Their double commitment at that stage was in effect both a public undertaking and a constant reminder to maintain the Reformed status quo. All those factors, namely the Faculty staff of Reformed persuasion, the agreements with the Dutch Reformed Church, the entrenchment of the Reformed teaching in the double commitment, and the fact that for the first fifteen years in the

history of the Faculty almost all the undergraduates belonged to the Dutch Reformed Church in Africa, contributed to the perception, voiced in later years, that the Faculty of Theology was a Dutch Reformed one.

Brown's zeal for a specific "theological standpoint", however well it was meant, did not enhance the viability of the Faculty. The reverse could be the case.

Brown also attended to the question of the position of Method and Content of Biblical Studies. He pointed out that Method subjects should be offered by the same department which offered the corresponding school teaching subject. But the Faculty preferred it that way, he stated. This means that there was more to it than only the decision of the Council. How and why the Faculty of Theology hold on to Method and Content of Biblical Studies will be told in another chapter.²¹

Regarding the third question about the feasibility of the practical subjects being offered by the existing staff of the Faculty without creating a separate church-related department with its own chair, Brown conceded that it could be done. His objection, however, was that such a way out would not satisfy the church. The co-operating church desired a Department of Diaconology and Ecclesiastical Subjects where the tuition would be offered by the church for the church. Brown's own opinion was that the professorship had been created with an eye to good relations with the co-operating church and that the rightful expectations of the church could not be disappointed.²²

In both letters, to Venter and Greyling, Brown saw the conclusion of the agreement with the Dutch Reformed Church as a new lease of life for the Faculty. For him it was a joyful occasion, an event which would ensure a constant supply of students, and thereby validate the existence of the Faculty of Theology. Brown reminded Greyling that the agreement was based on negotiations between the Minister and the Church, as if to say that it would be unfair if the Minister by a declinatory stance would prevent the agreement from going ahead.

Prof Brown must have convinced Pretoria that the Faculty was heading for a brighter future and Dr Venter must have presented an acceptable submission to the Minister. None of the restrictions foreseen for the Faculty were applied. On the contrary, all the requests of the Faculty were granted: increase in departments, new appointments and promotions.

The first wave of concern over the viability of the Faculty was described above in some detail because many of the points raised in the correspondence and discussions would be reiterated in the years to come when the viability of the Faculty was questioned. The observations or perceptions that the Faculty had too few students, too many lecturers and too little chance of becoming an economically viable undertaking, brought the following aspects to the fore:

- * The essential role of co-operating theological colleges
- * The indispensability of keeping Biblical Studies for non-theological degree purposes under the Faculty of Theology
- * The desire of the Faculty to continue teaching Method of Biblical Studies
- * The abiding hope that the future held new growth opportunities for the Faculty
- * The theological stance of the Faculty
- * The determination of the Faculty to remain in business
- * The view that the Faculty of Theology was different from other faculties and should be treated accordingly.

All of these aspects would surface to some extent during the rest of the twentieth century.

2. The period 1977 to 1980

Less than five years after the sword of Damocles had been removed from the Faculty of Theology, it again presented itself from the middle of 1977.

The Executive Committee of Council (Counex) had raised questions about the growth potential and future of the Faculty. As in 1971 the inquiry came in a year when no new students were registered in the Faculty.²³ Counex had reasons for its concern because the expectations raised by the co-operative agreement with the Dutch Reformed Church in Africa had not realised. This church had not succeeded in being a constant source of students for the Faculty. An agreement which had been concluded with the Witsieshoek Theological School of the Dutch Reformed Church of Africa ensured that qualifying students could enrol as students of the University of Zululand, but they would not be taught at or by the Faculty of Theology. Moreover, no agreement followed in the wake of the negotiations with the Lutheran Theological College, to the bitter disappointment of Brown and his Faculty of Theology, who no doubt, bewailed the loss of a potential constant supply of students.

Not much had changed at the Faculty during the period 1972 to 1977. The departments increased from four to six and the lecturers from five to seven, but the student numbers remained at a low level. Brown expected in 1972 that in 1975 there would be 14 theological students, and 255 students doing courses in Biblical Studies and Method and Content of Biblical Studies. The real figures for 1975 were 13 and 131 respectively. In 1977 the student numbers dropped even lower; there were 10 theological students while 127 students enrolled for courses in Biblical Studies, Hebrew and Method and Content of Biblical Studies. Only a few Arts students were doing ancillary first-year courses in theological subjects.²⁴

(a) Another report by the Dean

On request of the Registrar, Prof PR van Dyk, Dean of the Faculty and Professor in Diaconiology and Ecclesiastical Subjects, gave his views on the growth potential and future of the Faculty. He stated that the student numbers were lower than the previous year but blamed it on the student riot in June 1976 which resulted in theological students not being able to return while some prospective students were deterred from enrolling at the University of Zululand.²⁵ Regarding the growth potential van Dyk expected not more than a slight growth in the numbers of students to be trained as ministers for the Dutch Reformed Church in Africa. He also pointed out that the majority of the mainstream churches had their own training centres and would not make use of the Faculty of Theology. He expected sustained growth in postgraduate theological studies.²⁶

Van Dyk referred to possible ways of dealing with the problem of low number of students in the Faculty:

- * To reduce the number of theological courses for a theological degree with a corresponding reduction of lecturers. He discarded that as a possible solution seeing that theological training had to cover the entire field of theology, otherwise the character of the training and value of the degree would be impaired;
- * To centralise theological training which might mean the discontinuation of the Faculty. While recognising the saving which would be effected, he pointed out:
 - That there existed a respected tradition that no university was complete without a faculty of theology,
 - That a faculty of theology had an edifying function extending beyond the walls of the university,

- That the agreements with co-operating churches could not summarily be terminated but should be honoured as far as possible,
- That three members of staff would still be required to teach Biblical Studies and Hebrew in the Faculty of Arts, so that the saving effected by discontinuing the Faculty would not be as substantial as it superficially appeared,
- That it would be harsh and unfair to the members of the Faculty should they be laid off by no doing of their own and without any provision for the future.²⁷

(b) The input of the Faculty members

On 6 June 1977 the seven members of the Faculty entered into a discussion with the Registrar and Prof AP du Plessis, representing the Executive Committee of the Council, regarding the growth potential for the Faculty. A new perspective was introduced when the possibility was mentioned that churches might be reluctant to send students to the Faculty of Theology because it could be construed that they supported the apartheid policy when their students enrol at the University of Zululand. The Theological School at Mapumulo was cited as an example. The image of the University itself was, therefore, seen as a possible reason for the low numbers of theological students. AT the same time it was mentioned that theological training elsewhere in the world was also experiencing difficulties, and that the situation at the University of Zululand was not unique. What the meeting was unanimous on was that the position of the Faculty was acute and that clarity on the matter and a solution for the problem was urgently needed.²⁸

To assist in the quest for a solution the meeting considered the following possibilities:

- * To abolish the Faculty by subsuming a part of the theological training under the Faculty of Arts, and
- * To request the co-operating churches to make a bigger financial contribution to the University²⁹

The first suggestion would in years to come again and again be held up as the best solution, the second one was communicated to the Mission Secretary of the co-operating Dutch Reformed Church but there was no positive reaction.³⁰

A question which arose was why the Faculty was established. This was not meant as an inquiry into the history of the Faculty, but concerned a key issue: the right or necessity of existence of the Faculty. The meeting took cognisance of the view that student numbers could not be the only criterion for the existence or survival of the Faculty – other factors had also to be considered.³¹

Of course, the Faculty did take the matter of student numbers seriously. The meeting also noted that the Faculty was active in promoting the Faculty.³² New outreach activities had been undertaken prior to the new inquiry into the Faculty. Arguing that the Dutch Reformed Church in Africa, with whom an agreement was concluded, was the best possible provider of students to the Faculty of Theology, Prof van Dyk wrote to the Natal ministers of that church. He reminded them that the synod of their church had in 1976 called upon each presbytery (“ring”) to produce annually at least one student for theological training. He urged the churches to take the matter seriously. The Faculty desired to train their students but the Church had to supply them.³³

On 7 June of the same year van Dyk wrote to the Mission Secretary of the Dutch Reformed Church, Rev IJ Haasbroek, requesting his urgent attention regarding student numbers at the Faculty. He confirmed that the Faculty had not enrolled any new students during 1977 and spoke of the real danger (“wesentliche gevaar”) of having no students at all at a later stage. Van Dyk also expressed concern that since the theological training had been transferred from

Dingaanstat to the Faculty no students from outside Natal had been enrolled. He urged Haasbroek to do all he could to remedy the situation. The Faculty certainly saw the red lights flashing. Terms used by van Dyk, describing the position of the Faculty as delicate, in real danger and a burning issue, bear this out. But his letter also gave evidence of the firm intention to restore and develop the Faculty.³⁴

The letters to the ministers of the Dutch Reformed Church in Africa and to the Mission Secretary of the Dutch Reformed Church, both requesting action, was followed by action from the Faculty itself. The Faculty decided, with the approval of the Registrar, that Rev CS Mngadi, one of the lecturers of the Faculty, should accompany Mr MM Ndlovu, the Public Relations Officer, to some of his visits to high schools. Mngadi would promote the Faculty and invite pupils to come and study there. The University Council approved the principle of canvassing students for the Faculty, but it requested that the investigation regarding the Faculty should first be finalised.³⁵

As part of the process of the investigation Faculty members were invited by the Registrar, as instructed by the Chairman of the University Council, to give their views on the following:

- * The reasons for the apparent lack of interest in theological training at the University of Zululand
- * What could be done to stimulate interest
- * What the University could do if the situation did not improve
- * Whether it would be advisable to temporarily freeze the Faculty and revert to theological education in the Faculty of Arts where it was offered before 1970.³⁶

The Faculty's reaction can be summarised as follows:

- * All new faculties of theology encountered the problem of a low number of students during the first years, while the riots on the Zululand Campus in 1976 also frightened prospective theological students away
- * Interest could be aroused by information supplied and personal visits to churches and to other bodies in a position to channel students to the Faculty
- * The third question was not really responded to, perhaps because all the lecturers believed that the situation at the Faculty would improve!
- * No one was positive about the possibility of sacrificing the Faculty of Theology. Arguments opposing the alternative of teaching theology in the Faculty of Arts were:
 - It would not yield substantial financial benefits
 - The distinctive character of theological training would be destroyed or impaired
 - It would cause complications regarding the relations with churches.

It was again emphasised that it was unfair to evaluate the Faculty on its number of students registered for the theological degrees – students with a BA degree with theological courses offered by the Faculty often found their way to the ministry.³⁷

(c) The input of churches

While reports on the viability of the Faculty were being discussed the Executive Committee of the Council (Counex), decided that the main problem of the Faculty of Theology was the image it reflected, and it concluded as follows:

- * That the Faculty of Theology was not acceptable to the other Protestant churches as the Faculty was seen as a Dutch Reformed faculty
- * That the image of the Faculty would necessarily have to change to become acceptable to the other Protestant churches and to warrant its future existence³⁸

Counex consequently recommended a meeting between Protestant churches and representatives of the University Council "to gauge the feeling of the Protestant churches re the curriculum for the training of theology students" which would be acceptable to all parties concerned.³⁹

The latter decision sounds rather illogical: If the image was unacceptable how would an acceptable curriculum act as remedy? Owing to poor response by the churches the meeting was only held on 26 June 1979, and even at that occasion the major churches were not represented and the level of interest was low.⁴⁰ Seeing that some of the churches represented provided their own training while others had no suitable candidates for theological training, they would have little academic interest in the future of the Faculty.

Nevertheless, the meeting heard that to some churches the Faculty was "unacceptable" since it conveyed a "Calvinistic image". Moreover, the church representatives being part of the meeting recommended to Counex that the Faculty be dissolved and theological training be offered in the Faculty of Arts.⁴¹ One can certainly hold the view that the church representatives were granted the privilege to express their views or verbalise their perceptions about the Faculty but it was certainly outside their province to participate in a recommendation on the academic future of a university institution.

The *ad hoc* Committee of Council consisting of Dr LP McCrystal, Chairman; Prof AC Nkabinde, Rector; and three councillors, Prof AP du Plessis, Bishop AH Zulu and Rev EZ Sikakane met on 24 August 1979 to evaluate the discussions with the churches held on 26 June 1979 and to formulate recommendations to

Counex. Using as motivation the “unacceptability” of the Faculty of Theology it recommended the dissolution of the Faculty and the absorption of the theological training by the Faculty of Arts. The Registrar was requested to investigate and report how theological courses could be accommodated in the Faculty of Arts and what the implications of such actions would be.⁴²

(d) Implications of discontinuing the Faculty

The report of the Registrar, Mr EW Redelinghuys, dated 3 September 1979, gave effect to the wish of the ad hoc Committee. The document, undoubtedly containing the input of the Faculty, outlined four categories of implications should the activities of the Faculty be terminated and theological courses be offered in the Faculty of Arts.⁴³ Those implications pertained to academic staff and financial matters and agreements with churches. Salient points from the report were the following:

(i) *Academic implications*

- * It was possible to offer a BA (Theol) in the Faculty of Arts or theological courses for an ordinary BA degree. A BA (Theol) was the minimum to be offered to ensure that theological instruction did not disappear from the University of Zululand.
- * Should most of the theological subjects be retained, it would be necessary to group the theological subjects into at least two departments e.g. Biblical Studies and Theological Studies. The former would also house Old Testament and New Testament studies.

(ii) *Staff implications*

- * Should subjects be combined or abolished staff in the Faculty of Theology would become redundant. With the strong possibility that the Department of Classical Languages in the Faculty of Arts could also disappear, more lecturers would have to be retrenched or redeployed.
- * Drastic steps such as the termination of the services of staff would place the affected staff in an undesirable financial position. Should they return to the ministry they have to pay large amounts into the church pension funds to bring them on par with other serving ministers.
- * Members of the Faculty of Theology allowed to retain their official status as ministers of the Church by virtue of their attachment to the Faculty of Theology, would lose such status when transferred to the Faculty of Arts. This would not only effect their position in the Church but could also have legal implications.

(iii) *Financial implications*

Should all six theological subjects, namely Church History, Dogmatics and Ethics, New Testament, Old Testament, Science of Mission and Science of Religion, and Diaconiology and Ecclesiastical Subjects be accommodated in the Faculty of Arts, there would be no significant financial saving. A saving could only be effected if staff members were demoted, retrenched or re-employed elsewhere.

(iv) *Implications in respect of the co-operative agreements*

Should the theological subjects be incorporated into the Faculty of Arts the two co-operative agreements involving two theological colleges would have to be terminated with one calendar year's notice.

Although the report did not spell it out the full implication of absorption by the Faculty of Arts would be that theological colleges would not be interested in theological training at the University of Zululand because they desired nothing less than full-blown theological training. In 1979 no fewer than 21 students studying at the Witsieshoek Theological School were enrolled for theological degrees. Termination of the agreement would mean letting go the bird in the hand without even knowing whether there would be another one in the bush of the Faculty of Arts.

