

A PANORAMA OF BIBLICAL STUDIES

J C Malan
University of the Western Cape

Abstract

This paper is meant to convey a general idea of the current functioning of Biblical Studies in Southern Africa. By means of approximate figures, a quantitative survey is given of students and teaching staff involved in Biblical Studies and Bible Education at schools, colleges and universities. The inference is drawn that at tertiary level we should be less concerned about an apparent overproduction of teachers for these subjects, but rather focus our attention on the significance and relevance of Biblical Studies in present-day South Africa.

The second and main part of the paper is a qualitative survey in which an assessment of university, college and school syllabuses is given. The core syllabus for Biblical Studies at university level, as accepted by the Biblical Studies Society for Southern Africa, is taken as the frame of reference. The paper indicates how university syllabuses correlate with the core syllabus, but also how perspectives such as the hermeneutical, historical, systematic and ethical are specially emphasized. Syllabus quotations on the ethical perspective provide a list of very relevant issues, and noteworthy answers to the questionnaire question on life-relatedness are added.

School syllabuses are tactfully but critically discussed. In the Biblical Studies syllabus very little attention is given to the prophets and the letters, to the interpretation of Scripture, and to topical issues. Some of the Bible Education syllabuses do include - although inconspicuously placed - a few topical issues.

The disappointing conclusion is that the life-relatedness of the Christian message is not taken seriously, except in some tertiary syllabuses. What is encouraging, however, are the questionnaire responses emphasizing our responsibility in respect of -

*the understanding of the Bible;
the implications for daily living,
relationships with God and fellow-men,
and the current situation in South
Africa;
the formative value of Biblical Studies.*

At this congress we are challenged to genuine, imaginative planning of Biblical Studies for a new era. While looking forward to a new thousand years, we may also allow our thoughts to move backwards through a few millennia - to the Middle Ages and to the time of Jesus, David and Abraham. Two thousand years ago Jesus indeed brought a unique renewal, but a thousand years later much of it had become encrusted into what has been aptly called churchianity.

Our congress theme prompts us to think critically and creatively, while bearing in mind the following:

- i) The original, life-changing message lived and proclaimed by Jesus.
- ii) The ever-present threats of literalism, scholasticism and legalism which have already caused an incalculable amount of harm to Christianity.
- iii) The present, and constantly changing, context in which the Christian message with regard to individual living in faith, genuine fellow-feeling, and socio-economic and political justice is to be proclaimed.

What I am proposing is that we should take into account the comprehensive panorama of past and future, although we are focusing our attention on the panorama of the present.

The purpose of this paper is that we should form a general idea of the current functioning of Biblical Studies in Southern Africa. What I am sharing with you is the impression I could derive from the data I gathered as interpreted from my own perspective. In the process I have encountered a few problems, such as getting back enough questionnaires, integrating the data of South Africa's separated departments of education, and finding time between administrative and research commitments.

1. A quantitative survey

1.1 Schools

Since our congress theme calls us to focus on schools, we may begin by envisaging the multitude of pupils involved in Bible Education and Biblical Studies.

About 75% of South Africa's twenty-eight million inhabitants regard themselves as Christians. Approximately three-quarters of the school population of more than six million (Central Statistical Services 1982 and Europa Publications 1986) are, therefore, supposed to receive Christian Religious Education as a compulsory but non-examination subject (e.g. Bible Education). The findings of questionnaire probes discussed at previous congresses (e.g. Du Plessis 1982) have confirmed the suspicion, however, that there may be a good many cases in which this subject is not really taken seriously. Nevertheless, estimates point to the possibility that almost four million pupils may be in touch with Bible Education.

In 1969 Biblical Studies was introduced as an examination subject in high schools, and presently it is taken by about 9% of the secondary school population of one and

a half million. Reluctantly, and only because it may be revealing, I give the approximate figures for the different departments of education:

Departments of Education	Schools offering Biblical Studies	Pupils taking Biblical Studies		
		Stds 6-7	Stds 8-10	Percentage of secondary pupils
Education and Training	300	27 000	100 000	15,5
Education and Culture				
House of Representatives	45		4 800	2,3
House of Assembly	115		4 400	1,1
Totals	460	136 000		8,9

1.2 Colleges of Education

The data I have received from colleges are as follows: See Table I, page 55.

According to my information 12 more colleges are offering Biblical Studies. The overall totals are, therefore, higher than those given in Table I.

