

Faculty of Arts and Social Sciences: Teaching for Transformation

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1. Departments

1.1 African Languages

The transformation-related academic offering of the undergraduate and postgraduate modules of the Department of African Languages, have since the modularization and programme accreditation processes in the early 2000 and again later around 2010, as required by the SAQA accreditation process, including substantive components of contents relating to linguistic justice, diversity, equality, as forms of social justice and inclusivity, more broadly. These module components have been continually renewed with respect to the most recent research perspectives in applied linguistics and are extensively realized in both undergraduate and postgraduate modules concerning language teaching of isiXhosa, literacy development teaching, sociolinguistics, communication studies, literature, and culture module components. The module components of Basic Xhosa 114, 144, Xhosa 178, 188, 214, 244, 224, 254, 318, 148, 328, and 358, realize linguistic justice for African languages in salient ways which advances critical citizenship and critical thinking among students in especially how linguistic justice was absent in and previously disadvantaged communities in South Africa. These issues are also saliently present in the study of the Honors and Master's and PhD programmes in African languages through the fields and topics studied and researched.

2.2 Afrikaans and Dutch

Transformation is an underlying aspect of numerous components of our academic offering. Students are made aware of the diverse perspectives on the origins of Afrikaans from their first

year. The relations between Afrikaans and Dutch are studied critically and in a historically sensitive fashion. Afrikaans has a complex linguistic-political context, and this is studied directly, from both linguistic and literary points of departure. In literature courses and modules, prescribed texts represent the diversity of Afrikaans authors. The social nature of language and the diverse nature of the Afrikaans speech community form threads that run through various courses and modules. Additionally, students are trained to ask critical questions about the underlying assumptions within and about the Afrikaans speech community, the position of Afrikaans in South Africa and the world, and the links between language, power, identity, and ideology.

Specific examples of relevant content:

- Discussing and emphasising texts by (young) black and brown Dutch-language authors and the other, decolonial and postcolonial context that accompany this.
- In Afrikaans and Dutch at first-year level, the link between the emergence of Afrikaner nationalism and the promotion of the standard variety of Afrikaans is investigated, along with critical voices in the literary and larger cultural system that have asked for transformation since the 1960s.
- In Afrikaans and Dutch at third-year level, we look specifically at the development of an alternative Afrikaans literary tradition in which authors of colour play a central role.
- In various components and modules about sociolinguistics, language planning, multilingualism and linguistic citizenship, the history and present of Afrikaans are investigated critically, and a corrective approach is taken regarding perceptions relating to language variation, language attitudes and standardisation.
- The Department has an extensive offering, and research record, in teaching Afrikaans to second- and foreign-language speakers.

2.3 Ancient Studies

Academic offerings in Ancient Studies comprise modules in three ancient languages (Greek, Hebrew, Latin) and on the cultures of ancient North Africa, Western Asia, and the Mediterranean. While the languages focus on language acquisition on the lower levels, they offer readings of ancient literature on the higher levels that promote critical thinking and introduction to cultures different from our own. As such they may be included in our aim to employ various aspects of the ancient world as tools to think with, to invite critical reflection on issues of the ancient world.

More explicitly transformational are the offerings in the Ancient Cultures courses, which are packaged on themes topical in contemporary society, including race, identity, sexuality, decolonisation, an emphasis on the ancient cultures of our own continent, the role of women, children, and marginalised groups often not able to speak for themselves. Some examples provided by staff are listed below:

Ancient Cultures 114: Cultures of North Africa and Southwestern Asia

Students study some of the oldest stories of humanity (in English translation) originally written in the oldest writing systems (e.g. cuneiform and Egyptian hieroglyphs) of the world (the Epic

of Gilgamesh, ancient Egyptian short stories, and the Ethiopian Kebra Negast (the story of the Queen of Sheba), through which they are introduced to various aspects of the ancient cultures: the environment, main historical events, writing systems and languages, social and political institutions, technology and buildings, religious and moral values, visual arts and literature.

Ancient Cultures 144: The Greek and Roman cultures

Students are introduced to the cultures of the ancient Mediterranean through epic poetry and archaeological material (the remains of Pompeii). The 'alien' aspect of these cultures, removed from our own by thousands of years, equips students to comprehend different cultures and consider them on their own merits, and makes them more comfortable to approach "the Other" with genuine curiosity and goodwill. Students are also introduced to reading texts with the lenses of social history, postcolonial theory, and 'non-Western' perspectives, to make them aware of both our shared humanity and of dealing with multiculturalism.