(e) The door almost closed

On 3 October 1979 Counex considered the report and recommendations of the *ad hoc* Committee of Council. Seemingly unmoved by the report of the Registrar Counex accepted the advice of the *ad hoc* Committee and recommended as follows:

That Counex recommend to Council to phase out the Faculty of Theology due to its non-viability. Members of staff would not be affected adversely as they would be absorbed into the Faculty of Arts.⁴⁴

In the light of the fact that no saving was to be effected on staff members, seeing that all of them would be absorbed in the Faculty of Arts, one might be forgiven for thinking that the real reason for the envisaged phasing-out was the so-called "Calvinistic image" and not the "non-viability" of the Faculty. Counex also recommended that the phasing-out should commence in 1980 and that no new enrolments be accepted in the Faculty of Theology from that year.⁴⁵

The Council at its meeting on 7 December 1979 wisely realised that such an incisive academic decision as phasing out a faculty could not be taken without the input of the Senate as the highest academic body of the University. It also decided that new enrolments in the Faculty should be continued.⁴⁶ The Senate

considered the matter and requested the Faculty of Theology to provide a response.

In yet another detailed submission the Faculty argued the case for the continued existence of the Faculty of Theology. Its task was facilitated by the fact that the year 1980 started in a promising way. As many as 18 students enrolled at the Zululand campus for theological degrees, compared to 10 the previous year. A further 13 students at the Witsieshoek Theological School made up a total of 31 theology students. A grand total of 144 students received tuition from the staff of the Faculty of Theology. The Faculty must have felt that the its number of theology students, 31 for both 1979 and 1980, could very well give meaning to the concept of viability. The submission also pointed out that in 1979 the University of Zululand had the highest number of theological students, compared with Fort Hare and the University of the North with 13 and 27 respectively.

No new arguments were adduced for retaining the Faculty. The report did, however, refer to the opinion expressed that the Faculty was "unacceptable". According to the report no complaint in that connection had been lodged against the Faculty. The arguments against the absorption of theological subjects by the Faculty of Arts were virtually the same as outlined in the document of the Registrar dated 3 September 1979.

The Faculty Board of Theology finally recommended to the Senate as follows:

- * That the Faculty of Theology be retained
- * That the Faculty of Theology be accorded credit for its involvement in Biblical Studies, Classical Hebrew and Method of Biblical Studies. Should that recommendation be adopted, it would mean financial gain for the Faculty.⁴⁷

The Senate was sympathetic to the plea of the Faculty. On 26 June 1980 it recommended to the Council that the Faculty of Theology be retained for the following reasons:

- * No significant saving would be effected by transferring theological courses to the Faculty of Arts
- * By phasing out the lectures would probably lose their official status as ministers of religion resulting in difficulty to obtain lecturing staff to offer theological subjects in the Faculty of Arts
- * The Department of Classics would be adversely affected if the Faculty was phased out

The Senate further agreed with the view of the Faculty and recommended that the Faculty be granted credit for offering courses in other faculties.

In a surprise move the Senate also recommended that Biblical Studies be transferred from the Faculty of Arts to the Faculty of Theology with effect from January 1981.⁴⁸ Seeing that credit would in any case be accorded for Biblical Studies, there would be no further financial benefit by transferring that subject from Arts to Theology. Administratively, however, it would be advantageous. As Biblical Studies would be subsumed under an existing department in the Faculty of Theology, no separate head of department would be required. That move also later proved its academic value when a BTh (Arts) degree with Biblical Studies as a major was instituted in the Faculty of Theology.

On 5 September 1980 the University Council supported the Senate's recommendation.⁴⁹ For the Faculty the day was won. It could continue its work, but as Prof BJ Odendaal, then Dean of the Faculty, observed: The door was almost closed! He saw the decision of the Council as a god-given opportunity for theological training to be grabbed with both hands. Although the victory was gained, the problem remained: student numbers. That was why Odendaal urged the Stofberg Theological School Dingaanstad to send students

of whom there were, as he put it, a dire need ("nypende tekort") at the Faculty.⁵⁰

Dingaanstat could not supply the needs of the Faculty and five years later another probe was ordered to answer the question whether the Faculty of Theology warranted its existence.

3. The period 1985 to 1990

Less than five years after the University Council had given the Faculty the green light, the amber light started flashing again. It could not escape the attention of the Faculty that since 1980, when the Faculty had been given a new lease of life, no growth had been recorded regarding student enrolment. On the contrary, since 1983 the statistics gave evidence of a steady decline in numbers on undergraduate level.

(a) An investigation initiated by the Faculty

Concerned about the deteriorating situation the dean of the Faculty of Theology on 22 February 1985 appointed an ad hoc Committee consisting of NSL Fryer and MC Kitshoff to investigate how the Faculty could be made financial more viable.⁵¹

In a detailed report of 16 pages which had called for much research and inquiry the following matters were addressed:

- * The factual position of the Faculty
- * The choice between maintaining the status quo and restructuring the Faculty

- * Other steps to be considered

The details of those three aspects can be summarised as follows:

(i) *The factual position of the Faculty from 1981 to 1985 was as follows:*

Year	Theology Students			Other Students			Total
	Under-graduate	Post-graduate	Total	Biblical Studies	Method of Bib Studies	Ancillary Subjects	
1981	6	1	7	110	19	18	147
1982	8	2	10	117	19	28	164
1983	7	3	10	194	27	27	248
1984	5	1	6	161	25	48	234
1985	4	1	5	84	13	23	120

The statistics above show that from 1983 there was a marked decrease of undergraduates enrolled for theological degrees.⁵² The report voiced its concern as follows: "To justify its existence as a faculty of theology there should be a sufficient annual intake of theological students irrespective of the number of Biblical Studies students". It further noted that at that point in time the Faculty owed its continued existence to the number of Biblical Studies students.⁵³

Virtually all of the undergraduate students were from the Dutch Reformed Church in Africa, the only church which availed itself of the offer to have their theological students trained at the University of Zululand. For various reasons the number of students from this church remained disappointingly small.

In 1980 a BTh (Arts) degree was introduced with the purpose of attracting students who would like to prepare themselves either for a teaching career or for the ministry. The report warned that one should not build too high expectation on that degree because of its strong theological component.

(ii) *The choice between maintaining the status quo and restructuring the Faculty*

While the teaching staff of the Faculty in 1985 consisted of 7 members it was calculated that funds generated by students would not even be enough to provide for three teaching posts. The report commented: "This should serve as an indication of how urgently the Faculty should find a solution to the unsatisfactory enrolment of theological students".⁵⁴

In surveying the situation, the report, *inter alia*, noted that while some lecturers were overloaded regarding lecturing duties, a number of the theological courses were only taken by one or two students. Another consequence of the low number of theological students was that the Department of Classics which offered Greek to those students experienced a reciprocal drop in student enrolment, a situation which caused grave concern. The report concluded that there would be no advantage in maintaining the *status quo*.

The alternative was to drastically restructure the Faculty of Theology. The report recommended that the number of departments in the Faculty be reduced from seven to four. It was admitted that such a rationalisation activity would not result in a considerable saving but it would at least be a gesture of the Faculty that it desired "to come to grips with the financial realities" of the Faculty.⁵⁵ The report would like to see that reconstruction take effect from 1 January 1987.

An important aspect of the restructuring as seen by the drafters of the report was to ensure greater church involvement in the theological training offered by the Faculty. It was realised that the co-operating church was one of the smallest among the Zulus and did not have the potential of providing a sustained annual influx of theological students. Co-operation with other churches on the same basis as that with the Dutch Reformed Church in Africa

was also fraught with difficulties. The main inhibitory factor was that almost all of the churches had their own theological training centres.

What the drafters of the report realised, and that was a momentous insight, was that some of those theological training centres could be approached for affiliation to the Faculty. Should negotiations be successful co-operation between the Faculty and a theological college could result in an increase of registered students in the Faculty of Theology. The report, therefore, recommended that affiliation of theological colleges to the Faculty of Theology should seriously be considered.

The report also considered two other matters which might assist in increasing the student enrolment in the Faculty. One was the need for a bursary fund. The report expressed the conviction that such a fund could satisfactorily address the problem of potential theological students who could not afford to study.

The other suggestion to attempt boosting the student numbers at the Faculty was to consider the transfer of the Faculty to the extramural division of the University at Umlazi. The report referred to a "prevailing opinion"⁵⁶ that there existed vast untapped potential in Durban and environs. It further motivated its recommendation by saying that if the relocation of the Faculty to the heart of a big black township went hand in hand with an outreach campaign it might succeed in breaking down the long-standing barriers of antipathy against the Faculty and effect a breakthrough that would make the Faculty financially more viable.

One of the perceived causes of antipathy towards the Faculty was connected with the image of the Faculty. Like the Executive Committee of Council did in 1979 a certain Dutch Reformed Church stamp was singled out as a major factor discouraging students from enrolling in significant numbers at the Faculty of Theology of the University of Zululand. The report quoted a non-theologian as saying, "The image created from the beginning was that this was

a DRC training centre, and nothing has since been done to change that image". Moreover, the report also referred to the conviction held by some that the Faculty was an "Afrikaner Broederbond stronghold".⁵⁷ Apart from the fact that theologians with Dutch Reformed membership had been dominating the Faculty and that the Dutch Reformed Church in Africa had been the only co-operating church, no other evidence or reason was given how the image of a Dutch Reformed Church institution or an Afrikaner Broederbond stronghold originated, or whether that perception was generally held.

While the report realised that much of the resistance against the Faculty might be groundless, it did not underestimate the power of perception and the validity of objections in the eyes of those who raised them. It, therefore, emphasised that the Faculty should move towards a greater ecumenical composition of its lecturing staff. Furthermore, the Faculty should establish contact with other churches and also involve them with regards to the composition and contents of the curricula.

The report which was the most comprehensive, most objective, most incisive and most self-searching one emanating from the Faculty of Theology, contained some drastic recommendation. These included decreasing the number of departments, ecumenicalising the Faculty in set-up and outreach, relocating the Faculty, establishing a study fund and affiliating with more and diverse theological colleges.⁵⁸

The report was handed to the Dean, Prof BJ Odendaal, on 29 July 1985. It never received the attention it deserved. Perhaps the good intentions were there but owing to a delay or postponement and the election of a new dean shortly afterwards no reaction followed.

(b) An investigation by the University Council

In 1986 new inquiries were opened into the historical, academic and financial position of the Faculty. At the request of the Registrar the Faculty appointed an *ad hoc* committee consisting of Professors JP Mostert, NSL Fryer and MC Kitshoff "to look into the staffing position of the Faculty". The report, dated 27 February 1986, indicated that the Faculty had seven teaching posts of which two were vacant at the beginning of that year. One of those posts was filled by a temporary lecturer at the Umlazi Extramural Division. The report further pointed out that while a vacancy existed the lecture load averaged 19 per week which would be reduced to 15 should the vacancy be filled. The report concluded that there was "no reason to tamper with the staff complement" but by reason of the low number of theological students, it proposed that the six departments of the Faculty consolidate and in such a manner be reduced to three.⁵⁹

The University Council at its meeting of 21 March 1986 "noted the concern expressed by a Councillor on whether a faculty such as the Faculty of Theology with six students and seven teaching posts warrants its existence..." The Rector, Prof AC Nkabinde, came to the defence of the Faculty by pointing out that the Faculty was also responsible for offering courses in other faculties.⁶⁰ This was a timely reminder because the report of the *ad hoc* committee showed that for the year under review the Faculty offered courses in Biblical Studies, Dogmatics and Ethics, Church History and Science of Mission and Religion to as many as 486 non-theology students.

On 25 July 1986 the Executive Committee of Council recommended to the Council that the viability of the Faculty of Theology be investigated. Requested by the Council of the University at its meeting of 3 October 1986, the Senate on 20 November of the same year, appointed an *ad hoc* committee to lead the new inquiry into the position of the Faculty of Theology. The members were:

Prof KJ Kemp (convenor)

Prof RP Voges

Prof P van Z Bekker

Prof HL Crause

Prof AJ Vos

The terms of reference were to investigate and report on:

- * The economic and academic viability of the Faculty of Theology in the light of the low student enrolment and the lack of growth experienced since the establishment of the faculty
- * The possibility of either retaining or discontinuing the degrees offered by the faculty
- * The possibility of transferring the staff and courses offered by the Faculty to other faculties⁶¹

Five months later, on 2 March 1987, Prof Kemp of the Faculty of Law commenced the investigation by writing to Prof JP Mostert, Dean of the Faculty of Theology requesting information and views on certain issues formulated in the form of 18 questions which went much wider than the prescribed terms of reference of the inquiry. By systematising and combining those questions the following matters seemed to be important to Kemp:

- * The denominational and confessional position of the Faculty
- * The centrifugal and centripetal forces determining student numbers
- * The position of Biblical Studies
- * The research output and community involvement of the Faculty
- * A possible scenario should the Faculty be discontinued⁶²

(c) The position of the Faculty explained

The response of Mostert contained in a 13-page document can be systematised and summarised as follows:⁶³

(i) *The Faculty as both open and confessional*

The Faculty as a non-denominational one was not initiated or instituted by a church for a church. Though an open faculty it was at the same time a confessional faculty using as its parameters the protestant confessions contained in the doctrinal standards of the Reformed churches, the Westminster Confession, the Thirty-nine Articles and the Augsburg Confession. Mostert in this respect referred to a meeting in Pretoria on 21 November 1969 where it was decided that the Faculty of Theology to be established at the University of Zululand would provide theological training in collaboration with Protestant churches.

On a question by Kemp, Mostert stated that the Faculty could offer basic Christian theology, including Roman Catholic theology, but then it would contain "a very superficial theology" which would not be acceptable to churches.

While the Roman Catholic Church was not falling within the confessional parameters of the Faculty the Protestant character of the Faculty of Theology has never been the cause of negativism as far as theological training was concerned. True, no student of Roman Catholic persuasion ever registered at the Faculty of Theology. This is, however, understandable, for the Roman Catholic Church, like almost all churches, would prefer to have their student ministers formed after its own teachings at its own theological centres. On the other hand, Roman Catholic students have always enrolled for courses in Biblical Studies offered by the Faculty of Theology and have never expressed any dissatisfaction or reservations.

Kemp most certainly knew that the Faculty was an open one, but by probing into a possible leaning towards or an affinity for the Dutch Reformed Church, and by inquiring into the church affiliation of the Faculty members and the image of the Faculty so that "people associate it with a certain denomination", he possibly thought that some connection might exist between the composition and character of the Faculty and the low number of students.

Mostert did not express himself explicitly on the question whether the Faculty was leaning towards Dutch Reformed Church teaching. He admitted that people who were "not well informed" could associate the Faculty with the Dutch Reformed Church. Such an image could arise through the staff composition of the Faculty. At the time of investigation five of the seven Faculty members were ministers of one of the Reformed churches – two of the Dutch Reformed Church, two of the Dutch Reformed Church in Africa and one of the Christian Reformed Church in Africa. But for more than ten years after the inception of the Faculty all but one of the members of the Faculty were white and Reformed. However, Mostert rightly pointed out that the University always appointed the best candidates who in 1986 "happened to be mostly white and Reformed".

Being part of a black university, the Faculty has always realised the advantage and necessity of having black members on its staff. As early as 1972 Prof Brown expresses the desire of having a black lecturer on his staff. That wish only came true when the Rev CS Mngadi, a minister of the Lutheran Church, in 1975 became the first black member of the Faculty.