1.3 Universities

The data I have received from universities are as follows: See Table II, page 56.

One other South African and three Southern African universities are offering Biblical Studies, thus we may assume slightly higher overall totals.

It should also be kept in mind that the student numbers given in Table II reflect only enrolments and not successful students. Many colleges and quite a few universities have indicated their pass rates, which may be summarized as follows:

	Colleges			Universities		
	I	II	III	I	II	III
% of the total number of students who have passed in all the institutions from which pass rates were obtained	90	93	88	58	51	68

The number of students who attained Biblical Studies III in 1986 may, therefore, be roughly estimated as follows:

At the colleges listed on page 55	890
At the universities listed on page 56	<u>610</u>
	1500

1.4 Employment opportunities

To get clarity on the matter of supply and demand is by no means easy. When thinking in terms of millions of Bible Education pupils, tens of thousands of Biblical Studies pupils and a unified system of education, the student numbers do not seem to be disproportionate. But when the realities of our present situation are taken into account, it seems as if there is an irresponsible overproduction of Biblical Studies and Bible Education teachers indeed. As yet, there is no free mobility of teachers across the borders of education departments, and relatively few schools take trouble to get teachers qualified in Biblical Studies to teach Bible Education.

In the light of such realism we should, therefore, have no illusions about large-scale employment prospects. With regard to the existing (filled) posts in Biblical Studies, we may use rough estimates like the following:

Schools	510
Colleges	90
Universities	<u>100</u>
	700

The questionnaire (see Appendices I and II, pp 59,60) question in this regard (When a vacancy in your department has to be filled, do you give strong preference to a candidate well qualified in Biblical Studies?) was answered as follows:

All colleges (except two who left this question unanswered) replied with a yes. In one case the following was added: 'plus extensive teaching experience and qualifications.'

The universities gave the following replies:

No answer	1
No	2
Not necessarily	1
Theological qualifications preferable above Biblical Studies	1
Yes, and Theology	1
Theology	1
Yes, if such a person has Greek and Hebrew II	1
Yes	4
Yes!	1

Perhaps then we should not be overconcerned about job and pay guarantees, but rather commit ourselves to the insight-forming function Biblical Studies may have for many people in many situations.

When this is our concern, we need not be worried about the competition between other school subjects and Biblical Studies. According to the information submitted to me, schools have a large (and apparently still increasing) degree of liberty with regard to options of subject choice they may offer.

We do not need to campaign, therefore, to get Biblical Studies listed as an attractive option over and against less popular subjects. We should rather focus our attention on the significance and relevance of what we are presenting in our subject - and that in South Africa, on the verge of the twenty-first century.

2. A qualitative survey

The figures I have adduced in the previous section make one realize that a surprisingly large number of pupils and students are involved in studying the Bible. Although we may be grateful for so much interest, we should be cautious when drawing inferences from the statistics. We know that there are pupils and students who choose Biblical Studies hoping that they will find it less demanding than some other subjects. We also know that the Christian message constantly emphasizes the unimportance of outward appearance.

Our survey should, therefore, include an assessment of the intrinsic quality of what we and our students are doing in Biblical Studies and Bible Education.

2.1 Syllabuses

2.1.1 Universities

As a self-evident frame of reference, I am using the core syllabus for Biblical Studies at Southern African universities as accepted by our 1983 congress. When this syllabus was tabled, it was indeed hoped that it would eventually influence the syllabuses of colleges and schools (Kernleerplan 1983:1).

Diagrammatically outlined (according to the proposed proportional subdivisions for each year), it may be put forth as follows: See Chart I, page 57.

According to my interpretation of the syllabuses of twenty-one Southern African universities¹, the inclusion of the various subdivisions may be indicated as follows: See Chart II, page 58.

In the first two horizontal sections deviations from the year level proposed by the core syllabus have been ignored. In other words, although a university offers a particular item in a different year than that proposed by the core syllabus, its name was nevertheless entered in the appropriate box of the core syllabus.

Generally speaking, there is a fair amount of correlation between the syllabus of the universities and the core syllabus. The names of eleven universities appear in 14, 13 or 12 (of the 14) boxes. And perhaps some names should have been in more boxes than they are. The above listing is, after all, only based upon my interpretation of the syllabuses.

When one glances through such a series of syllabuses, it is not only the similarity that is striking, but also the diversity.