Ancient Cultures 211/311: "Kush and Meroe": an African culture of the Sudan

The module emphasizes the fact that this African culture made an important contribution to the ancient cultures, but has been neglected in the past because of racial biases. This was because it was either seen as inferior, a mere copy of Egyptian culture or that the people of Kush were not Africans. With regard to gender, the role and influence of the female rulers (kandakes) of Meroe are studied.

Ancient Cultures 241/341: Women of ancient Kemet (Egypt)

The module emphasizes the fact that Egypt is an African culture and the important role of women. This includes not only goddesses, and queens, but "ordinary" women. Throughout the module gender and race biases are criticized. Included is reading material on gender for 3rd year seminar discussions and an essay option "Gender-Feminist Studies and Kemet women".

Ancient Cultures 241/242 (alternate): Sexuality in the Ancient World

The module introduces students to notions and conventions related to sexuality in cultures far removed from our own in both time and space, as well as to scholarship on selected topics in the study of sexuality in antiquity. In doing so, the module aims to encourage critical reflection on sexuality in our own world, and to stimulate further research on topics related to ancient sexuality. Students are guided to develop the ability to situate and interpret ancient sources and material evidence on ancient sexuality in their own historical contexts; an awareness of historical dimensions of human sexuality; an appreciation of the relationship between culture and expressions of sexuality; and to critically engage with current scholarship and discourses on sexuality, both ancient and modern.

Ancient Cultures Honours 773: North Africa and the Intellectual Tradition

The module traces the neglected aspect of the contributions made by ancient North Africa of the Greco-Roman era to the intellectual legacy of the ancient world. It starts by investigating the

early history and cultures of North Africa from modern Morocco, Algeria, Tunisia, Libya and Egypt, and their contact with Greco-Roman cultures through colonisation (Greece) and Romanisation and its effects. It then focuses on the ancient Mediterranean intellectual hub of Alexandria and its famous Museum and library, before studying selected texts from two

intellectual figures from North Africa of the later empire, Apuleius of Madaura and St. Augustine of Hippo.

Biblical Hebrew (all levels)

All these modules, to varying degrees, engage with the literature of the Hebrew Bible / Old Testament via the language in which it was written. The literature grapples with age-old questions of *inter alia* ethics, justice, and social identity; and is increasingly characterised by its ideological layers. These topics are interrogated through a critical analysis of the language used to comment on these issues, and more importantly to probe the reason why such language is used and what it could reflect about cultures far removed in space and time from our own. These characteristics make the offering of all these modules invaluable to the ongoing discussions and processes of transformation.

Latin (all levels)

When reading the ancient texts prescribed in my Latin classes (Latin 244, 318/348, Honours), which were almost exclusively authored by males, questions of perspective and of the patriarchal culture at the time are recurring topics in class discussions, especially as my modules focus on lyric and elegiac poetry, as well as epic poetry, genres which by nature present a more "personal" view. Students are encouraged to read critically, and to relate what they notice in the texts, regarding gender biases, the objectification of the female and "othering", to the challenges of their own time.

2.4. Drama

The Drama Department teaches both practical and theoretical components and utilises a wide array of pedagogical approaches. The practical work (such as acting, speech, and movement components in the Theatre Arts and Theatre skills modules across all 3 undergraduate years, as well as the technical and management stream) is underscored by a variety of theoretical approaches to develop and enhance the students' technical and artistic skills. A learner-centred approach is cardinal in the transformative aspects of these modules to incorporate prior learning and knowledge, as well as social contexts whilst acknowledging the students' lived experiences as it pertains to the classroom experience and developing insight and empathy for other's lived experience.

Practical modules, to varying degrees, engage with the body as archive, using personal, social, cultural, archetypal, mythical practices and knowledge to gather and work on and from 'the self'. The self-created work (solo and in ensemble) and teachings speak to body politics, considering race, gender, sexuality and sexual orientation, religion, and age.