Apart from the preponderance of the faculty members of Reformed persuasion, another possible reason for viewing the Faculty as a Reformed one is the fact that the Faculty had concluded agreements for professional training only with the Dutch Reformed Church. Mostert was justified in commenting that while an open invitation was extended to all denominations, only the above-mentioned church came forward to co-operate with the Faculty in training people for the ministry.

More obvious than agreements were the students of the Faculty. It could not have gone unnoticed that with one or two exceptions all the undergraduate students from 1970 to the date of the investigation were members of the Dutch Reformed Church in Africa. Should there have existed an image of a Dutch Reformed Church Faculty, the staff and students of the Faculty would have been the main determinants of such an image.

There are, of course, other reasons, apart from a possible unacceptable image of the Faculty, why other churches did not send their students to the University of Zululand for training for the ministry. While Mostert admitted "that the cloud of so-called conservative theology surrounding the Faculty" and the "predominantly white" appearance of the Faculty could have turned prospective theological students away, he saw the absence of students of other churches in a much wider perspective.

Possible reasons he mentioned were:

- * The view that supporting the University of Zululand meant supporting the apartheid system
- * The fact that no bursaries were available for theological students
- * The idea of combining academic training with professional training which was not readily accepted by Africans
- * The preference given to theological training at church seminaries where a particular (congenial) confessional approach was followed. Mostert called this "the most significant factor"
- * The possible desire of churches to have their students taught a different type of theology, e.g. Liberal Theology, which they thought, as Mostert put it, "might not be included in the curriculum of a predominantly white faculty".

According to Mostert a faculty of theology could only build a strong student body when a numerically strong church supported such a faculty. If most churches shied away from the Faculty because of its Reformed image, the agreement between the University of Zululand and the Dutch Reformed Church was really not to the advantage of the Faculty because of the smallness of that Church and because the co-operation between the University and that church was drawing the lines of the Reformed image even sharper.

One can summarise the matter of the possible Dutch Reformed Church image of the Faculty by noting that Mostert conceded that such an image could have existed in the minds of those not well informed; but who formed such an image superficially on what they saw and heard about the Faculty. Such an image could have been formed by the involvement of lecturers, co-operating churches and students of Reformed persuasion in the activities of the Faculty. Although it was not mentioned in Mostert's report it can certainly be inferred that the lecturers who studied theology at Reformed faculties or seminaries and who taught students of the Dutch Reformed Church in Africa would have taught theology from a Reformed perspective.

Having said all this, it must also be stated that the Faculty of Theology, as far as could be ascertained, never received anything in writing from churches, students or other stakeholders referring to or complaining about a negative or unacceptable image of the Faculty.

(ii) The centrifugal and centripetal forces determining student numbers

Possible reasons for the low student numbers have already been referred to above. They include a deemed repulsive or unattractive image of the Faculty, financial constraints, the limited field for canvassing theological students and relatively limited opportunities for theologically trained ministers, and the practice of and preference of churches to send their prospective ministers to

denominational or congenial theological schools, colleges or seminaries for training.

In his report Mostert singled the following measures out to attract theological students to the Faculty:

- * The Faculty should ensure that the church membership of its lecturers displayed a more ecumenical character. He advocated the appointment of "strong academics" from different denominations and from African background. With this recommendation, Mostert not only tacitly admitted that the composition of the lecturing staff of the Faculty was a retarding factor, but at the same time he indicated that the Faculty did not desire to remain what it was – a faculty with virtually a mono-denominational staff component.
- * Another step to be taken was the introduction of more contextually related theological degree courses for black churches. Mostert mentioned that a symposium was being organised by the Faculty to get more clarity on that "difficult and controversial question". With confidence he concluded: "With increasing Black participation and contextualisation of the curricula something unique can indeed emerge".
- * Although the Dutch Reformed Church in Africa, with whom an agreement was concluded for the training of its student ministers, did not meet the expectations of the Faculty regarding student numbers, it pointed the way to a more substantial and constant supply of students by bodies to be affiliated to the Faculty. Mostert mentioned that certain theological colleges and seminaries were interested in linking with the Faculty for the training of their students. Should such possibilities be realised the student numbers of the Faculty would increase significantly.
- * Financial support was considered essential for drawing students to the Faculty. Mostert hopes that a solution would be found for that "thorny question".

(iii) *The position of Biblical Studies*

In his report Mostert recalled how initially Biblical Studies was offered by theology lecturers in the Faculty of Arts. In 1986 the University Council approved the recommendation that the Department of Biblical Studies be incorporated, together with the departments of Old Testament and New Testament, into one department to be known as Bibliological Studies within the Faculty of Theology.

On the question whether Biblical Studies could not satisfactorily be presented by a department in the Faculty of Arts, Mostert argued the point that ideally Biblical Studies should be presented in a Faculty of Arts but taught by members of the Faculty of Theology. In his opinion that was the only way not to lose depth and direction in that discipline. Here Mostert moved in line with the conviction of Prof Brown expressed in 1972 that the Faculty of Theology should ensure that a "theological standpoint" be maintained in Biblical Studies.

There seems to be some inconsistency in the argument when Mostert held that the contents of Biblical Studies tended to be "less theological" but he advised that it should be taught by members of the Faculty of Theology. Was the danger of theological imperialism not lurking behind this argument? Would a non-theologian with a master's degree in Biblical Studies not academically qualify to teach Biblical Studies?

The issue of the position of Biblical Studies had also a financial dimension. When Biblical Studies was offered in the Faculty of Arts the Faculty of Theology did not receive any financial recognition. The combination of the three departments mentioned above was essentially part of a rationalisation process, but by bringing Biblical Studies under a department in the Faculty of Theology income was generated by tuition offered by the Faculty. While it was argued that Biblical Studies should ideally be housed by the Faculty of Arts it was financially a better proposition to accommodate it in the Faculty of Theology.

(iv) Research output and community involvement

Apart from their teaching activities faculties were also expected to commit themselves to research and community outreach activities. In his report Mostert argued convincingly that the research record of the Faculty was beyond question and was even outshining some other faculties at the University of Zululand.

Regarding community involvement Mostert claimed that the Faculty was certainly not less active than any other faculty.

(v) A possible scenario should the Faculty be discontinued

Mostert was of the opinion, and it seems correct, that in the case of a complete discontinuation of the Faculty, the four older members who had sacrificed their church pension when coming to the University would find it financially hard to return to parish work. They would be expected to deposit a substantial amount into the pension fund of the church should they desire to do so.

Should only a department of Biblical Studies, which would also offer ancillary subjects, be retained, almost all but one, i.e. 6 of 7 faculty members, could be accommodated in the new department of Biblical Studies. This scenario prompted Mostert to conclude: "The University has a Faculty which costs nothing more to run than a large department of Biblical Studies. The Faculty itself is no drain on financial sources".

Mostert also mentioned the possible effect on the community should the Faculty be abolished. He emphasised the mushrooming African Independent Churches who were becoming increasingly aware of the necessity for theological training. When they started looking for a theological training centre, a faculty of theology would be sorely needed. Mostert expressed confidence that the surrounding black world carried within it the potential for a flourishing

theological faculty which would be an ally of Africa in the "battle of ideologies for the human spirit". He felt that it would be a pity if the University of Zululand be denied the opportunity to participate in the spiritual and theological development of an emerging Africa.⁶⁴

(d) Possible changes towards greater viability

On 18 June 1987 the *ad hoc* Committee of Senate re the Viability of the Faculty of Theology duly noted the report of Prof Mostert, but requested Prof NSL Fryer, then the acting dean, to prepare a report on "the possible changes which could be effected to make the Faculty of Theology financially more viable by drawing more theological students". As the report of Fryer and Kitshoff handed to the Dean on 29 July 1985 was dealing with same matter, Fryer thought it proper to submit an updated version of that report to the secretary of the *ad hoc* Committee. To comply with the request of 18 June 1987 Fryer presented a further report to the secretary on 11 September 1987.⁶⁵

In his report⁶⁶ Fryer recapitulated much of what was contained in the submission of Fryer and Kitshoff. Furthermore he drew attention to the fact that the co-operating church had been requested to take steps to increase its number of theological students. However, little success was achieved. He also pointed out that the recommendation in the report of Fryer and Kitshoff that the seven departments of the Faculty be rationalised was taken up by the Faculty and approved by the University Council. From the beginning of 1987 the Faculty started operating with four departments. In addition, Fryer mentioned that the Faculty would hold a symposium in 1988 on contextualisation in theological training. It was hoped that the consultation would bring greater clarity on the issue of relevant theological training.

The steps recommended to achieve greater viability of the Faculty were again similar to those proposed in the report of Fryer and Kitshoff, namely:

- * Restructuring of the theological curricula with involvement and input of the churches
- * Filling of vacancies in lecturing posts on a more ecumenical basis
- * Affiliating with theological colleges
- * Investigating the possible transfer of the Faculty to the Umlazi Extramural Division.

Regarding the restructuring of curricula the report suggested that the following be considered:

- * The introduction of a three-year BTh degree
- * Greater flexibility in Greek and Hebrew as degree requirements
- * Provision for a greater "spiritual emphasis" in theological training
- * Contextualisation, with reasonable limits, of theological courses
- * Accommodating the needs of the African Independent Churches.⁶⁷

The report more than once stressed the importance of the African Independent Churches with their millions of adherents and considered it essential that ways and means be found to meet their needs "without lowering academic standards". But Fryer realised as he put it, that traditionally they were not interested in university training. The leaders of those churches were not formed in theological colleges and at universities, but they became leaders by succession or secession or by virtue of the charisma they possessed. Fryer would also have known that the majority of the leaders of the African Independent Churches in those days never proceeded much further than the primary school and very few of them possessed a certificate of full or conditional matriculation exemption – the minimum required to register for a first university degree. Of course, it could be possible to find a way of addressing the needs of the leaders of the African Independent Churches but

not being degree students they would not generate income for the Faculty and, therefore, would not make the Faculty more financially viable. Seen against this background Fryer's view that the African Independent Churches should be invited to make an input into the curricula for theological degrees, was a plausible one but the leaders of those churches would probably feel that the matter was not relevant to them.

The reason for Fryer's interest in the African Independent Churches and their theological training was probably twofold.

First, the research unit, NERMIC, with research activities focused on the African Independent Churches and new religious movements was established in 1984. The involvement of the Faculty in the activities of NERMIC assisted in making the Faculty more sensitive to the needs and more conscious of the potential of the African Independent Churches.

Second, the Rev GCP Madwe, founder and leader of the Reformed St John's Apostolic Faith Mission, a growing African Independent Church, was during the time of the investigation a degree student in the Faculty of Theology. He was a keen and energetic Bible student and undertook to get more of his church members interested in theological studies at the Faculty. Sad to say, Rev Madwe died in a car accident and with him the hope of getting people from the Reformed St John's Apostolic Faith Mission to study at the Faculty of Theology.

(e) Two years of indecision

On 19 November 1987 the *ad hoc* Committee re Viability of the Faculty of Theology met to consider the reports of the chairman and Prof Fryer. It noted that the Faculty was showing a "profit" but had its doubts about the possibilities of future growth in student numbers. It recommended to the

Council that the Faculty be allowed to continue but that it should seek to enhance its appeal by e.g. "a broad-based theology" or by catering for a "popular religion".⁶⁸ It is not evident what the Committee understood and envisaged by those terms. Referring to "broad-based theology" it could have had in mind the situation at the Faculty of Theology, University of Durban-Westville, where its students represented Anglican, Baptist, Methodist, Pentecostal, Presbyterian, Reformed and Roman Catholic denominations thereby clearly displaying the truly ecumenical character of the Faculty.⁶⁹ Under "popular religion" it unmistakably referred to the African Independent/Indigenous Churches which Fryer also mentioned in his report and taken over by the chairman, Prof Kemp, in his report. The Committee also recommended that the Faculty started implementing "initiatives" as soon as possible so that tangible results could be available for evaluation after 5 years.⁷⁰

Perhaps owing to lack of clear guidance by the Kemp report, in particular regarding the "initiatives" to be taken by the Faculty, none of its recommendations were accepted, but the *ad hoc* Committee was again requested to compile a report indicating the problems, findings and recommendations.

The year 1988 passed without any further meeting held by the *ad hoc* Committee. Prof Voges left the University at the end of that year. On 16 March 1989 the Committee met to consider the matters referred to it by Senex thirteen months before. By that time there were already eight documents on the viability of the Faculty and related matters, all drawn up during 1987, for consideration by the Committee.

From the beginning of the third investigation in 1985 to the meeting of the *ad hoc* Committee on 16 March 1989 three successive deans of the Faculty of Theology had been involved. They were Prof BJ Odendaal, Prof JP Mostert and Prof NSL Fryer. Fryer died in March 1989 and was succeeded by Prof MC Kitshoff who would also be called upon to guide the Faculty through its viability crisis.

(f) Confessionalism and viability

While the management bodies of the University were indecisive for nearly two years regarding the future of the Faculty of Theology, the Faculty was trying to unite confessionalism and viability with an eye to the future.

Until 31 December 1988 the Faculty was operating under a co-operative agreement with the Dutch Reformed Church limiting potential participating churches to those who would subscribe to one or more specified historical confessional documents of Protestant belief. Those documents were the Reformed Confessions, also called the Formularies of Unity, the Westminster Confession, the Thirty-nine Articles and Augsburg Confession.

While the date was approaching for the termination of the agreement between the Dutch Reformed Churches and the University, another matter of concern presented itself. According to the agreement the Faculty pledged to only appoint lecturers from churches who subscribed to one or more of those specified confessions of faith. The fear, as expressed by Prof NSL Fryer, Dean of the Faculty of Theology, was that when those conditions no longer existed and lecturers were appointed "on the basis of academic qualifications alone and irrespective of his/her *religion* or *creed*" the Faculty would certainly lose its character. Its character, as Fryer viewed it, was its standing on a "confessional basis and upholding the divine inspiration and authority of the Bible while maintaining a broad ecumenical Protestant approach in its tuition".⁷¹

The concern expressed by Fryer in a memorandum of eight pages was duly connected with the viability of the Faculty. He mentioned that he had extended invitations to some Protestant evangelic multiracial colleges to hold discussions or possible co-operative agreements with the University regarding theological training. Some of them had been looking for an evangelical faculty of theology to co-operate with. Should the Faculty move away for its evangelical-confessional stand they would no longer be interested in joining the Faculty.

Failure to draw more students by negotiation with colleges, he warned would seriously impair the viability of the Faculty.⁷²

The Faculty Board of Theology at an extraordinary meeting on 1 August 1988 considered the memorandum of Fryer and expressed its agreement with Fryer's recommendations by forwarding them to the Senate for consideration. The recommendations included the following:

- (a) that the Faculty of Theology continue to offer theological training on a confessional and ecumenical basis maintaining, as in the past, an evangelical and an ecumenical approach in tuition
- (b) that the Faculty's confessional and ecumenical basis be duly taken into account in the appointment of academic staff
- (c) that both in religion and creed an appointee should agree with the confessional and ecumenical stand of the Faculty⁷³

The Faculty in its recommendations were undoubtedly motivated by the desire to remain true to its self-understanding as an evangelical-ecumenical faculty. It certainly was evangelical if we understand by that term that it taught the good news of the salvation in Jesus Christ as the core of the message of the Bible. It was ecumenical in the sense that it would give tuition to a member of any church, but in its agreements with institutions for co-operative education it was only selectively ecumenical – four creeds representing four groups of Protestant Christianity defined the scope of the ecumenicity. When it came to the appointment of teaching staff the same selectivity was guaranteed by the two co-operative agreements concluded in the early seventies.