Dissimilarity does not necessarily imply deviation from the core syllabus. A particular aspect may, however, be emphasized by means of clustering and an explicit caption. The following are examples of such emphases:

i) The hermeneutical perspective:

Hermeneutics of the Old and New Testament / Textual criticism of the Old and New Testament / Passages from Scripture for interpretation (UDW III).

1. I use the following abbreviations:

- Acad The Academy, Windhoek (University component)
- UB University of Bophuthatswana
- UCT University of Cape Town
- UDW University of Durban-Westville
- UFH University of Fort Hare
- NU University of Natal (Pietermaritzburg)
- UN University of the North
- UOFS University of the Orange Free State
- PU Potchefstroom University for CHE
- UP University of Pretoria
- UPE University of Port Elizabeth
- RAU Rand Afrikaans University
- UR Rhodes University
- US University of Stellenbosch
- USA University of South Africa
- UT University of Transkei
- VU Vista University
- UV University of Venda
- UW University of the Witwatersrand
- UWC University of the Western Cape
- UZ University of Zululand

Hermeneutiese reëls / Hermeneutiese vertrekpunte / Vertalings en die bepaling van 'n perikoop / Die belang van Skrifverband / Skrifverklaring toegespits op die Ou Testament en Nuwe Testament (PU III).

Oorsig oor die Bybelse hermeneutiek / Verklaring van bepaalde Skrifgedeeltes (UP III).

Uitlegkunde van die Ou Testament / Uitlegkunde van die Nuwe Testament (RAU II).

Eksegese en tekskritiek van enkele hoofstukke uit die Ou en Nuwe Testament / Verklaring van gedeeltes uit die Ou en Nuwe Testament (RAU III).

Hermeneutical principles and exegesis (UV I)

Hermeneutics and exegetical methods / Exegesis: *Capita selecta* ... (UV II).

Hermeneutics: The relation between the two testaments / Hermeneutics: Contemporary approaches / Exegesis: *Capita selecta* ... (UV III).

Interpretation of Scripture: approaches directed towards faith and life, instruction and proclamation (UWC II, III).

Principles of biblical interpretation / History of exegesis of the past / Introduction to exegesis (UZ I).

Methods of exegesis / Use of commentaries / Exposition of selected passages from Scripture (UZ II).

ii) The historical perspective:

A study of important trends in Judaism (NU II).

History and Theology of the Old Testament (UR II, III).

Historiese bewegings in Bybelse tye (US II).

Historical problems in the Old and New Testament (USA II).

The history and faith of Ancient Israel (UT I, II).

Early Christianity and Jesus / Early Christian expansion and Gentile Christianity / Early Christianity in conflict situations (UT I, II, III).

iii) The perspective of ecclesiastical history:

Bible and Church: The Bible in the early Church / The Bible in the Reformation / The Bible in the Roman Catholic Church ... (UFH III).

Kerkgeskiedenis (PU II).

iv) The systematic perspective:

Geloofsleer (UOFS I, II, III; PU II; RAU III).

Christologie (UPE II; US II).

Tematiese studies aan die hand van die Apostolicum (UPE III).

v) The ethical perspective:

Kontemporêre gebruik van die Bybel (Acad I, II, III).

Religieus-etiese agtergrond en perspektief (Acad II, III).

Sanctification of the individual, of society and of the world / Ethics of work and leisure: labour relations; remuneration; property and possessions; trade unions / Church and state / The Christian and social responsibility / Ethics of marriage and single state / Ethics and ecology (UN III).

Gereformeerde Teologiese Etiek (PU III).

Etiese en wetenskapsvraagstukke: seksuele en huweliksetiek, politieke etiek, geloof en wetenskap - sekularisasie en mitologie, evolusie, wonders, verskuiwings in die wêreldbeeld (US I).

Bybelse etiek; Hedendaagse vraagstukke in Bybelse perspektief, bv letterkunde en die Bybel, die oorlogsvraagstuk, wetenskap en geloof, God en die geskiedenis, die verstaan van die Bybel in 'n moderne tyd, revolusionere bewegings in die lig van Jesus se verhouding tot die Selote (US III).

Applied theology: e.g. contraception, medical ethics (abortion, euthanasia), punishment (corporal punishment, capital punishment, imprisonment), political issues (the relationship between church and state, property rights, marxism and economic justice, the ethics of war, revolutionary movements in the light of Jesus' attitude to the Zealots), religious art and iconography, the biblical concepts of human rights, equality and discrimination, black theology, theology of revolution, charismatic movements, science and faith (UT III).