Postgraduate level in Hons practical specialisations (such as in Physical theatre, Kabarett, Applied theatre and Playwriting as examples) critically engages with current socio-political and cultural issues and the self-created work often leans on theatre with intent and theatre of political conscience. The creative work therefore is created and curated to reflect and respond to various social and political phenomena found in the contemporary (South African) society.

The theoretical components (Theatre Studies 114, 144, 214, 244, 318, 348) which are also open to the wider faculty programmes, critically engage with theories, performances, and texts from right across the world. Examples include:

114: texts and performances that include devised work which is an Afro-centric way of creating a performance,

144: World theatre including forms such as Kabuki and Nō. The theories as lenses for analysis include Theatre for social change, feminist theory, intersectionality, political satire, and queer studies.

214: Continental performance forms and texts are incorporated in this module and further theoretical aspects of Postmodern theatre, Critical race theory, feminism, Postcolonialism and Genderfucking.

244: Precolonial African performance forms are studied within the context of Performance theory which includes masking and puppetry. International object-driven performances are also studied such as Bunraku. Other international streams such as Poor Theatre that had a big influence on South African performance generation also come into play. The module continues with the study of Applied theatre and theatre in a social context. This includes stated theatre with intent, and political conscience theatre forms. The module concludes with the study of Musical Theatre forms that touches on gender roles, sexual identity, displacement/relocation, and race within South African historical and current context.

314: This module focuses on the performances and texts from the African continent, and it is followed by the history and texts of South African theatre makers. The discussions are positioned within the broader frame arising from the insights of postmodernism, postcolonialism and post-structuralism, while foregrounding contemporary concerns arising from the various branches of identity politics: intersectionality, queer theory, class concerns, race, religion etc.

344: This module focuses on film and media studies. It starts with developing a vocabulary and an understanding of the current industry. Key film theories include Apparatus theory, feminist theory, and queer theory to briefly explore questions of representation, access, and industry. In documentary film and theory we engage more extensively with theory, focusing on questions of representation, self-representation, the relationship of the image to reality, the truth value of the image, authorship and authority, and reflexive storytelling.

In New Media we are building on our understanding of our relationship to the media in an image-based cultural landscape, the last block explores the implications of the development of new media technologies for questions of self-representation, self-distribution, citizenship, democracy, and identity. We consider the ethical implications of the blurring of the line between the producer and consumer of media content.

2.5. English

Fundamental to the English Department's vision is inclusivity, deep and intentional transformation, and diversity. These goals are evident across teaching and learning, research, social impact, and administration. We envisage our task as producing transformative encounters between worlds and texts, encouraging a process of reading, thinking, debate and writing well-placed to contribute not only to our students' critical and creative knowledge of 'English' as a dynamic discipline, but also to the possibilities for change in Stellenbosch.

Since the goal of transformation must be pedagogically embodied, our syllabi are premised on key critical-discursive literacies and cultural repertoires needed to transform SU, with

teaching delivery incorporating opportunities for critical student engagement, which is why small-group teaching remains a cornerstone activity from the second year onward. (The department has also begun to explore the possibilities for student interaction with peers in the Global South in the context of a virtual classroom.) As for the content we teach, both in terms of primary texts (primarily literature and film) and theoretical frameworks, we favour (and accommodate) an array of perspectives and voices. If novels by Zoë Wicomb, Abdulrazak Gurnah and Akwaeke Emezi, poetry from the Caribbean, and articles by Njabulo S. Ndebele can prompt revised recognitions of racial, cultural and gendered identities, so too can fiction by Olive Schreiner, poetry by Walt Whitman and graphic fiction by Marjane Satrapi open us to challenging points of view about the relation between identity and inherited ideas, postcolonial theory and the politics of the local, while films by Wanuri Kahiu and Alfonso Cuarón, and stories by Helon Habila, may provoke us to trace the potential contours of the future. This dialogic and decentralised approach informs the selection of materials at all the different year levels, regardless of the structuring principle that obtains in each case: *genre* for English 178, *theme* for English 214/244, and *period* and *location* for English 318/348.

Our research areas (among them queer theory, critical nature studies, feminist theory, diaspora studies, life writing, visual activism, neo-Victorian studies, and contemporary poetry) contribute to our diverse ability to position 'English' as a space of literatures, languages and cultural studies which engages a deliberately wide range of thought, expression, and agency. We aim to equip our graduates with conceptual and expressive proficiencies which are central to careers in media, education, NGOs, law, and the public service. Simultaneously, we recognize that capacities of coherent thought and articulation can play an important role in democracy and transformation.