The Faculty, beyond doubt, was eager to increase the viability of the Faculty. The announcement by the Dean that an evangelical theological college was keen to align with an evangelical faculty must have played a forceful role in consolidating the Faculty Board members to support Fryer's memorandum.⁷⁴

Looking at the memorandum today, more than ten years later, various questions present themselves, such as:

- * Could those four confessions of faith listed in the agreement with co-operating churches and in Fryer's memorandum be considered reliable standards of evangelicalism?
- * Would those churches who at the time of the inception of those confessions of faith had lent approval to them would still value and even subscribe to them in the days of Fryer's memorandum?
- * Is the subscription by faculty lecturers to historical confession of faith and thereby giving the faculty a confessional basis, a guarantee that the faculty would uphold "the divine inspiration and authority of the Bible" as Fryer's memorandum would like to see?

Those questions cannot be discussed here but the answers could be decisively negative in each case.

What was perhaps not mentioned at the Faculty Board meeting was that the University itself had failed to meet its undertaking given in the agreement with co-operating churches, namely that the religious conviction of appointees in the Faculty would accord with the broad confessional basis agreed to by the University. The case in point is the appointment of Dr Paul Richter as senior Lecturer in the Faculty of Theology on 1 January 1987.⁷⁵ He belonged to the Baptist Church which generally could be described as evangelical. Prof Fryer was indeed very satisfied with Richter. What is relevant here is that the Baptist Church would agree with much what is being held in the four aforesaid confessional documents, but it would not recognise or subscribe to any of those as expressive of its conviction or teaching. In Dr Richter we had a person who gained entrance to a lectureship in the Faculty of Theology but not through the confessional door of the Faculty. The fact that Richter would teach Biblical Studies at the Umlazi campus of the University and would perhaps

never lecture to a student of a participating church, did not alter the principle involved.

Fryer himself was also on the way, certainly unintentionally, of disregarding the confessional basis of the Faculty as defined in terms of the said confession of faith, when he, during 1988 entered into negotiations with the Baptist Theological College with a view to an agreement regarding co-operative theological education.⁷⁶ The then prevailing agreement with the participating church only allowed churches which subscribed to one or more of those confessions of faith to enter into such agreements. The Baptist Church was not one of them.

The Senate and Council of the University could look at the Faculty of Theology more pragmatically but perhaps less biblically than the Faculty Board of Theology. It undoubtedly found it untenable that a non-denominational and open faculty of theology could insist on maintaining a denominational basis thereby rendering the open faculty a selectively open faculty and, therefore, a selectively closed one in respect of agreements with colleges and appointment of lecturers.

The break with confessionalism and the new openness of the Faculty of Theology augured well for its continued existence and its viability.

(g) A determining report

The *ad hoc* Committee at its meeting of 16 March 1989 did not compile the report as was requested by Senex, but identified several matters referred to in the reports which it had considered which could effect the viability of the Faculty. The *ad hoc* Committee then requested the Dean of the Faculty of Theology to prepare a report on the matters raised and to advise on changes to

be effected to secure the financial and academic viability of the Faculty by drawing more theology students.⁷⁷

That assignment seems to indicate that the *ad hoc* Committee was reluctant to recommend the phasing-out of the Faculty but that it would see the Faculty effecting creative and incisive modifications which would enhance the viability of the Faculty.

The Kitshoff report of 13 pages dated 20 September 1989 did not raise new matters and did not bring previously undisclosed evidence to light. What it did, was to weigh the so-called "constraints" which were believed to seriously hamper the viability of the Faculty and to outline what beneficial modifications had been affected and were going to be put into operation.⁷⁸

The report discussed the matters highlighted by the *ad hoc* Committee and emphasised the following:

1. *The image of the Faculty*

The report was conscious that references had been made to a certain negative image of the Faculty but stated that it had no documentary, research or opinion poll evidence of such an image.

Conclusion: If there was a relationship between the image of the Faculty and student enrolment, the image was no longer of a deterring nature as evidenced by the co-operation of theological colleges and the increase in student enrolment.

2. *Contextualisation*

The curricula, syllabuses and courses of the Faculty had never been out of step with other Faculties of Theology. Furthermore, no objections against the study content came to the notice of the Faculty. The Faculty regularly updated its teaching content and was offering courses, whenever possible, from an African perspective.

Conclusion: If there was a positive relationship between contextualised theology and student enrolment, the attempts of the Faculty to contextualise its teaching material might well benefit enrolment provided that other variables determining enrolment remained at a constant level.

3. *Greek and Hebrew as requirements for the BTh degree*

The report affirmed that from 1990 Greek and Hebrew would no longer be compulsory degree subjects when a church required its theological students to offer these Bible languages.

Conclusion: If there was a negative relationship between compulsory Greek and Hebrew and student enrolment, the fact that those language courses would become optional might have a beneficial effect on student enrolment.

4. *Duration of the degree*

Theological training required by churches, apart from possible propaedeutic prerequisites, usually range from three to four years. The Faculty was not preparing candidates for particular churches but was supplying theological training which churches could accept, extend or supplement as deemed necessary. The Faculty, therefore, offered a four-year BTh, a full-fledged theological degree.

For the student who desired a degree with a lesser theological content and with school teaching subjects, i.e. a degree that would assist one to become a teacher cum preacher, the Faculty instituted a three-year BTh (Arts) degree.

Conclusion: If there was a relationship between the duration of a theological degree and student numbers, a three-year degree might be more popular than a four-year degree, but the duration and contents of the degree were determined by the particular church in which the student was going to minister.

5. *Staff appointments to broaden the ecumenical basis*

The report pointed out the ecumenical composition of the Faculty of Theology as compared with the position three years earlier when one particular church affiliation was found to be almost a common factor. At the beginning of 1990 three of the seven members of staff belonged to churches of the Reformed family while four adhered to other churches.

Conclusion: If there was a relationship between the church affiliation of the lecturing staff and student numbers of the Faculty, but evidence of such a relationship was lacking, the multid denominational composition of the Faculty could well appeal to students of various church affiliations looking for a non-denominational faculty of theology.

6. *Active outreach programme*

Contact made with theological colleges resulted in the accreditation of two colleges which would over the years supply the Faculty with an encouraging number of theological students.

The Rev CS Mngadi, a senior member of the Faculty, was commissioned to visit high schools in order to inspire and identify promising theological students. The Faculty also made efforts to get the African Independent Churches interested in theological training at the University of Zululand. Appeals through churches and recruitment on a personal level by members of the Faculty were also attempted to raise the enrolment figures.

Conclusion: The report expressed the hope that all the endeavours of the Faculty "would assist in a further rise in the enrolment figure of the Faculty".

7. *Rationalisation of the departmental structure*

The report recalled to memory how the original seven departments, each with its own departmental head, had been rationalised and condensed into what finally became three departments housing eight teaching subjects.

Furthermore, conscious of the financial implications, the Faculty more than once refrained from applying for additional staff, but divided the total teaching load among its lecturers. This aspect of rationalisation resulted in a situation where lecturers had been presenting more than 20 lectures per week.

Conclusion: There existed the misconception that the Faculty was over-departmentalised and overstaffed. The fact of the matter was that the Faculty was sensitive to the cost of running the Faculty and made a concerted effort to achieve maximum cost-effectiveness.

8. *The place and future of Biblical Studies*

The report maintained, in harmony with views previously expressed by the Faculty, that Biblical Studies was a theological subject and that its proper place was the Faculty of Theology. Although the report did not make mention of

it, Biblical Studies had since 1964 been taught in the Faculty of Arts and only in 1980 found "its proper place" in the Faculty of Theology.

The report expressed confidence in the future of Biblical Studies, a subject in high demand at most universities, but especially so at the University of Zululand where the first-year Biblical Studies (TBS) students increased by nearly 50% from 1982 to 1989.

Conclusion: Biblical Studies was correctly positioned – in the Faculty of Theology – and would hopefully be in demand for years to come.

9. *Generated funds versus staff members*

The report informed that the number of students receiving tuition by members of the Faculty increased from 897 in 1988 to 1672 in 1989 – an 85% swell in numbers. Most of those, 1072 out of 1672, were Biblical Studies students. Obviously 1989, the year of the report, was an exceptionally favourable year for the Faculty, as the explosion in numbers of Biblical Studies students also benefited the ancillary subjects: Church History, Dogmatics, Missiology and Science of Religion. As many as 477 students enrolled for those ancillary courses in 1989. Students taking Method of Biblical Studies increased from 36 in 1988 to 89 in 1989.

According to calculations by the Administration those students generated more than R2 million in state subsidy in 1989. The Faculty expenses mainly consisted of the salaries of the lecturing staff. In 1989 there were seven permanent and three temporary lecturers in the Faculty. Having deducted their salaries from income generated a surplus of R1,5 million was shown. A similar surplus was expected for 1990.

Conclusion: The Faculty figures undeniably proved that the Faculty was not only financially viable but also profitable.

10. *Lack of bursaries*

According to the Kitshoff report the lack of financial resources was one of the main inhibiting factors regarding theological studies. A further discouraging factor was the low remuneration offered to a theological graduate entering the ministry.

The Faculty had, however, commenced with a humble internal fund for meeting some pressing study expenses of the theology students.

Conclusion: While many enquiries were received from prospective theology students, lack of funds often prevented them from enrolling. The availability of study bursaries would go a long way to solve the Faculty's problem of low student numbers.

11. *Academic viability*

The report argued that the input of the accredited theological colleges and the interest in postgraduate studies as a result of the endeavours to attract students for theological studies would be reflected in a marked increase in graduate output as from the end of 1991.

Furthermore, the involvement of Faculty members in capacity building doctoral studies, in registered departmental research, the presentation of papers at local and overseas conferences, the research activities and output of NERMIC, and the publication of articles in approved subject journals, all gave eloquent evidence of a faculty which was academically both vibrant and viable.

Conclusion: The increased intake of theological students and the increased research and publication output would enhance and ensure sustainable growth and continued viability.

On 16 November 1989 the Kitshoff report served before the Senate. It was accompanied by the report of the *ad hoc* Committee which noted the information and arguments contained in the Kitshoff report. It also accepted:

- * That the Faculty had been actively engaged in removing possible inhibitory factors and in taking steps to increase its enrolment and output
- * That the Faculty was at that time academically and financially viable
- * That the Faculty was experiencing an upward trend which would produce further positive academic and financial results.

The *ad hoc* Committee finally recommended to the Senate:

- * That the basic structural and operational *status quo* of the Faculty be maintained
- * That the Faculty be advised to continue with its outreach activities in order to increase student enrolment and academic output.

The Senate approved the recommendations of the *ad hoc* Committee⁷⁹. The threatening cloud of uncertainty which had been hanging over the Faculty of Theology since 1985, was dispersed after five years during which many reports were tabled and much anxiety was experienced. The third investigation into the viability of the Faculty resulted in a clean bill of health but accompanied by the advice to the Faculty to continue its fitness exercises.

4. The period 1991 to 2000

In November 1991, Prof MC Kitshoff, Dean of the Faculty of Theology felt the need to respond to a report by an extra-university commission on strategic planning. He began by pointing out questionable statements, unclear

statements and unsubstantiated statements on theology which bore witness to the fact that the commission was completely out of its depth commenting and recommending on theology and theological training. Examples of those statements were: that there existed "a state of irreligion" in South Africa, that from the faculty "subsidies have gone to only three denominations, and with the current atmosphere in the country, it does not pay", and "as a profession/vocation theology is not really taught by universities but rather by the various denominational colleges of divinity which focus on their specific dogma".⁸⁰

Commenting on the conclusion in the report that the Faculty of Theology experienced "lack of Faculty growth", Kitshoff supplied figures to disprove that claim. He reported that in 1991 there were 55 students enrolled for theological degrees, with 19 at the main campus and 36 at two accredited colleges. Furthermore, no fewer than 887 non-theology students received tuition on the main campus in Biblical Studies, other theological courses and non-theological courses, including Method of Biblical Studies with a student enrolment of 130.⁸¹ At the Umlazi Extramural Division a further 300 students were taking Biblical Studies and other theological courses, raising the grand total of students taught by lecturers in theology to nearly 1200!

In his comments on the report Kitshoff admitted that the low undergraduate intake at the main campus was "a cause for concern", but he rejected relocation under the Faculty of Arts as a solution. His main reason was that in such a case the accredited colleges would detach themselves for they desired Theology degrees and not Arts degrees.⁸²

The Faculty was not only reacting to reports and bodies presenting solutions for the ills or perceived problems of the Faculty. On 11 May 1991 a document drawn up by Kitshoff served before the meeting of the Faculty Board of Theology. As part of its strategic planning the Faculty Board would investigate and implement, whenever possible, the following measures, which would assist or secure the viability of the Faculty:

- * Introduction of a three-year BTh degree
- * Recognition of outside diploma courses for degree purposes
- * Streamlining and updating of degrees and contents of courses
- * Introduction of the BTh (Arts) degree at Umlazi
- * Introduction of a BA (Theol) degree
- * Introduction of evening classes
- * The discontinuation of BTh courses at the main courses but applicants would be referred to the accredited colleges
- * Acceleration of activities re the Theology fund
- * Increase in funds-generating publications
- * Outreaching endeavours regarding postgraduate studies⁸³

The Faculty tried to proceed from proposal to planning and from planning to putting into practice.⁸⁴ The introduction of a three-year BTh and BA (Theol) degree was not pursued, because of the consideration that the Faculty with its low number of students would have no chance of getting more theological degrees introduced. The desire of one of the accredited colleges to have a three-year degree was met when it decided to change from the four-year BTh degree to the three-year BTh (Arts) degree. The BTh (Arts) degree was introduced at the Umlazi Extramural Division but the interest was limited. The suggestion was abandoned that all BTh degrees be offered at the accredited colleges alone and that the Faculty of Theology concentrate at the main campus on postgraduate tuition and guidance, research and publication, and managing and moderating the academic work of the accredited colleges. It was expected that enrolment for theology degrees at the main campus would increase.

Regarding recognition of non-university diplomas the Faculty decided to accept the diplomas of the Andrew Murray Bible School, the correspondence section of the Christian Reformed Theological Seminary as partial fulfilment of the entrance conditions for honours studies. Six specified courses on a third-year

level were additionally required. All other diplomas would individually be evaluated by the Faculty.

Evening classes, mainly in Biblical Studies, never really caught the imagination of the students. When after a time the arrangements were in place for such classes, the interest in Biblical Studies was in a waning phase. That measure came too late to produce or accommodate more Biblical Studies students.

The theology degrees and courses were revised and updated but nothing revolutionary, extraordinary relevant or student-attractive was done to cause students to rush to the Faculty of Theology for enrolment.