The Bible in the contemporary world: Responsible use of Scripture with regard to some relevant issues (UWC I).

Faith and life: Relevant issues in biblical perspective (UWC II).

Faith and life: Relevant issues in biblical perspective, also taking dogmatic and philosophical trends into consideration (UWC III).

Three of the following topics: 'Back to the Bible' movements in the history of the Church. The authority of the Bible in historical perspective. Biblical principles and modern religious trends. Revolutionary movements in the light of Jesus' ministry and His relation to the Zealots. Sin and Redemption. Contemporary ethical issues (UZ III).

With regard to the ethical perspective, the following answers to the question on life-relatedness (To what extent do you include life-related issues in assignments and in test and examination questions?) are noteworthy:

In dié mate wat die leerplan, voorbereidingstyd en rypheid daarvoor by studente dit toelaat (Acad).

We tend to let life-related issues (essentially socio-economic, political, and religious rather than spiritual) arise from the subject matter (UCT).

Dit word veral gedoen t o v take (werkopdragte), veral op nagraadse vlak (UN).

In redelik beperkte mate, maar tog pertinent (PU).

Sover moontlik (UP).

In groepklasse, in eksamen, wél in Dogmatiek/Etiiek (RAU).

Een volle module word in elk van die drie voorgraadse jare daaraan bestee (US).

Vir ongeveer 15% (USA).

By die opstel van take, toets- en eksamenvrae word aktualiteit voortdurend in gedagte gehou (UWC) (Malan 1985:54-56).

Whenever possible (UW).

2.1.2 Colleges of Education

As already stated at our 1982 congress, there are several differences between the college syllabuses, and this may partly be ascribed to the links some colleges have with particular universities (Bardin 1982:233 and Coetzer 1982).

Referring in general to the college syllabuses for Biblical Studies and Bible Education used in the different departments of education, it may be said that there is some agreement with the core syllabus for universities. Material from the four lines of the core syllabus is included, but usually the lines of Bible interpretation and meaning are less well represented.

Biblical Studies departments at colleges have responded differently to the syllabus question (Do you, and especially your students, regard your syllabus as duly significant and relevant?). Some replies were abruptly negative (No), a few were critical (More topical issues could be included / Too heavily loaded) or receptive to criticism (Open to making necessary changes). Most answers, however, were either an unqualified 'yes' or an amplified 'yes' (Positive comments from students / Survey indicated that 98% of students are highly satisfied).

2.1.3 Schools

In the field of Biblical Studies there is no place for dominating prescriptiveness. I wish, therefore, to refrain from any tertiary arrogance about secondary and primary syllabuses. I am also trying to avoid saying things which pertain to subsequent papers. The few remarks I do make here, are conveyed with cautious modesty, but in genuine earnestness.

i) What we find at school level are Biblical Studies syllabuses (Stds 6-10 or 8-10) that are fairly similar in the various departments of education, and Bible Education syllabuses (Sub-std A to Std 10) that differ markedly. But most of these syllabuses reveal a design which is much more restricted than that of our core syllabus.

ii) Much attention is devoted to events described in various parts of the Bible. In some cases the arrangement is chronological, in others it is according to themes, and sometimes (for instance in Junior Primary standards) sequence is not really important. In terms of our core syllabus it may be said that one aspect of the whole line of background history, namely the history of Israel and the early church, is emphasized thoroughly. Attention is also given to cultural-historical, archaeological and geographical background. A brief reference to Bible translation is found in the

Biblical Studies syllabus. This whole line of the core syllabus is, therefore, well represented in the school syllabuses.

iii) A fair amount of attention is given to a few of the literature types and to the coming into being of a number of books of the Bible. This line of the core syllabus is, therefore, also well-represented in the school syllabuses. (In the Research Document on a Draft Core Syllabus for Biblical Studies in Stds 8-10 - which was accepted in 1984 by the Committee of Heads of Education as a 'research document which may serve as a guideline to departments for adapting their own Biblical Studies syllabuses' - very much attention [apparently 75%] is devoted to the coming into being of books of the Bible. For Higher Grade thirty-seven books of the Bible are prescribed, for Standard Grade twenty-six, and for Lower Grade nineteen.)

iv) The interpretation of Scripture, however, is conspicuous by its absence.

v) Regarding themes, the school syllabus for Biblical Studies has nothing more than the Bible and faith (Scripture, Trinity), the Bible and prayer, and the Bible and law.

vi) When the school syllabus for Biblical Studies is examined closely and compared with our core syllabus, one is struck by the following:

In the survey of 'revelation history' (which plays a large role indeed) there is very little on the prophets (Higher Grade: Isaiah, Jeremiah, Zechariah, Haggai, Malachi; Standard Grade: only Malachi) and nothing on the letters. Although the prophets and letters do appear later in the sections on general and specific introduction, it is very likely that pupils will regard these significant parts of the Bible as less important.