2.6. General Linguistics

Our curriculum has transformation at the core of all our modules. Our modules look critically at the role of language in society. Specifically, in our Critical Discourse Analysis and Sociolinguistics courses one of our focus areas is the role of language in constituting, perpetuating, and challenging social inequality. Topics covered include Language and race; Gender, sexuality, and language; and discourses of migration.

In our language acquisition courses, we mainstream research on our local languages as far as possible. We encourage students to take a critical stance towards the unrepresentative (almost English-spoken-in-the-minority-world-only) evidence on which current child language acquisition theories are based, teaching on the acquisition of language by marginalised groups of children (speakers of African languages and children living with disability). Also, in our final-year undergrad modules in General Linguistics 348 and Applied English Language (specifically the courses on Psycholinguistics and English in the Mind, respectively), we draw attention to the Western bias in the psychology of language and seek to train a first-generation of local scholars that can take ownership of the unique African context. This will ultimately serve to reduce the reliance on knowledge produced in the Global North and minimise the vulnerability to colonial research practices such as helicopter research.

We have a focus on multilingualism and promoting all languages in our sociolinguistic, psycholinguistic and language acquisition courses. In one of our Honours courses, "Reimagining Multilingualism", the focus is on Southern multilingualism and on ontologies of language that do not necessarily fit Northern conceptions. We also provide courses on signed languages. Students have the opportunity to learn South African Sign Language (SASL) in our

department. We believe that learning SASL is not just about acquiring a new mode of communication; it is an essential step towards the cultivation of a multilingual mindset and towards fostering respect and inclusion within our society. SASL is a unique and distinct language with its own grammar, vocabulary, and cultural nuances. Learning SASL opens up a world of linguistic diversity that extends beyond the boundaries of spoken languages. In South African Sign Language Acquisition 178, in addition to learning SASL, students learn about Deaf culture, and how to communicate and interact with Deaf people, as a linguistic minority, who, although characterised as such by society, do not see themselves as disabled.

We have also mainstreamed sign languages in the General Linguistics modules. In the Sign Linguistics course of General Linguistics 278, students are introduced to the concept of Deaf culture, and the challenges that the Deaf community faces as a linguistic minority, especially in terms of deaf education. In Sign Language Linguistics 318, students' understanding of Deaf culture and the social justice aspects of studying Deaf communities and their languages are expanded. Students are introduced to the importance of the intersection of race, disability, and language in the South African Deaf community.

2.7. Geography and Environmental Studies (including CRUISE)

Geography is a scientific field that is devoted to the study of the earth's landforms, oceans, environment, and ecosystems, as well as the interactions between human society and their environments. Geography is a discipline that straddles the social and natural sciences. It focuses on spatio-temporal change of the human and natural world. By the nature of the discipline, it is concerned with change and the ongoing transformation of natural and human phenomena. The programmes in the department explore various elements of transformative thinking and action by teaching various skills sets.

In the *Human Geography and Urban and Regional Planning* streams we are concerned with how colonial, post-colonial and decolonisation planning practices have impacted various types of communities and manmade environments. We consider how these places and spaces in various rural and urban contexts might be reworked to be more inclusive of different classes, genders, and abilities in differently resourced environments. This aim is achieved through learning different skills and methodologies that enable communication with various decision-makers and communities to work towards a fairer distribution of society's benefits and burdens, particularly in southern contexts.

The *Physical Geography* stream considers physical processes in our natural environment and the interactions between this environment and humans relating to climate, weather, land use, geology, and soils amongst other things. Our students are encouraged to critically think about their role in environmental conservation and management and become active citizens in these domains. In particular, focus is given to South African landscapes, contexts and problems and local case-studies are used to promote engagement with the course materials and highlight African and southern research.

The *Geographic Information Technology* (GIT) stream teaches various techniques in data capture, manipulation, as well as machine learning that supports the decision-making processes of the Human and Physical geographers, as well as Urban and Regional Planners.

2.8. History

History 114

This provides a global overview of human history offering an overview of the development of humans in evolutionary terms and explicitly deals with the creation of class as a category [or at least the stratification of human society along status/labour lines] as well as along gendered lines in the Neolithic transition, with the sedentary, farming societies.