A theology fund for postgraduate studies was established but the bursaries the Faculty could offer were not competitive with those available at some other universities. Postgraduate students, however, were assisted from the Faculty's theology fund.

Outreaching activities to increase the student enrolment of the Faculty mainly concentrated on theological colleges for possible accreditation. From 1990 Kitshoff contacted scores of theological colleges and went, as if on a pilgrimage, to several of them. The fruits of those visits only began to ripen during the second half of the last decade of the century. In addition to the three theological colleges which joined the Faculty during the first years of the nineties, one of which remained inoperative, a further four were accredited since 1997.

In 1994 the Faculty again committed itself to pursuing its mission of assisting in building a better society through life-related theology. It repeated its aims of increasing student enrolment by vigorous marketing, reaching out to theological colleges to effect affiliation and by making more bursaries available. But then it added something new: investigating the possibility of distance teaching for theology students. In the years which followed a small number of theology students did receive distance tuition made possible by the Faculty of

Theology. The Faculty further committed itself to the pursuit of excellence in its lecturing activities, to urge lecturers to submit at least one subject-related paper per year for publication and to remain involved in community activities.⁸⁵

While the Faculty was doing all it could to make the Faculty more attractive, more accessible and more relevant and, at the same time more viable, all academic departments were requested by the University to do viability studies, based on information pertaining to the 1989 and 1990 years. In his report, Prof AJ Thembela, Vice-Rector, Academic Affairs and Research commented as follows on the Faculty of Theology:

It is noted with appreciation, from the financial point of view, that all the departments in this Faculty generated more funds than they are funded. The Faculty is financially viable.

Thembela, however, added a caveat that many of the courses offered by the Faculty were taken by only a few students. It was given for consideration whether courses should not be amalgamated, integrated or phased out.⁸⁶ Two years later, in 1994 a viability study, based on details for the year 1992, again showed that all three consolidated departments of the Faculty of Theology were viable.⁸⁷

From 1992 the student numbers for Biblical Studies started declining rapidly. From about 500 in that year it dropped to 70 in 1998 and to 25 in 1999. Students taking Method of Biblical Studies and theological courses for non-theological degrees were virtually non-existent in 1999. Biblical Studies as the mainstay and the money-spinner of the Faculty of Theology for nearly three decades found itself out of business at the end of the century.⁸⁸

Since 1994 viability studies were no longer required from academic departments, but with the rapidly diminishing number of Biblical Studies students the Faculty of Theology was probably already running at a loss during

the middle of the nineties. The accredited colleges through their students registered at the University of Zululand were also generating income for the Faculty of Theology, but not to such an amount as to compensate for the loss of income incurred by the falling student numbers in Biblical Studies. Moreover, in accordance with terms of the agreement, a part of the income generated by the colleges was refunded to them by the University.

At the end of the twentieth century, after three decades of sustained attempts to keep its head above water, the question was not whether the Faculty was generating enough income to finance its expenditure, for it was not, but what should be done to attain cost-effectiveness while retaining academic excellence. Two further alternatives which were raised in the past would certainly present themselves: the phasing-out of the Faculty as advocated by those who looked at the Faculty mainly in terms of rands and cents, and the granting of a further period of grace for the Faculty, advocated by those who had hopes and expectations that a new dawn was going to break on the Faculty of Theology.

5. The future of the Faculty of Theology and Religion Studies

During the three decades 1970 and 2000 the Faculty of Theology found itself thrice in the eye of a storm of inquiry into the viability of the Faculty. Three times the Faculty managed to weather the storm by motivating successfully for the continuation of the Faculty on the strength of new developments favouring the Faculty or on commitments given by the Faculty. In 1972 the hopes were mainly fixed on participating colleges, in 1980 on the new BTh (Arts) degree and in 1989 on a new wave of accredited colleges. On all three occasions a strong argument was found in the number of students who were lectured to by members of the Faculty of Theology for non-theological degrees, but all three inquiries focused on the small number of theology students at the main campus.

In the process of building up the Faculty and making it more viable scores of initiatives were taken including the following:

- * Publicising the Faculty, its activities and services, on campus and outside
- * Extending its activities to the Umlazi campus
- * Modifying, adapting and upgrading its degrees and courses
- * Instituting new degrees
- * Creating a bursary fund
- * Rationalising departments and staff
- * Holding discussions with churches
- * Attempting to make the Faculty staff component multi-denominational and multi-ethnic
- * Considering diplomas of theological colleges for admission to degree studies
- * Entering into co-operative agreements with theological colleges
- * Holding on to theological courses offered for non-theological degrees and diplomas

Having done all that and more it, nonetheless, became clear that the Faculty at the end of its third decade was once more finding itself in deep and troubled waters. That it was no longer viable was understandable. Biblical Studies, the goose, which used to supply the golden eggs, seemed to have left the universities, and not only the University of Zululand. And with the decline and threatening disappearance of Biblical Studies all the compulsory theological ancillaries such as Systematic Theology, History of Christianity, Missiology and Religion Studies were adversely effected. Method of Biblical Studies, taught by

the Faculty of Theology, which reached its peak in the early nineties with as many as 130 students enrolled, dwindled to a number which could be counted on the fingers of one hand.

The question to be considered now is the same as was asked during the three past inquiries: Is there a future for the Faculty of Theology? This question can be considered from the following perspectives:

(a) The future of the University of Zululand

The future of the Faculty of Theology is structurally embedded in the future of the University of Zululand – a future shared with the other so-called Historically Black Universities (HBUs). Reporting on a meeting of the South African Universities Vice-Chancellors Association (SAUVCA) addressed by Education Minister Kader Asmal the *Mercury* wrote as follows:

Major changes, including mergers, between some universities and changing roles for others are definitely on the cards for South African troubled tertiary education section.⁸⁹

An education spokesman would not name universities which might be affected, but confirmed that a thorough investigation of all universities was under way. That universities which could not cope financially would be looked at more closely, is certain, and the University of Zululand is one of them. Calls for the permanent closure of the University of Zululand were also heard at times, but mostly because of the behaviour of students. An illustrating example is an articles in the *Sunday Tribune* after student violence had erupted followed by a boycott of lectures by students who demanded the resignation of three staff members and the scrapping of tuition fees increases. That started another round of violence during which parts of the campus were trashed. The article commented,

Now, in any terms, this is unacceptable behaviour and hence the temptation to call for the closure of what is called in PC circles, “Historically Black Universities”.

Then it continued,

But to close the university will deny some people a tertiary education or it will dump a lot of sub-standard students on the “mainstream” universities who themselves are battling to maintain standards.⁹⁰

That is a way of looking at the HBUs but surely Minister Kader Asmal will look at the institutions, including the University of Zululand, from a more academic and society-focused angle. Changes or mergers involving the University of Zululand will not leave the Faculty of Theology untouched.

(b) The future of Biblical Studies

At a meeting of SAUVCA Faculties of Theology it was reported that many universities, like the University of Zululand, saw dramatic drops in Biblical Studies enrolment. Vista University lost “thousands” of Biblical Studies students, Unisa which usually enrolled thousands, could only register 140 first-year students, and at the University of Port Elizabeth Biblical Studies came to “a standstill”.⁹¹

Although people and powers were at work during the last decade of the century to muster support in “promoting rather than phasing out” Biblical Studies, the prospects for future success remained discouraging. The argument that Biblical Studies is a front-runner when it comes to promote positive moral and spiritual values which are sorely needed today, is a valid one.⁹² The problem is that in the past those values were neither taught nor caught in the Biblical Studies classes. The emphasis was rather on biblical facts and features. A

cynical view could be that because Biblical Studies was so often taught in a non-life-related manner, it received what it deserved: rejection.

Despite the "value" of Biblical Studies, always emphasised by the Faculty of Theology, the future of Biblical Studies as a university degree subject and a school teaching subject is indeed bleak. In trying to probe into the future or attempting to secure the future of the Faculty of Theology, Biblical Studies could no longer be taken into account.

(c) The future of Religion Studies

On 19 March 1997 the Faculty of Theology recommended to the Senate that the name of the Faculty should be changed to the Faculty of Theology and Religion Studies. That was approved by the Senate on 27 May 1997. At the meeting of 19 March 1997 it was pointed out that to live up to its name the Faculty should come to that point where at least one-third of its teaching activities should concern Religion Studies. If not, the change of name would only be cosmetic. As main constraints were mentioned lack of students and shortage of staff in the combined Department of Missiology, Religion Studies and Practical Theology.⁹³

Although Science of Religion was taught right from the inception of the Faculty, the courses were limited to the main non-Christian religions. Methodological issues were never addressed. Changing the name of the Faculty to include "Religion Studies", methodological matters as well as issues pertaining to the substantive and process content of Religion Studies should come up for discussion. Interesting and relevant issues include the following: The distinction between Religion Studies and Theological Studies, the compatibility of Theological Studies and Religious Studies, the approach to teaching Religion Studies, the dimensions of Religion Studies, Religion Studies as a study and analysis of spirituality, not to mention more.⁹⁴

Two and a half years after the change of name of the Faculty there was virtually no one any longer interested in Religion Studies as a degree subject. Being an ancillary subject for Biblical Studies the interest disappeared with the vanishing interest in Biblical Studies. Should a wide and abiding interest in Religion Studies as such not be found or be generated, and there is no indication of such a possibility, Religion Studies could not be considered a factor in the future of the Faculty of Theology and Religion Studies.

Another attempt by the Faculty to make Religion Studies available was to get it introduced as a major subject for the BA and BPaed as school teaching degrees. The expectation was that in the not-too-distant future religious education at school would cover a wide spectrum, including non-Christian religions. Courses in Religion Studies offered by the Faculty of Theology for those degrees would assist in preparing student teachers for religious education at school level.

The Faculty Board of Theology was unwilling to support the submissions regarding Religion Studies as a school teaching subject mainly because of the uncertainty as to how the authorities envisaged the teaching of religion at school level. A new project was registered and initiated by Prof JA Loubser, entitled Incorporating Religious Education in Curriculum 2005. The document, prepared after wide consultation, was submitted to the Ministerial Committee for Religion in Curriculum 2005.⁹⁵

Should the Faculty be able to offer Religion Studies compatible with that to be introduced in the schools, the Faculty could become involved in teacher training. Mindful of the decreasing interest in teaching as a career, it is doubtful whether the interest would be so substantial as to assist the Faculty in its quest for viability. While the Faculty should keep its eyes open, it should not bank on such uncertain prospects to improve its viability.

(d) The future of theology at the Durban-Umlazi Campus

Biblical Studies on both undergraduate and postgraduate levels at Umlazi is seemingly approaching the end of the road. The year 2000 will yield a number of postgraduate students, but the two lecturers could be expected to lecture wider than attending to those students. Redeployment is on the cards.

Unless Biblical Studies experiences a revival, which is certainly not a near-future expectation, the Umlazi-Durban would no longer play a role in the viability issue of the Faculty of Theology and Religion Studies.

(e) The future of theological studies at the main campus

The lack of a strong group of theology students physically registered and studying at the main campus was for three decades the main component of the viability problem. There is little hope of improvement in years to come. Although registrations for postgraduate studies painted a brighter picture – 13 postgraduate students compared to 5 undergraduates in 1998 – that would not do much to sustain the Faculty in a viability crisis. It can be stated as a fact that the local catchment area for undergraduate theology students is inexhaustibly limited. The mainstream churches do not require the local training of the Faculty and the African Independent/ Indigenous Churches are not ready and prepared for theology degree studies.

In planning a viable future for the Faculty no great expectations should be built on undergraduate studies at the main campus, unless ways and means could be found to accommodate the African Independent/Indigenous Churches, enabling them to earn credits which could give access to degree studies.

Postgraduate studies at the main campus have potential which should be exploited.

(f) The future role of accredited colleges

At the end of 1999 the Faculty of Theology was offering theological training in co-operation with four accredited colleges. A further two accredited theological institutions would start operating in the year 2000. The total student intake at the beginning of the new millennium could be over 150. Negotiations with a further three theological institutions were initiated.

The Faculty was obviously convinced that its future could only be secured by joining hands with theological colleges. Furthermore, in that way the one hand would wash the other.

A problem could be found in the fact that the Faculty had no significant student base at the main campus where almost all of its lecturers were housed. From that point of view the main campus could be seen as a mere hub joining the participating accredited colleges. The question could then be asked whether so many lecturers were needed to guide and moderate the accredited institutions. Putting aside the personal questions and issues regarding the lecturers, one might argue that the number of lecturers could be reduced while more use could be made of the expertise of "outside" examiners.

Should there be an insistence on further rationalisation, the Faculty could be incorporated as a department within the Faculty of Arts. However, without retrenchment or redeployment of staff members there would be little financial saving. Moreover, should such a relocation be contemplated the University had to give an undertaking that theological degrees would continued to be awarded.

Finally, the following statements and suggestions regarding the viability of the Faculty might be relevant:

- * With the present staff component the Faculty will not become financially viable in the foreseeable future.
- * Further negotiations with theological institutions regarding accreditation should be put on hold until the Faculty had been assessed and its position clarified.
- * Attempts should be intensified and accelerated to fortify the Faculty's home base by drawing more students, in particular, on postgraduate level. Distance teaching and tuition by Internet should more and more be employed.

The Faculty of Theology and Religion Studies cannot help experiencing a certain sense of satisfaction for what it had achieved under difficult circumstances, but the new millennium would bring more challenges, perhaps even a new inquiry into the viability of the Faculty – the fourth in its history. Whether the Faculty would again survive only time will tell.

Chapter Seven

Résumé and some remarks

This study attempted to describe and discuss in historical context three main activities of the Faculty of Theology: tuition, research and publication, and academic support. It was endeavoured not only to narrate and reflect on these activities within the confines of the Faculty but also in the context of the University of Zululand as part of the social environment of the Faculty. A résumé of each chapter will be given below, followed by some remarks. A number of those remarks could be understood as conclusions, while some others might be seen as recommendations.

1. Chapter one

(a) Résumé

In this chapter the early history of the Faculty of Theology was sketched in the wider framework of the University College of Zululand, viewed against the backdrop of the ideology and practice of separate development. The separate and subordinate position of black role-players in the institution was noted, for example, those serving on the Advisory Council and Advisory Senate. In all fairness it must be mentioned that the Council more than once took up the cudgels for the black members of staff. For example, it advocated for better housing for them, pleaded for parity between the remuneration of black and white, and motivated for allowing blacks to join white academic societies.

Although there was appreciation for the institution, rejection was probably the dominant attitude. Between those extremes, pragmatism probably prompted parents, students and black lecturers to associate with the ethnic institutions.

In the second part of Chapter 1 it was narrated how theology, first as Biblical Studies, found a foothold in the University College of Zululand leading to the formation of the Faculty of Theology in 1970. The prominent role of Eddie Brown was highlighted, as well as the deliberate steering of the Department of Theological Studies into the direction of a Faculty of Theology

(b) Remarks

- (i) The principle of segregation on which the ethnic university colleges in 1959 were built had a history of practical discrimination preceding the assumption of power by the Nationalist Party in 1948. Racial discrimination had been practised for centuries. Before the forties of the twentieth century a process of ideologising and rationalising by Afrikaners gave a new urgency to the implementation of separate development. The victory of the Nationalist Party in 1948 opened the door for that implementation. Although the Nationalist Party did not invent apartheid, it certainly rigorously applied it in virtually all spheres of life.
- (ii) Although restrictions on racial, ethnic and colour grounds were gradually removed from the Historically Black University (HBUs) such imprints as "Bush College" and "apartheid institutions" were not easily erased. Those stigmas lingered on. Should a merging or phasing-out of the University of Zululand be considered, its apartheid origin could well become a reason for such a decision.