Such a conception may be strengthened by the traditionally dogmatic and ecclesiastically catechetical way in which the faith, prayer and law material is presented. It is not that life-relatedness is totally absent. The text book author and the educator who realize its crucial importance will surely find several points at which it may be emphasized. But all who regard life-relatedness as a peripheral aspect of the Christian message will probably find nothing in the syllabus that could guide them to the insight they need.

vii) In some of the Bible Education syllabuses one does find a few topical issues, but then usually at the very end. In some cases there are options by which the most relevant topics may be circumvented or even totally excluded.

In a few of the Std 10 syllabuses used in Departments of Education and Culture, there are sections on Christian and Community. Topics, as the following, are listed (with the implicit or explicit instruction that only a few have to be selected, though):

- The Bible and the status of women
- The Bible and children
- The Bible and the family
- Poverty and charity
- Social relationships
- The Bible and the school
- The Bible and culture

The Bible and science
The Bible and material possessions
The Bible and entertainment
The Bible and medical science.

The placing of such a section at the end of the Std 10 syllabus was probably intended as a suitable finishing touch. It is also possible, however, to interpret this last section as an optional extra. Unfortunately, there is a rather prevalent misconception that the Christian faith is essentially a matter of Bible knowledge and doctrinal trust, while its implications for living are mere addenda.

In the syllabus of the Department of Education and Training a few topical sub-themes are included as early as Std 6:

Righteousness (Amos, Isaiah, Jeremiah, Jesus: sermon on the mount, parables)

Mercy (Hosea, Isaiah, Jesus: Sermon on the mount, parables)

Faithfulness (Ezekiel, Daniel, Jesus: sermon on the mount, parables)

And the Std 10 syllabus includes the following:

Marriage and family life

Biblical norms for relationships among fellow-men.

2.1.4 Conclusion

My aim with this panorama of syllabuses was to try and assess the quality of what is being studied in Biblical Studies and Bible Education (see above 2. A qualitative survey). Now I am venturing to give you my conclusion - in order to provoke a lively debate in our discussion time!

Really significant work may be done in both subjects at all the levels concerned (primary and/or secondary and tertiary) by each teacher who has insight into the life-changing core of the Christian message, and who refuses to be limited by syllabus shortcomings. But where teachers do not have this insight, the quality of the work may be lower, perhaps even considerably lower. The quality of text books and other sources, as well as the insight of some of the pupils or students, may of course help to save or to improve a situation. But when evaluating the whole syllabus panorama, my overall assessment is as follows:

- i) The tertiary syllabuses may lead to work of good quality, but unfortunately, not all of these syllabuses take life-relatedness really seriously.
- ii) The secondary and primary syllabuses do provide the potential for work of good quality, but not at all to the extent that could have been the case (Malan 1981:54-58, 61-62).

I expect and welcome difference of opinion about the question whether life-relatedness should indeed be taken as such a crucially important criterion. My reply, however, is and remains 'an unequivocal 'yes'. And my 'yes' is based on the

conviction that the Christian message is essentially a message about the transforming of thinking and living.²

At the very beginning of the first conference in the series on Religious Education in our changing society, the following most significant words were spoken:

I share the view with many others that the young people are taught religion but they do not see it in action and do not experience it themselves - hence their lack of interest in what seems to them an irrelevant activity... If we want people to accept an ultimate authority of right and wrong, good and evil, we must demonstrate goodness in our daily lives, we must demonstrate our beliefs by our actions and involve the young in such activities - designed to inculcate a concern for mankind - a love which transcends the individual self-interest.