History 144

As this part of the course deals with South Africa in the 20th century, struggles around issues of race, class and labour are central themes. Students are encouraged to think about the tension between popular political activity and the limits of top-down political organisation. The last two lectures deal with the 1990-1994 transition period, and South Africa since the end of apartheid. In these lectures I encourage students to use their studies of earlier South African history to help understand our current challenges.

History 214

This part of the course deals with the makings of the global economy and the historic role of empires and states. It seeks first of all to decentre Europe from world history, by demonstrating how Europe's ascension to become the dominant region of the world in early modernity depended on contingencies arising from its relationship with earlier technologically advanced societies in Asia. The course goes on to consider imperialism in the industrial age, allowing students to put their prior and later studies of South Africa in a global context and make the connections with other colonised parts of the world. Finally, we look at the determinants of global inequality in the present.

History 318

Deals with intersectional history of USA gay rights, civil rights, and liberation for women, 1950s-1970s. Some comparisons drawn with South Africa.

History Honours elective: 'Liberation struggles, civil conflict and the Cold War in Southern Africa'

This course offers a critical perspective on the political struggles from the 1960s to the 1980s, evaluating the importance of popular struggles for liberation in the white-ruled states of Southern Africa alongside the international politics of the Cold War, and the ability of political leaders to use international alliances to their advantage. As such, it offers a wider and more complex way of looking at the struggles against apartheid inside South Africa, as well as offering insight into the origins of the current political order in Southern Africa.

2.9. Information Science

The Department of Information Science takes a multifaceted approach to address themes concerning transformation in its teaching. One of its courses, Socio-Informatics 144, delves into the intricate relationship between digital media and society, drawing from critical sociological theories advocated by scholars such as McLuhan, Durkheim, Weber, and Goffman. This course scrutinizes how digital media, particularly on social platforms, problematizes issues like race, gender, and class through concepts like anonymity and invisibility. It also examines the impact of transitioning from a

digital commons to private networks on intersectionality, as well as how themes of democracy and critical citizenship have evolved on the internet. These changes include the exploration of "clicktivism," protest movements, the shrinking commons, and privacy.

In our teaching of Information Systems Management we incorporate case studies and real-world business examples to encourage critical thinking and gender equality discussions. These modules emphasize the practical application of critical thinking in work scenarios, teamwork in problem-solving, self-evaluation of contributions to company goals, self-reflection, fostering gender equality in business, and making informed decisions. In our course on knowledge management for innovation, students critically reflect on the idea of progress and the broader social impact of innovation, including its unintended consequences that are difficult to predict.

Our courses on data analysis primarily focuses on acquiring analytical skills, but it also introduces the notion of ethics in relation to big data and AI by considering crucial issues such as biases, accountability, privacy, access, citizenship, and discrimination, further enriching the educational experience and addressing contemporary concerns in the field of information science.

2.10. Journalism

In the Media Studies module presented to the BAHons Journalism class, we continuously engage with topics that are current and relevant to the role of the media specifically. In the Media, Power, and Culture submodule, for instance, we present a workshop on representing "others". In 2023, this workshop centred on some theories of representation around intersectional differences. The focus was, however, on the role of the media and journalists in listening to the stories of people in a way that does *not* "other" them, but that rather acknowledges their own lived experience. We discussed the fact that every representation is an "act of power" on behalf of journalists and that they should be aware of, and weary, of that power relationship so as not to discount or diminish people's experiences and circumstances. One of the example video's I used, looks specifically at media representations around race: <https://youtu.be/kVAztNxOrHQ>

In the Knowledge Skills module presented to first years we discuss the issue of digital citizenship and the rights and responsibilities that come with the privilege of having access to digital media technologies. Students are encouraged to reflect on the fact that they have access to technology, and are at university, which immediately puts them in a position where they should create opportunities for people who do not share these privileges. This part of the module also explains to them that they have the right to express their identities online – in an ethical and responsible manner. We also speak about the nature of social media, and specifically the Social Media Charter of the South African Human Rights Commission.

The research methodology module on our BA Hons Journalism programme encourages students to reflect on their own positionality when embarking on journalism or academic research. In their in-depth project, in students are required to explore the ways in which historic marginalisations and dispossession in Stellenbosch created socio-economic constructs which are still valid today, and to incorporate these reflections into their conversations with residents of the town.