- (iii) All the members of the Department of Theological Studies and the Faculty of Theology until 1975 were Afrikaners of Reformed conviction with a few exceptions that were also the case with the University (College) as a whole. Rather than viewing those first lecturers as people who were implementing the apartheid education policy of the Government, they should be positively seen as role-players, even as pioneers in the process of education. After all, the first black lecturers would also not be seen as men and women who supported the apartheid ideology and its discriminatory practices.
- (iv) The Faculty of Theology, even in its early stages, could hardly escape the possibility of being thought of as a Dutch Reformed faculty. Lecturers and students of Reformed persuasion and the interest of the Dutch Reformed Churches in the Faculty could have fuelled such a perception by which the Faculty was dogged for decades.
- (v) Although the Faculty of Theology was called "the faculty of happiness" Dutch Reformed students were seemingly unhappy with the Reformed appearance of the Faculty. They welcomed as fellow-student a member of the Methodist Church for it gave evidence that the Faculty was not only meant for Reformed students.
- (vi) The Faculty of Theology started off with well-qualified lecturers and with degree programmes of a high standard – all of which augured well for the academic quality of its graduate output.

2. Chapter two

(a) Résumé

This chapter traces and describes the history and contribution of nine ecclesiastical institutions that by agreement committed themselves to co-operate with the Faculty of Theology in offering theological training. The need to establish and retain a viable faculty was one of the strongest motivations for reaching out and for drawing in compatible and agreeable institutions.

In the chapter it was noted that the first two agreements regarding Dutch Reformed institutions gave the Faculty a running start. At the same time they had the potential of putting a brake on the movement and development of the Faculty because of terms of the agreement which limited co-operation and the composition of the Faculty to churches subscribing to certain confessions.

When reading that chapter one cannot fail to note how the Faculty of Theology developed from a predominantly mono-denominational to a multi-denominational student body. In 1972 the first five students who registered were all members of the Dutch Reformed Church in Africa. In 1974 the Theological School Witsieshoek started supplying the Faculty with students – all belonging to the Dutch Reformed Church in Africa. Apart from a small number of students from other churches, including Rev CS Mngadi, the first student to obtain a BA (Hons) in Biblical Studies, Rev SD Sibanyoni, the first one to obtain a BD degree, and Rev VJ Mchunu the first student to enrol for a doctor's degree in theology, but who could not make process, the students at the Faculty during the first fifteen years were mainly of Reformed persuasion. The termination on 31 December 1988 of the last agreement with the Dutch Reformed Church opened the door for other, mostly non-Reformed theological institutions to enter. The first to do so was the Baptist Theological College of Southern Africa. From then on the Faculty was securely set on its way of

becoming a broad-spectrum multi-denominational faculty regarding its student body.

In harmony with that denominational shift was the changing self-concept of the Faculty. In 1970 the Faculty saw itself as open but confessional, i.e. adhering to the Reformed confession but open to churches who were subscribing certain Protestant confessions. Eighteen years later the Faculty saw its task as offering theological training which followed an evangelical approach and maintained a broad ecumenical stand. "Evangelical" as Fryer understood it also included the upholding of the divine and plenary inspiration and authority of the Bible. During the third wave of accreditation the Faculty was satisfied to affirm that it understood its brief as offering Biblical and life-related theological training, though the "evangel", the good news of the new creation in Christ, was never lacking.

(b) Remarks

- (i) The Faculty of Theology performed a great and necessary task of reaching out to theological institutions in order to increase its capacity and enhance its viability.
- (ii) The transformation from mono-denominationalism to multi-denominationalism regarding its student body was certainly a process of giving expression to the concept of an open non-denominational faculty of theology.
- (iii) With the Faculty now named Faculty of Theology and Religion Studies, the term "theology" should be revisited and explained in terms of the present self-understanding and task-understanding of the Faculty. Institutions interested to link with the Faculty have a right to know that.

- (iv) It could be advisable to put negotiations with colleges regarding affiliation on hold while waiting for more news from the Minister of Education regarding the future of the Faculty of Theology.

3. Chapter three

(a) Résumé

In chapter three thirty years of vocational training is reviewed. The chapter opens by discussing the main task of a faculty of theology – busying itself with training for theological degrees. It gives a historical background of academic degrees and discusses the whole range of theological degrees and diplomas, their structures, courses and course development. In a later section of this chapter a complete list of theological degrees conferred from 1978 to 1999 is given.

A division of the vocational training activities which, should be of secondary importance with theological training as number one, was the teaching of Biblical Studies. But soon in the history of the Faculty of Theology Biblical Studies became the stay of the Faculty in unsettled times of low theological enrolment. Often five out of eight lecturers in the Faculty of Theology, including those at Durban-Umlazi were involved in teaching Biblical Studies. Furthermore, all the lecturers were expected to teach Biblical Studies on honours level. In chapter three the rise and fall of Biblical Studies was duly noted.

Another aspect of the vocational training activities of the Faculty was the teaching of Method of Biblical Studies, a discipline which natural home is the Faculty of Education. Perhaps for religious reasons but certainly to increase

student numbers, the Faculty of Theology insisted on teaching Method of Biblical Studies.

The chapter also paid attention to extramural and extracurricular vocational training, and described and attempted to assess the effect of unrest, disruptions and violence on teaching at the University. A lengthy section in chapter three contains brief biographies of the staff of the Faculty.

(b) Remarks

- (i) The theological degrees of the Faculty of Theology, in structure, composition and course content, were at par with comparable degrees at other faculties of theology.
- (ii) The theological degrees, though academically well designed, were often not community-directed and ministry-friendly. The teaching was often, typically Reformed, more cognitive than experiential, more about knowing than about doing and going. But this complaint has an application wider than the Faculty of Theology at the University of Zululand.
- (iii) The strong reliance on Biblical Studies as the discipline which would sustain the Faculty of Theology, turned into disappointment. When Biblical Studies crashed it pulled down with it Method of Biblical Studies and all the ancillary subjects which in the heyday of Biblical Studies were taken by hundreds of students.
- (iv) There is a strong desire and energetic attempts in various circles to see Biblical Studies back in the school classrooms – and then students would also return to the Biblical Studies lecture rooms at the universities. One can share those desires and support those attempts.

The problem lies with the motivation. It is often heard that Biblical Studies should be taught at school seeing that it is a value-building subject, and values are sorely needed today. It is certainly correct that the Bible teaches values and that a committed Christian would or should pursue those values. The problem is that Biblical Studies as a school teaching subject has a very poor record as value-exponent and value-transmitter.

The writer of this thesis taught Method of Biblical Studies for over fifteen years. As part of his task he had to listen to Biblical Studies lessons at school. Out of the many hundreds of lessons there was not more than a few trying to convey or instil a life-related Bible "value". The root problem is that many teachers do not possess or desire those values; therefore positive process content involving the person of the teacher cannot be conveyed in the teaching-learning process. What is conveyed is mere cognitive content, often unrelated to life, and sometimes affective content, which often left the learners unaffected, presented in a sermonising manner. A further problem is that Method of Biblical Studies (at least, at the University of Zululand) does not include method of teaching values, neither do the available syllabuses and textbooks assist meaningfully in teaching Bible values. Our teachers must first receive training to teach value-focused Biblical Studies, but nobody would be willing to undergo such training while there is no official undertaking given that Biblical Studies would remain alive and well.

- (v) During the years 1970 to 2000 25 full-time lecturers served on the staff of the Faculty of Theology. By and large they were very well qualified, academically and professionally, and capable of successfully fulfilling the roles of teaching, research and community involvement.
- (vi) Although the theological degree output appears to be low a fuller and more satisfactory picture emerges when the Faculty's tuition for

postgraduate degrees in Biblical Studies and its contribution of Biblical Studies courses to the degrees BA and BPaed are taken into account.

4. Chapter four

(a) Résumé

This chapter tells the story of two sections which busied themselves with research and publication activities. The one section consisted of the lecturers of the Faculty of Theology, the other section was NERMIC, the research Unit: New Religious Movements and Independent Churches, specifically established for research purpose.

The two sections pursued similar goals insofar as they did research, published, attended conferences, and organised conferences. NERMIC went further by engaging in translation activities, information dissemination and in collecting and housing primary research material and secondary sources. The Faculty members usually researched and wrote on their own departmental disciplines, while NERMIC confined itself to the African Independent/Indigenous Church and new religious movements. The Faculty members registered their research projects with the Research Committee, both for recording and financing purposes; the research projects of NERMIC were approved by the Project Committee and financed by the Human Sciences Research Council. The Faculty Board and Research Committee were the controlling bodies for research by faculty members; the research projects of NERMIC were managed by the Director, Prof GC Oosthuizen and overseen by the Project Committee, a committee appointed by the Senate. The Faculty of Theology were doing research from its inception in 1970; NERMIC started operating in 1984. The research activities of the Faculty reached new heights between 1990 and 1996 but seemed to be on the decline after 1996; NERMIC's research activities also

diminished after 1994 when the term of funding by the Human Science Research Council came to its end. An important difference between the research of the Faculty members and that of NERMIC was that the former mostly dwelled on theological topics while the research of NERMIC revealed a multi-disciplinary character with a strong emphasis on societal and developmental issues.

(b) Remarks

- (i) A large number of projects registered by members of the Faculty of Theology were never taken further or were never completed.
- (ii) The research and publication output for the first two decades of the existence of the Faculty was low, often blamed on the high number of lectures per lecturer.
- (iii) Future research will have to focus more on topics of the day such as reconstruction, development, women issues, community matters and less on basic research.
- (iv) It is a pity that owing to financial restraints the Faculty could not invite and receive more overseas academics. There is a real need for more contact.
- (v) The Faculty should find ways of arranging more conferences – primarily for the benefit of the community.
- (vi) Thanks are due to Prof JP Mostert for initiating the research unit NERMIC and in particular to Prof GC Oosthuizen for expertly and enthusiastically steering it towards success. The many activities and

outstanding achievements of NERMIC are described in some detail in chapter four.

- (vii) Serious attempts should be made to publish more of NERMIC's research papers and/or to put more of its publications on the Internet.

5. Chapter five

(a) Résumé

Chapter five contains the description and discussion of years of spiritual support rendered by its involvement of the Faculty of Theology in the Council of Supervision for the Ministry to Students (CSMS) and in other ways.

The chapter starts by telling how, by the involvement of the Religious Services Committee of the University, churches ministering on the campus during the sixties commenced interdenominational services. In order to reach the students not belonging to any church the CSMS was established. The original motivation soon vanished and a chapel was built and a chaplain appointed to render spiritual support to all students. The duties of the CSMS were extended to include supervision over the chapel, the chaplain, the interdenominational services and commemorative services and the scrutiny of the constitutions of the religious societies on the campus. The chapter under review also describes the attitude and role of students and their religious societies towards organised religion on the campus. The further involvement of the Faculty in offering spiritual support through prayer meetings, academic consecration services, and devotions and through its individual members also forms part of the historical account. The realisation, perhaps prompted by certain problems, that the CSMS had served its purpose led to its dissolution in 1997. With that

the interdenominational co-operation was terminated, the chaplaincy abolished and the supervision of campus religion brought to an end.

(b) Remarks

- (i) It is certainly unique in the history of South African universities that a university approved body could supervise, sometimes even control, campus religion for four decades. Elements of interference and paternalism were certainly present.
- (ii) It should be welcomed that the Walter Gcabashe Chapel was given a wider use, including more "secular" activities. It was often argued by deans of the Faculty that there was no inherent sanctity attached to the chapel.
- (iv) Looking back on decades of officially regulated campus religion, of course, with the consent and co-operation of participating churches, it can be concluded that not enough was done to ascertain and incorporate the views and wishes of the students.
- (v) Although one can show understanding for the CSMS acting as religious guardian and can appreciate its role as instrument of spiritual support, the discontinuation of that body should not be considered a loss. Attending to spiritual problems impacting on the academic activities of students is certainly the task of the University, but the organisation and supervision of public religion should be seen as the task of the churches and the students themselves. Abolishing the CSMS was placing the responsibility where it belonged.

6. Chapter six

(a) Résumé

The sixth chapter of the thesis recalls the Faculty's action and reaction to queries and inquiries regarding the viability of the Faculty. It describes how three times the activities of the Faculty were curbed pending the outcome of investigations. The general view was that the Faculty had too few students and too many lecturers.

The first queries about the few students of the Faculty came in 1971 when the Faculty was not even two years old. The last inquiry ended at the end of 1989 when a full report was submitted by the Dean of the Faculty on the position and outlook of the Faculty of Theology.

At all three inquiries student numbers were used to prove a point. At all three the role of Biblical Studies was emphasised and at all three the Faculty expressed hope for the future, substantiated by an account of what measures were taken to increase student numbers. At two of the inquiries co-operating colleges were pointed to as bringers of new hope and new students – and they duly proved to be so.

The last report on viability studies compiled in 1994 declared the Faculty of Theology a viable university unit. But the viability was calculated on details pertaining to 1992 when Biblical Studies was still riding the wave. With the drastic decline of Biblical Studies and related subjects since 1994, it can with a great measure of certainty be stated that from 1995, at its latest, the Faculty of Theology was no longer financially viable. Even the welcome number of students brought into the Faculty by co-operating colleges were not generating enough credits. Even if the 25 theological degrees conferred in 1999 would be doubled, and that could happen within the next five years, student fees and

subsidies would not be sufficient to effect a break-even. The question is for how long the University would tolerate such a situation without insisting on retrenchments or retirements.

(b) Remarks

- (i) Three times the deans of the Faculty of Theology successfully motivated for the continued existence of the ailing Faculty. The youth of the Faculty, the special position of a faculty of theology, the place and role of Biblical Studies and co-operating churches and colleges formed part of the motivations.
- (ii) At times much was made of the so-called Reformed image of the Faculty which could have deterred prospective churches and students. The Faculty convincingly argued that there was little substance for such a contention.
- (iii) The situation has changed dramatically. The Faculty is already thirty years old, no one is any longer arguing that the Faculty of Theology should receive differential treatment, Biblical Studies students are virtually non-existent, six theological institutions will be co-operating with the Faculty in the year 2000, the Faculty's research output has improved significantly and is set to rise in future years. The one factor which has not changed over the years concerns the viability of the Faculty. Its viability as a faculty of theology established to guide and prepare students for theological degrees has never been beyond any doubt. Put in stronger terms: if only measured against its enrolment for theological degrees and its theological degree output it has never been academically and financially viable.