(Du Plessis 1980:5)

At subsequent conferences various appeals were made for a definite change from abstractness to life-relatedness:

Warnings have been sounded against dry programs of the repetition of Bible stories (Dalziel 1980:65) and against one-sided, narrow-minded emphases on biblical content (Malan 1981: 54-62). Attempts were made to transfer the accent from the memorizing of 'facts' and 'truths' to the understanding of meaning (Engelbrecht 1980:10 and Kerr 1980:72). And when meaning was mentioned, the focus was usually not adjusted to the infinity of a life hereafter, but to the close-up scene of living here and now (Maimela 1983:69-74).

In a study on the full implications of Christian faith it was underlined that the *dynamic* aspect of Christian faith should be understood as a way of life and not merely as a doctrine (Nxumalo 1983:41).

(Malan 1985:50)

It is from this perspective that I am viewing the panorama I have tried to share with you. And it is for this reason that parts of the overall scene disappoint me. However, I am convinced that this congress may contribute to several of the changes that are so urgently needed - in our discipline, in our system of education and in the country where we find ourselves to be.

2. This statement does not need to be substantiated by a series of Bible references. Should someone insist on corroboration, however, he/she may be referred to sections like the following (in their various contexts): Mt 3:2,8, 4:17, 5:3-10, 6:14-15, 7:12,21, 22:37-39, 23:23, Lk 18:14, Jn 5:40, 13:35, Rm 6:13, 7:6, 8:13, 12:1-2, 1 Cor 10:13, 2 Cor 3:6, 5:17, Gl 5:6, 6:15, Eph 2:10, 3:23-24, Phlp 1:27, 2:5, 12-13, Col 3:9-10, Ja 1:26-27, 1 Jn 2:29, 5:18.

2.2 The main function and significance of Biblical Studies

What I find particularly encouraging is the content of many of the replies to the question on the main function and significance of Biblical Studies:

i) In most cases the scientific study of the Bible is emphasized, and objectives like the following are given: knowledge, understanding, insight and professional equipment (ten universities, nineteen colleges).

For example:

Om op 'n wetenskaplike wyse sistematies en tematies 'n studie van die Bybel te maak (College of Education for Further Training, Pretoria).

Promotes intellectual development. Gives Biblical literature a proper scientific (objective) perspective (Pretoria College of Education).

To introduce students to a scholarly approach to the Bible; enhance their background Bible knowledge for teaching (Johannesburg College of Education).

To impart a knowledge and understanding of the Bible (Tshiya College of Education).

An academic, scientific study of the Bible - to develop the person's mind and thinking ability; to increase knowledge and understanding of the Bible (Indumiso College of Education).

Om 'n student te lei om krities met sy eie teologiese tradisie om te gaan en sy eie geloofstaal te vind en selfstandig gelowig te dink (University of South Africa).

Om die student sodanige kennis van en insig in die gewyde leerstof te gee dat hy in staat sal wees om hierdie verworwe kennis en insig oortuigend aan sy leerlinge oor te dra (Durban College of Education).

ii) In several cases particular emphasis is placed on the implications for one or more of the following: daily living, relationships with God and fellow-men, the current situation in South Africa (five universities, seven colleges).

For example:

To enable students to appreciate the basis of their faith, and its relevance for Christian ministry and witness (Rhodes University).

Om binne die wetenskaplike bedryf ook 'n verantwoordbare stimulus te laat deurwerk om die Bybel en Christelike geloof as lewensrelevante bron van wysheid en bevryding te ontdek en toe te pas (Academy).

Koersaanduidend in God-mens en mens-mens verhoudinge van dag tot dag (College of Education for Further Training, Roggebaai).

'n Beter kennis van en insig in die Bybel en sy wêreld, wat ... uiteindelik behoort te lei tot 'n beter verhouding met God en medemens (East Rand College of Education).

Om die Bybelinhoud op 'n wetenskaplike (toetsbare) wyse te ken en om daarmee tot 'n groter mate in die regte verhouding teenoor God, self, medemens, en kultuur (wêreld) te kom (Bloemfontein College of Education).

To facilitate understanding of the Bible to enable sound Christian decision-making in the contemporary situation (Edgewood College of Education).

Om studente met 'n Bybelse oriëntering vir die uitdagings van 'n toekomstige Suid-Afrika voor te berei (University of Stellenbosch).

To explore the history, meaning and purpose of Biblical teaching and to apply it to the contemporary situation (University of the Witwatersrand).

Om die student in staat te stel om op 'n krities verantwoorde wyse sy Bybelkundekennis in te span om dringende persoonlike en samelewingsvraagstukke aan te spreek (University of the Western Cape).

iii) In some cases the spiritual and generally formative value of Biblical Studies is stressed (three universities, five colleges).

For example:

Te lei tot wetenskaplike kennis van die Bybel en vormingswaarde daaraan verbonde (University of Pretoria).

Die innerlike dinamiek en eeue-oue beproefde waarde en waarheid van die Bybel het 'n vormende uitwerking op diegene wat dit bestudeer (University of Fort Hare).

Op akademiese vlak: as algemeen vormende wetenskaplike dissipline binne B A. Op vormende vlak: waardevol vir persoonlike vorming en geloofs groei (Potchefstroom University for CHE).

'n Verrykende Bybelstudie, onlosgemaak van relevante geestelike waarhede (Transvaal College of Education).

To stimulate responsible, personal inquiry into the Bible that will effect spiritual change and influence the students that will in turn be taught (Lennox Sebe College of Education).

Bybelkunde, hoewel 'n wetenskap, is 'n vak wat 'vormend' is. Nie alleen wat kennis betref nie, maar ook ten opsigte van morele, religieuse en alle fasette van die lewe (Soweto College of Education).

If we are inspired by such convictions, we may indeed co-operate in the planning of Biblical Studies for a new era. If what we are concerned about is the understanding of the Bible, the message of life-transformation, and especially also the penetrating message for the situation in which our South African community finds itself, then our future prospect may fill us with a dynamic hope. Then our panorama is not a sunset scene, but a sunrise vista.

Table I

<u>College</u> (And year when Biblical Studies was introduced)	<u>Students</u>						<u>Teaching Staff</u>
	Biblical Studies				Bible Education	Tot	
1st yr	2nd yr	3rd yr	4th yr	Totals for all the relevant courses			
Athlone		45	27		199	271	3
Bellville (1978)		328	262	27	304	921	3
Bloemfontein (1971)			61	12		73	3
Durban (1958)	70	12	10	12		104	3
East Rand (1983)	21					21	1
Edgewood (1966)	130	11	3	4		148	2
Further Training, Pretoria (1978)	390	300				690	5
Further Training, Roggebaai (1985)		178	10			188	3
Goudstad (1974)	60	80	50	50		240	6
Hewat		70	45		240	355	2
Indumiso (1981)	10	20	23			53	2
Johannesburg (1975)	129	100	34	11	451	725	6
Lennox Sebe (1983)	32				540	572	3
Mgwenya (1984)	148	235	195			578	3?
Ndebele (1983)		16	11			27	1
Perseverance		65	45		200	310	3
Pretoria (1982)	24	5	5		102	136	3
Setlolwane (1970)	21	12	8			41	3
Söhnge		39	26		142	207	2?
Soweto (1978)	121	146	17			284	4
Tivumbeni		52	34		207	293	4
Transvaal (1979)		40	35			75	4
Tshiya (1980)	30	30	90		720	870	4
Venda (1979)		14	20		100	134	3
	1186	1798	1011	116	3205	7316	76?

Table II

University (And year when Biblical Studies was introduced)	Students							Teaching Staff	
	Biblical Studies						Religious Studies, Method, etc		Tot
	I	II	III	Hons	MA	D			
Academy (University component) (1981)	90	38	6				74	208	5
Cape Town (1974)	121	121	56	4	8	2	176	488	3+
Fort Hare	272	92	23	2	2	1		392	4
Natal (1955)	65	25						90	3+
North (1962)	350	235	85	16	5			691	4
Orange Free State	250	30	20	2	15	4	280	601	4
Port Elizabeth	230	66	38	7	14	4		359	4
Potchefstroom (1950)	343	261	119	19			93	835	6
Pretoria (1974)	258	190	90	2	5	6		551	4
Rand (1970)	160	71	51	3	5	5	21	316	4
Rhodes (1947)	73	15	6	3	2	2		101	2+
Stellenbosch	134	75	24	5	12	4		254	3
South Africa (1961)	3200	1400	310	63	2	2		4977	30
Vista							3600	3600	4
Western Cape (1971)	390	185	18	3	3	1	34	634	5
Witwatersrand	115	54	24					193	3+
Zululand	278	65	24	6				373	3+
	6329	2923	894	135	73	31	4278	14663	91+