- (iv) Intrinsically connected with (iii) above was and is the low theological degree intake and output at the main campus.
- (v) The number of theology students registered at the University but studying at the accredited colleges is bound to rise. However, the Faculty of Theology at the main campus cannot only serve as a consultative and supervisory body for the accredited colleges. A strong "home base" of theology students is needed; otherwise the Faculty would be compelled to sacrifice some of its lecturers on the altar of "rightsizing".
- (vi) Ways and means should be found to build that home base. Contact tuition or rather face-to-face university tuition might be on its way out. Distance teaching and learning and computer-based tuition will rule the future. The Faculty of Theology cannot afford not to be part of that future.
- (vii) The future of the Faculty not only hinges on its student intake, but also on the future of the University of Zululand. The University is said to announce "a new approach which is designed to improve its image and to position itself for the new millennium".¹ But the future of the University will depend on student enrolment and on the final decision of Government who increasingly desires more centralized power.

7. Borders, barriers and beacons

The nineteenth century historian, Frederick Jackson Turner, argued that the character of the United States has been defined by the frontiers.² But perhaps the idea of the frontier or the border is central to the notion of historical growth. The University of Zululand and its Faculty of Theology are no exceptions.

Borders are markers, lines drawn, and instruments of identification. But they could easily become barriers, lines of discrimination sharply drawn. The history of South Africa, the history of the black universities is the history of borders, markers, which become barriers, barriers of buildings for blacks, barriers which became bones of contention, objects of reluctant acceptance or violent rejection. With barriers ultimately removed the borders could again become frontiers, frontiers to be crossed, and lands to be conquered.

The Faculty of Theology and Religion Studies has always been sensitive to the need of crossing borders – borders of confession, denomination, religion, ethnicity, colour, language, academic disciplines, approach and method. But in crossing borders new markers must be established – beacons as markers. Certainly those markers should be beacons of excellence in teaching and research. Moreover, erected by a faculty teaching biblical theology, they should also be beacons of a biblical spirituality manifested in course content and life content. Only then a faculty teaching the Bible could be a beacon of light.

A faculty of theology is not a group of evangelists, but knowing that humankind is living in the borderland of eternity, a faculty of theology must cross borders, cut down barriers and erect beacons of the Kingdom of God. If those were neglected its vocational training, research and publication and spiritual support would only have limited value.

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100. Letter, PR van Dyk to Rector, Witsieshoek, 22.2.1976, File: Witsieshoek, FTA).
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249. Communication to MC Kitshoff.
250. Letter: H-J Becken to E Brown, 5.7.1973, File: Negotiations, FTA.

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252. Letter: MC Kitshoff to Faculty Board of Theology, 10.3.1997, File: Negotiations, FTA, Kitshoff also visited the Lutheran Theological Seminary.
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Chapter three

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2. Unless otherwise stated the details for this section came from an unpublished article by DR de Villiers, File: Degrees, FTA.
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4. Ferreira, op cit.

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7. Letters: BJ Odendaal to H van Eetveldt, 12.3.1979, 10.5.1979, File: Degrees, FTA.
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Chapter four

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Chapter five

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6. Minutes: CSMS, 1.12.1971, Book 1968-1979, FTA.
7. Minutes: Meeting of the Religious Services Committee, 29.9.1966, UZL.
8. Reports of chaplains, File: CSMS 2, FTA.
9. Minutes: CSMS, 8.11.1977, Book 1968-1979, FTA.
10. Minutes, CSMS, 25.2.1985, File: CSMS 3, FTA.
11. Document in Minute Book CSMS, 1968-1979, FTA.
12. Minutes: Meeting of the Religious Committee, 8.8.1967, FTA.
13. Minutes: CSMS, 17.11.1975, Book 1968-1979, FTA.
14. Report..., 15, 20. For full title see reference 1 above.

15. Minutes: CSMS 6.8.1977, Book 1968-1979, FTA.
16. Minutes: Meeting of the Council, 24.7.1978, UZL.
17. Minutes, CSMS, 21.11.1980, Book 1968-1979, FTA.
18. Letters: CSMS to MD Biyasi, 6.11.1980; MS Biyasi to CSMS, 18.11.1980; CSM to MD Biyasi, 25.11.1980; Minutes: CSMS, 2.4.1981.
19. Letter, BT Maluleka to Co-ordinator of Religious services, 9.8.1984, CS Mngadi to Regional Secretary, 1.3.1985; Minutes: CSMS, 25.2.1985, File: CSMS 3, FTA.
20. Minutes: CSMS, 7.9.1971, 1.12.1971, 14.12.1976, 6.8.1977, 26.3.1979, Book 1968-1979, FTA.
21. Report... 19. For full title see reference 1 above.
22. Minutes: CSMS, 15.6.1975, Book 1968-1979, FTA.
23. Minutes of meetings with church representative, 9.9.1968, 18.11.1968, Book 1968-1979, FTA.
24. Letter: E Brown to Registrar 18.4.1972, File: CSMS 1.
25. Minutes: Meeting of the University Council, 24.7.1978, FTA.
26. Minutes: CSMS, 5.9.1983, Book 1982-1984, FTA.
27. Minutes: CSMS, 19.3.1984, Book 1982-1984, FTA.
28. Details from the attendance registers, meetings of the CSMS.
29. Minutes: CSMS, 1.12.1971, 8.8.1978, Book 1968-1979, FTA.
30. Minutes: CSMS, 19.3.1984, 24.4.1984, Book 1982-1984, FTA.
31. Letter: EW Redelinghuys to CSM, 6.7.1984, File: CSMS 3, FTA.
32. Minutes: CSMS, 25.2.1985; Document 5.2.10 entitled, Council of Supervision for the Ministry to students, FTA.
33. Minutes: CSMS, 25.5.1987, FTA.

34. *University Calendar*, 1995, G29; 1999, G31. Obviously the compiler of the 1999 Calendar was completely ignorant of the fact that the CSMS was dissolved in 1997.
35. Minutes of a meeting of church representatives, 9.9.1968, 18.11.1968, CSMS Book 1968-1979, FTA; Minutes: Meeting of the Religious Services Committee, 22.6.1965; 2.11.1965, 8.8.1967, 6.8.1969; Minutes: Meeting of the Senate, 2.12.1970, UZL.
36. Minutes: CSMS, 2.5.1972, Book 1968-1979; Pamphlet: Dlangezwa Ecumenical Centre (undated), FTA.
37. Letters: JA Greyling to E Brown, 12.5.1972, Verslag: Besoeke aan universiteite: Fort Hare en Zoeloeland – JA Greyling, 31.7.1972, File: Chapel, FTA.
38. Letter: E Brown to JA Maré, 29.9.1972, File: Chapel, FTA.
39. Minutes: Meeting of the Council, 27.10.1972, UZL.
40. Minutes: Meeting of the Senate, 20.5.1974, UZL.
41. Voorgestelde oprigting van 'n Kerklike Sentrum (Kapel) by die Universiteit van Zoeloeland – JAG Maré, 4.4.1973, File: Chapel.
42. Letter, E Brown to JA Greyling, 17.3.1973, File: Chapel, FTA; Minutes: Meeting of the Senate, 25.6.1973, UZL; The new building on the campus – article for circular 1/77 (probably written by Prof van Dyk of the Faculty of Theology), File: Chapel, FTA.
43. Voorgestelde oprigting van 'n ekumeniese sentrum buite die gronde van die Universiteit van Zoeloeland – Sekretaris van Bantoe-Onderwys, 28.7.1973, File: Chapel, FTA.
44. Letter: JA Greyling to E Brown, 27.4.1973, File: Chapel, FTA.
45. Letter: E Brown to Rector, University of Zululand, 22.6.1973, File: Chapel, FTA.
46. Minutes: CSMS, 1.6.1976, Book 1968-1979, FTA.

47. Behr, op cit, 196.
48. Letter: JA Geyling to E Brown, 6.6.1973, File: Chapel, FTA.
49. The new building on the campus - article for circular 1/77, File: Chapel, FTA.
50. Minutes: CSMS, 1.7.1976, Book 1968-1979, FTA.
51. Ibid.
52. Minutes: CSMS, 1.7.1976, Book 1968-1979, FTA.
53. Minutes: CSMS, 26.5.1980, File: CSMS A, FTA.
54. Details from File: CSMS A, FTA.
55. Minutes: CSMS, 13.10.1982, 16.5.1983, Book 1982-1984, FTA.
56. Minutes: CSMS, 25.2.1983. Book 1982-1984, FTA.
57. Minutes: CSMS, 16.5.1983, Book 1982-1984, FTA.
58. Letter: AC Nkabinde to MC Kitshoff, File: CSMS 4, FTA.
59. Letter: MC Kitshoff to CRM Dlamini, 23.3.1995, File: CSMS, 4, FTA.
60. Agreement for co-operation... regarding the ministry of students of the University of Zululand, Book 1968-1979, FTA.
61. Ibid.
62. Meeting: CSMS, 1.11.1971, Book 1968-1979, FTA.
63. Chaplains annual report, 1974, File: CSMS 1, FTA.
64. Minutes: CSMS, 1.6.1976, Book 1968-1979, FTA.
65. Job description for chaplains, File: CSMS 1, FTA.
66. Minutes: CSMS, 7.9.1971, Book 1968-1979, FTA.
67. Minutes: CSMS, 10.5.1971, 2.8.1971, Book 1968-1979, FTA.
68. Minutes: CSMS, 21.1.1972, Book 1968-1979, FTA.

69. Minutes: CSMS, 2.5.1972, Book 1968-1979, FTA.
70. Minutes: CSMS, 15.6.1975, 16.6.1975, Book 1968-1975, FTA.
71. Minutes: CSMS, 17.11.1975, 1.6.1976, Book 1968-1975, FTA.
72. Minutes: CSMS, 21.3.1978, 8.8.1978, Book 1968-1975, FTA.
73. Memorandum re the chaplaincy for the ministry to the students, 25.10.1988 – NSL Fryer, File: CSMS 3, FTA.
74. Chaplain's report, 1981 – J Mazibuko, File: CSMS, 1.
75. Chaplain's report, 1974 – CS Mngadi, File: CSMS, 1.
76. Minutes: CSMS, 1.12.1971, Book 1968-1979, FTA.
77. Minutes: CSMS, 2.4.1981, File: CSMS, 2, FTA.
78. Minutes CSMS, 10.6.1981, File: CSMS, 2, FTA.
79. Chaplain's report, 1982, 1983, File: CSMS, 2, FTA.
80. Letter, AC Nkabinde to BJ Odendaal, 26.4.1984, File: CSMS, 2, FTA.
81. Minutes, CSMS, 24.4.1985, 22.11.1986, File: CSMS, 2, FTA.
82. Minutes, CSMS, 10.8.1990, File: CSMS 4, FTA.
83. Letter: MC Dlomo to CS Mngadi, 17.4.1991, File: CSMS 4, FTA.
84. Minutes: CSMS, 25.3.1991, File CSMS 4, FTA.
85. Job description for chaplains, File: CSMS 1, FTA.
86. Minutes: CSMS, 2.5.1972, 19.8.1974, 30.3.1976, 6.8.1977, Book 1968-1979, FTA.
87. Chaplain's report, 1977 and Minutes: CSMS, 8.11.1977, Book 1968-1979, FTA.
88. Chaplain's report, 17.3.1981, File: CSMS 1, FTA.
89. Letter: AC Nkabinde to JM Ntanzi, 10.4.1985, File: CSMS 1, FTA.

90. Letters: C Gay to CS Mngadi, 2.10.1986; CS Mngadi to C Gay, 7.11.1986, File: CSMS, A, FTA.
91. Letter, CS Mngadi to Secretary, United Congregational Church, 4.11.1986, File: CSMS A, FTA.
92. Ibid.
93. Letter: CS Mngadi to Bishop, MD Biyase, 28.10.1986, File: CSMS A, FTA.
94. Letter: CS Mngadi to Secretary, United Congregational Church, 4.11.1986, File: CSMS A, FTA.
95. Letter, MC Kitshoff to Bishop, Roman Catholic Church, 21.4.1992, File: CSMS A, FTA.
96. Letter: MC Kitshoff to The Rector, University of Zululand, File: CSMS 4, FTA; *Calendar University of Zululand, 1997.*
97. Minutes: Meeting of the Religious Services Committee, 24.10.1972, UZL.
98. Details from constitutions of religious societies. File: CSMS A, FTA.
99. Report of the sub-committee on religious life and practices, in Reports of sub-committees on student affairs, 1977, unpublished.
100. Job description for the chaplain at the University of Zululand, Book 1968-1979 (with minutes of CSMS 8.8.1978), FTA.
101. Report of the sub-committee... (see reference 99 above for full title), 6-10; Constitution of the SCM, File: CSMS A, FTA.
102. Programme: SCM for 1974, File: SCM 5, FTA.
103. Chaplain's report 1994, File: SCM A, FTA.
104. Minutes: CSMS, 6.8.1977, 8.8.1979, 4.9.1979, Book 1968-1978, FTA.

105. Letters: Chairman SCM to Faculty of Theology, 28.9.1983, File: CSMS 1, FTA.
106. Letters: MC Dlomo to CSMS, 17.4.1991, MC Dlomo to MC Kitshoff, 27.6.1991, File: CSMS 5, FTA.
107. Report on SCM activities, File: CSMS 5, FTA.
108. Memories of MC Kitshoff.
109. Pamphlet, File: CSMS 5, FTA.
110. Report of the sub-committee... (see reference 99 above for full title), 6-10.
111. Details for this section gleaned from letters in File: CSMS 5, FTA.
112. Chaplain's reports, File: CSMS 1, FTA.
113. Minutes: CSMS, 18.8.1982, Book 1982-1984, FTA.
114. Letters: CS Mngadi to Registrar, 27.8.1982, Registrar to CS Mngadi, 17.9.1982; Document by the chairman of the CSMS; Minutes: CSMS, 13.10.1982, File: Book 2 1982-1984, FTA.
115. Circular by Prof AC Nkabinde, File: CSMS, FTA.
116. Document 5.2.10, File: CSMS A, FTA.
117. Letter: BJ Odendaal to N Dlamini, 7.9.1983, File: CSMS 3; Minutes: CSMS, 193.1984, Book 1982-1984, FTA.
118. Letter: Registrar to CSMS, 12.11.1986, and sundry correspondence, File: CSMS 3, FTA.
119. Sundry correspondence in Files: CSMS 3 and 4, FTA.
120. Notes on meeting with student societies, 25.8.1992, File: CSMS 5, FTA.
121. Letter: MC Kitshoff to CRM Dlamini, 23.3.1995, File: CSMS 4, FTA.

122. Letter: MC Kitshoff and A Song to CRM Dlamini, 21.7.1997, File: CSMS 4, FTA.
123. Letter: CRM Dlamini to A Song, 1.9.1997, File CSMS 4, FTA.
124. Details from graduation programmes, UZL.
125. Minutes: Religious Services Committee, 22.5.1965, File: CSMS 1, FTA.
126. Minutes: Religious Services Committee, 22.5.1965, 2.11.1965, 12.8.1968, File: CSMS 1, FTA.
127. Copies of consecration service programmes, File: CSMS 1-4, FTA.
128. Letter: K Mngoma to BJ Odendaal, 25.10.1979, File: CSMS 1, FTA.
129. Copies of consecration service programmes, File: CSMS 1-4, FTA.
130. Notices by the Rector, File: CSMS, FTA.
131. *University Calendar, 1999.*
132. Chaplain's report 1982; Minutes: CSMS, 18.8.1982, Book 1982-1984, FTA.
133. Letter: J Mazibuko to Registrar 23.5.1985, File: CSMS 3, FTA.
134. *Testimonium*, November 1983.
135. Letter: AC Nkabinde to M Ndaba, 15.3.1983, File: CSMS 3, FTA.
136. Notes in BJ Odendaal's handwriting, File: CSMS 3, FTA.
137. Minutes: CSMS, 16.5.1983, Book 1982-1984; Letters: CS Mngadi to L Zulu, 19.5.1983, 5.9.1983, L Zulu to CS Mngadi, 3.6.1983, File: CSMS 3, FTA.
138. Minutes: Meeting of the CSMS with representatives of religious societies, 24.4.1984, File: CSMS 3, FTA.
139. Document signed by AZ Cele on 15 June, 1984, File: CSMS 3, FTA.

140. Circular: EW Redelinghuys to All members of staff re commemoration services, 3.5.1985, File: CSMS 3, FTA.
141. Chaplain's report 1979, File: CSMS 1, FTA.
142. Chaplain's report, 1984, File: CSMS A, FTA.
143. Letter: BJ Odendaal to AC Nkabinde, 30.4.1985, File: CSMS A, FTA.
144. Letter: CS Mngadi to AC Nkabinde, 2.4.1985, File: CSMS A, FTA.

Chapter six

1. Introducing the degrees and courses offered by the Faculty of Theology at the University of Zululand, accompanied by a letter from Rev JH Smit, 12.11.1971, File: Viability, FTA.
2. Copies of letters dated 12.11.1971, File: Viability, FTA.
3. Ibid.
4. Letter: EW Redelinghuys to Secretary of Bantu Education, 15.11.1971, File: Viability, FTA.
5. Letter, Secretary of Bantu Education to Rector, University of Zululand, 8.12.1971, File: Viability, FTA.
6. Ibid.
7. Algemene uiteensetting van die agtergrond, huidige stand en toekomstige ontwikkeling van die Fakulteit Teologie - E Brown, 5.5.1972, File: Viability, FTA.
8. Ibid.
9. Ibid.
10. Ibid.

11. Ibid.
12. Letters: EW Redelinghuys to Secretary of Bantu Education, 4.8.1972, 24.10.1972.
13. Details in File: Viability, FTA.
14. Ibid.
15. Ibid.
16. Letter: Secretary of Bantu Education to JA Maré, 3.10.1972, File: Viability, FTA.
17. Ibid.
18. Letter: JA Greyling to E Brown, 3.10.1972, File: Viability, FTA.
19. Letters: E Brown to JA Greyling, 18.10.1972, E Brown to PJ Venter, 20.10.1972, File: Viability, FTA.
20. Letter, E Brown to JA Greyling, 18.10.1972, File: Viability, FTA.
21. Ibid.
22. Ibid.
23. Ibid.
24. Letter: PR van Dyk to IJ Haasbroek, 7.6.1977, File: Viability, FTA.
25. Letter, PR van Dyk to EW Redelinghuys, 23.5.1977, File: Viability, FTA.
26. Ibid.
27. Ibid.
28. Ibid.
29. Samespreking tussen lede van die Fakulteit Teologie, Prof AP du Plessis en mnr EW Redelinghuys gehou op 6 Junie 1977 om 12h45, File: Viability, FTA.

30. Letter: PR van Dyk to IJ Haasbroek, 7.6.1977, File: Viability, FTA.
31. Samespreking... For full title see reference 29 above.
32. Ibid.
33. Letter, PR van Dyk to DRC Ministers, 24.5.1977, File: Viability, FTA.
34. Same as reference 30 above.
35. Letter: Registrar to PR van Dyk, 26.7.1977, File: Viability, FTA.
36. Letter: EW Redelinghuys to BJ Odendaal, 2.9.1977, File: Viability, FTA.
37. Letter: BJ Odendaal to EW Redelinghuys, 14.9.1977, File: Viability, FTA.
38. Minutes: Meeting of the Executive Committee of the Council, 18.8.1979, File: Viability, FTA.
39. Ibid.
40. Ibid.
41. Ibid.
42. Minutes: Meeting of the *ad hoc* Committee of Council re discussion with the churches on Friday, 24.8.1979, File: Viability, FTA.
43. Report: EW Redelinghuys, 3.9.1979, File: Viability, FTA.
44. Minutes: Meeting of the Executive Committee of the Council, 3.10.1979, UZL.
45. Ibid.
46. Minutes: Meeting of the University Council, 7.12.1979, UZL.
47. The future of the Faculty of Theology, a document served at the meeting of the Faculty Board of Theology, 21.3.1980, File: Viability, FTA.
48. Minutes: Meeting of the Senate, 26.6.1980, File: Viability, FTA.

49. Minutes: Meeting of the University Council, 5.9.1980, UZL.
50. Letter: BJ Odendaal to MS van Rooyen, 3.10.1980, File: Viability, FTA.
51. Report of Dean's *ad hoc* Committee on future developments as regards the Faculty of Theology at the University of Zululand – NSL Fryer and MC Kitshoff, 29.7.1985, File: Viability, FTA.
52. It should be noted that the student numbers given in different documents and received from various sources often differ. Sometimes different numbers reflected the position before and after some students had withdrawn. More often the discrepancies can be accounted for by the fact that either the figures for the first or second semesters were used or that the average of both semesters was given. The figures might differ significantly.
53. Report of the Dean's *ad hoc* Committee... For full title see reference 51 above.
54. Ibid, 7.
55. Ibid, 11.
56. Ibid, 14.
57. Ibid, 12.
58. Report of Dean's *ad hoc* Committee... For full title see reference 51 above.
59. Report on staffing position of the Faculty of Theology, 27.2.1986, File: Viability, FTA.
60. Minutes: Meeting of the Council, 21.3.1986, File: Viability, FTA.
61. Minutes: Meeting of the Senate, 20.11.1986, File: Viability, FTA.
62. Letter: KJ Kemp to PJ Mostert, 2.3.1987, File: Viability, FTA.

63. Reaction to questions of the Senate Committee re investigation into the viability of the Faculty of Theology, Addendum to letter, JP Mostert to KJ Kemp, 8.5.1987, File: Viability, FTA.
64. All the reference to Mostert's views and all the quotations come from source 63 above.
65. Letters: NSL Fryer to *ad hoc* Senate Committee, 23.6.1987, 11.9.1987, File: Viability, FTA.
66. Memorandum on proposed steps in order to draw more theological students to the Faculty of Theology at the University of Zululand – NSL Fryer, File: Viability, FTA.
67. Ibid.
68. Minutes: Meeting of the *ad hoc* Committee of Senate re viability of the Faculty of Theology, 19.11.1987, File: Viability, FTA.
69. Oosthuizen, GC (chief editor) 1981, *Challenge to a South African University: The University of Durban-Westville*, Cape Town: Oxford University Press, p 132.
70. Reference the same as 68 above.
71. Memorandum re “religion” and “creed” as required for academic appointments to the Faculty of Theology – NSL Fryer, File: Viability, FTA.
72. Ibid.
73. Minutes: Meeting of Faculty Board of Theology, 1.8.1988, FTA.
74. Ibid.
75. Details of Dr P Richter in File: Staff, FTA.
76. Memorandum re “religion” and “creed”... For full title see reference 71 above.

77. Minutes: Meeting of the *ad hoc* Committee, 16.3.1989, File: Viability, FTA.
78. Report on the viability of the Faculty – MC Kitshoff, 20.9.1989, File: Viability, FTA.
79. Minutes: Meeting of the Senate, 16.11.1989, File: Viability, FTA.
80. Draft report on stakeholders analysis and development of a future strategy for the University of Zululand, Comments by MC Kitshoff, 1.11.1991, File: Viability, FTA.
81. Ibid.
82. Ibid.
83. Minutes: Meeting of the Faculty Board of Theology, 11.5.1992, FTA.
84. Almost all of the measures taken in the context of the strategic planning of the Faculty have been described and annotated in the foregoing chapters. Here only a summary is given.
85. Planning for the next 24 months, discussed at the Faculty Board of Theology, 28.3.1994, File: Viability, FTA.
86. A consolidated report on self-evaluation and rationalisation – Prof AJ Thembela, 22.4.1992, File: Viability, FTA.
87. Viability Studies, Prof AJ Thembela, 30.5.1994, File: Viability, FTA.
88. Details from File: Students, FTA.
89. *The Mercury*, 2.8.1999.
90. *The Sunday Tribune*, 12.9.1999.
91. Minutes: Meeting of SAUVCA Faculties of Theology, 2.3.1999, File: Viability, FTA.
92. Circular, AM Gamley to Regional Chief Directors *et al*, 1.10.1998, File: Viability, FTA.

93. Minutes: Meetings of the Faculty Board of Theology, 19.3.1997 and the Senate 27.5.1997, FTA.
94. Those issues were discussed in the *Bulletin of the Council of Societies for the Study of Religion*, April 1977, September 1997, November 1997, February 1998 and April 1999.
95. The future of Religion Studies – A Song, 21.9.1995, 20.3.1996, File: Viability, FTA; Minutes: Meeting of the Board of Theology, 22.9.1995, FTA; Faculty Report, 1998, File: Faculty Reports, FTA.

Chapter seven

1. *The Zululand Observer*, July 9, 1999.
2. Aquino Maria Pilar and Goizueto, Roberto S, 1998, *Theology: Expanding the borders*, Mystic: Twenty-third Publications, ix, 7-19.

Source material and bibliography

1. Primary (archival) material

Source material obtained from the archives named in the Introduction of this thesis included the following:

(a) Minutes of regular meetings

- (i) Minutes of the Faculty Board of Theology, 1970 to 1999
- (ii) Minutes of the Faculty Board of Arts, 1965 to 1969
- (iii) Minutes of the Senate, 1965 to 1999
- (iv) Minutes of the Council of supervision for the Ministry to Students, 1984 to 1995.
- (v) Minutes of the Council, Advisory Council, Executive Committee of the Senate, Faculty Board of Education, Research Committee and Project Committee of NERMIC were consulted when specific information was required.

(b) Regular reports

- (i) Faculty of Arts, 1965 to 1969
- (ii) Faculty of Theology, 1975 to 1999
- (iii) NERMIC 1985 to 1997.

(c) Diverse archival material filed

A number of files were compiled or supplemented by the Researcher from archival material in the Faculty of Theology Archives, but usually

excluded material referred to in (a) and (b) above. The files below are part of the references in the thesis.

- (i) Acts (University) and speeches.
- (ii) ASAZUL (Academic Staff Association of UNIZUL).
- (iii) ASATI (Association of South African Theological Institutions).
- (iv) Biblical Studies.
- (v) Chapel.
- (vi) CSMS (Council of Supervision for Ministry to Students).
- (vii) Degrees (structures).
- (viii) Dingaansat.
- (ix) Disruptions (on campus).
- (x) Honouring Oosthuizen.
- (xi) Method of Biblical Studies.
- (xii) Negotiations (with theological colleges – unsuccessful).
- (xiii) NERMIC.
- (xiv) Research (and publication).
- (xv) Staff.
- (xvi) Students.
- (xviii) UCZ (University College of Zululand).
- (xix) Viability (of Faculty).
- (xx) Witsieshoek.

(d) Current files

Current files e.g. of accredited colleges, are referred to in this thesis according to the file subject, e.g. Durban Bible College.

2. Secondary material

(a) Books

- Ackerman, GJ, 1975. *Education for Blacks in historical perspective*. South African Pedagogical Society, Series no 3.
- Aquino, Maria Pilar and Goizueta, Roberto S, 1998. *Theology: Expanding the borders*. Mystic: Twenty-third Publications.
- Becken, H-J (ed), 1973. *Relevant theology for Africa*. Durban: Lutheran Publishing House.
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- Burger, I. *Geloofsgeskiedenis van die Apostoliese Geloof Sending van Suid-Afrika, 1908-1958*. Braamfontein: Evangeliese Uitgewers.
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- Eybers, IH; König, A and Stoop JA (eds), 1980. *Introduction to theology*. Pretoria: DR Church Booksellers.
- Ferreirra, IL, 1979. *Die Teologiese Seminarium van Stellenbosch*. Pretoria: Makro Boeke.
- Fryer, NSL, 1981. *The Freedom of exegesis*. KwaDlangezwa: University of Zululand.
- Hexham, Irving and Oosthuizen, GC (eds), 1996. *The Story of Isaiah Shembe – History and traditions centered on Ekuphakameni and Mount Nhlankakazi*. Lewiston: The Edwin Mellen Press.
- Hexham, Irving and Oosthuizen, GC (eds), 1997. *The Story of Isaiah Shembe, volume two*. Lewiston: The Edwin Mellen Press.
- Houghton, DH, 1967. *The South African economy*. London: Oxford University Press.

- Johanson, B, 1971. *We watched it grow – A story of the Union Bible Seminary*. Sweetwaters: UBI.
- Kgware, WM, 1975. *Black universities in South Africa*. South African Paedagogical Society, Series no 3.
- Kitshoff, MC, 1980. *Diligentia Cresco*. KwaDlangezwa: University of Zululand
- Kitshoff, MC and Van Wyk, WB, 1983. *Method of Religious Education and Biblical Studies*. Cape Town: Maskew Miller Longman.
- Kitshoff, MC (ed), 1996. *African Independent Churches today – Kaleidoscope of Afro-Christianity*. Lewiston: The Edwin Mellen Press.
- Lapping, Brian, 1986. *Apartheid – a history*. London: Paladin
- Lee, JM (ed), 1977. *The Religious Education we need*. Mishawaka: Religious Education Press.
- Lodge, Tom and Nasson, Bill (eds), 1991. *All, here and now: Black politics in South Africa in the 1980s*. Cape Town: David Philip.
- Loubser, JA, 1989. *The apartheid Bible – a critical review of racial theology in Southern Africa*. Cape Town: Maskew Miller.
- Nel, BF, 1942. *Naturelle-opvoeding en -onderwys*. Dele I en II. Bloemfontein: Nasionale Pers.
- Neuman, WL, 1997. *Social research methods* (third edition). Boston: Allyn and Bacon.
- Odendaal, BJ, 1983. *African Church historiography: A evaluation, motivation and exploration of an overdue exercise*. KwaDlangezwa: University of Zululand.
- Oosthuizen, GC (chief ed), 1981. *Challenge to a South African University: The University of Durban-Westville*. Cape Town: Oxford University Press. Note: The publications of Oosthuizen while involved with the research unit NERMIC appear as a separate list in the section on NERMIC in chapter four of this thesis.
- Pitchers, Alrah, 1997. *The Christology of Hans Küng – A critical examination*. Bern: Peter Lang.

Preller, CS (ed), 1922. *Voortrekkermense II*. Kaapstad: Nasionale Pers.

Sundkler, BGM, 1961. *Bantu Prophets in South Africa*. London: Oxford University Press.

Sundkler, Bengt and Steed, Christopher, 1999. *A History of the Church in Africa*. Cambridge: Cambridge University Press.

Van Niekerk, WH en Stander, PP (reds), 1969. *Geloftefees Dingaanstad 1969*. Durban.

(b) Articles in journals

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