Chart I

	I	II	III
Line of coming into being	Introduction to the study of the Bible Content, interrelatedness, coming into being: Historical books	Coming into being, literary forms and interrelatedness: Pentateuch, Synoptic gospels, other narrative literature and/or prophetic and Pauline writings.	Coming into being, literary forms and interrelatedness: Remaining books of the Bible
Line of background history	Background: Geographic, cultural-historical, archaeological	History, cultural history and archaeology of Israel and the early church	History of the text and Bible translations
Line of interpretation of Scripture	Exposition of Scripture: Basic principles	Exposition of Scripture: Methods	Hermeneutics Exposition of Scripture: Methods, evaluating of commentaries
Line of meaning	OT and NT themes in historical perspective	OT and NT themes in historical perspective	OT and NT themes in historical perspective

Chart II

	I			II			III		
Line of coming into being	Acad RAU UB UR UDW US UFH USA NU UT UN VU UOFS UV PU UW UP UWC UPE UZ 20	Acad UPE UB RAU UCT UR UDW US UFH USA NU UT UN VU UOFS UV PU UW UP UWC	UZ 21	Acad UPE UB RAU UCT UR UDW US UFH USA NU UT UN VU UOFS UV PU UW UP UWC	UZ 21	Acad RAU UB UR UCT USA UDW UT UFH VU UN UV UOFS UW PU UWC UP UZ UPE	 19		
Line of background history		Acad RAU UB UR UDW US UFH UT NU VU UN UV UOFS UW PU UWC UP UZ UPE 19	Acad UPE UB RAU UCT UR UDW US UFH USA NU UT UN VU UOFS UV PU UW UP UWC	UZ 21		UDW UT UFH UV UN UZ UOFS UP UPE RAU UR US USA 13			
Line of interpretation of Scripture		Acad UMC UDW UZ UN UP UPE UR US USA UT UV 12	Acad US UCT USA UDW UT UFH UV NU UWC UN UZ UOFS UP UPE RAU 16	Acad UCT UDW PU UP UPE USA UV 8	Acad USA UCT UT UDW UV UN UWC PU UZ UP UPE RAU UR US 15				
Line of meaning	Acad UZ UN UOFS UPE UR US USA UT VU UV 11	Acad US UB USA UDW UT UFH UV NU UW UN UWC UOFS UZ PU UPE UR 17	Acad US UDW USA UFH UT UN UV UOFS UW PU UWC UP UZ UPE RAU UR 17						

Appendix I

10 La Rochelle Road
La Rochelle
7530 Bellville
10 Jan 1987

To Heads of Biblical/Religious Studies Departments

Dear Colleague

In order to draft a paper for this year's congress of the Southern African Biblical Studies Society I have to request your significant but voluntary co-operation. The paper concerned is meant to present a survey of the current standing of our subject. I am therefore including a reply sheet (drawn up according to guidelines supplied by the Executive Committee), requesting you kindly to complete it as fully as possible and return it before 28 February 1987. I hope it will not take too much of your time. I trust, however, that as many departments as possible will respond, thereby providing us with a comprehensive overview.

Many thanks! And best wishes for your activities during this year.

Yours sincerely,

(Signed)

(Prof) Jannie Malan

PS If your university/college does not offer any course in Biblical Studies, please let me know. Thank you.

Appendix II

INFORMATION FOR CONGRESS PAPER: A PANORAMA OF BIBLICAL STUDIES

(Southern African Biblical Studies Society, 1987)

University/College: Department:

- 1. Since what year has Biblical Studies been offered at your university/college?
- 2. What were your 1986 student numbers? I:..... II:..... III:..... Hons:..... M A:..... Ph D:..... Other courses: 1:..... 2:..... 3:..... (1 2 3)

(If you happen to have figures for previous years at hand, you are welcome to enter them on the back of this sheet. Thank you very much.)

- 3. If you have pass rates (e g for 1986) available, and are willing to share them, please enter them here. I:..... II:..... III:..... Hons:..... Other courses: 1:..... 2:..... 3:.....
- 4. What is the number of teaching staff in your department?
- 5. When a vacancy in your department has to be filled, do you give strong preference to a candidate well qualified in Biblical Studies?
- 6. Do you, and especially your students, regard your syllabus as duly significant and relevant?
- 7. To what extent to you use stimulating methods of teaching?
- 8. To what extent do you include life-related issues in assignments and in test and examination questions?
- 9. What do you regard to be the main function and significance of Biblical Studies?
- 10. If there are any general remarks you would like to add (lessons derived from experience, suggestions for future development, etc), please do so. Thank you very much for your co-operation.

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