2.11. Modern Foreign Languages

All the modules of the Department of Modern Foreign Languages offer content which can be seen in the context of transformation broadly understood:

Equity:

Linked to understanding and compassion, equity as a value is founded on basic principles of equality and, therefore, the acceptance of non-hierarchical differences. Respecting the other, without expecting assimilation or integration, is the foundation of all foreign language learning. While the imposition of single language policies and pragmatic regulations that refuse linguistic diversity ultimately work against true respect and a true acceptance of equality, foreign language learning fosters recognition and respect of otherness.

Critical thinking and accountability:

Through teaching and research in culture and literature, we explore various themes in such a way that we make the reading of literary texts from various periods relevant to contemporary students and readers in South Africa – and globally. By exploring areas such as the Anthropocene and animal studies, we are actively involved in developing a sense of awareness of our responsibility, not only towards other humans but also towards the planet and other species. Historical accountability and responses are studied through themes such as post-colonialism, border studies and trauma. We are also sensitive to our accountability towards our students in terms of their future professional engagement and employment and we therefore equip them with skills to negotiate a variety of professional situations with the use of foreign languages.

Intercultural discourse:

Our literary modules examine the poetological, but also the socio-political core positions of texts. Aspects of cultural hybridity are often in focus as well as the thematisation of cultural constructions of difference and the social problems associated with them. In addition, questions of identity and gender roles as well as the cross-border use of language as a medium of communication are addressed.

Questioning received ideas:

Many of our teaching units question received ideas about identity and interculturality. In the German Section, "The Representation of Africa in German Literature" (Honours), provides an overview of the Africa-related literary discourse in recent German literature. With regard to questions of interculturality, it is analysed how and under which aspects Africa is written about. Relevant topics and exponents from the field of postcolonial studies are dealt with (discourses on race, identity, marginalisation, power, ideology, development aid and neo-colonialism, etc.). In French, teaching units such as "Wine and Literature" (third year) prompts students to think of cultural totems and of accountability involving land ownership, agricultural production and commercialism. Various French teaching units deal with French texts produced outside of France, particularly in Africa and problematize the continued linguistic divide in Africa as well as terms such as 'Francophony' that create an explicit divide between authors writing in French. In Chinese, students are encouraged to question and investigate received ideas about China, explore questions surrounding gender roles, cultural traditions and political taboos, and develop their own strong critical position from a basis of well-informed scholarship.

Generally, our ambition is to underline transformation in higher education globally as the urgent need to move away from content that consists mainly of information to content that favours the creation of new knowledge through a dynamic combination of established intelligence, creative and critical thinking, and practical skills.

2.12. Music

Division of Music Theory and Composition

Theory of Music 174, 222, 252, 324, 354, 371, 424, 454

General Music Studies 291

Composition 274, 374, 474, 778, 874, 889

Orchestration 388, 488

Creative Skills 191, 476

In our music theory courses, we have expanded the field to include music from jazz, pop, and film music. We also spend the fourth year looking at research topics and composers from South Africa, including individuals from racial and gender-marginalized groups. We have decoupled our theory from a historical framework, which allows for the inclusion of the above and decentralises the Western from Western Art Music (WAM). In other words, we can examine a compositional device and then see how it is used in various contexts across time and space. Our primary goal in the first two years of BMus music theory (which is the same for the last two years of music theory in the Diploma course) is to give our students a well-rounded introduction to what is available, as well as to equip them with the tools to teach and guide themselves for the rest of their music careers.

In our composition teaching, we require our undergraduates to engage with African instruments and African musicking, as well as Southern African composers, alongside the study of new music from around the world. Our weekly seminars for our undergraduate composition modules also discuss the composer's role in society and the concepts around appropriation, nationalism, and identity, and students are encouraged to engage critically with these topics.

Our postgraduates in composition are part of the African music ensemble and have since incorporated African instruments in their general praxis. Additionally, they have started exploring the intersections between SA popular music styles, such as Yaadt and Amapiano, and WAM in the composition practice.

Our postgraduates are also currently exploring a wide range of topics related to transformation, including curatorship, the impact of art music on mental health, the portrayal of mental health in film music, the possibilities of transhumanist music installations, embodiment in music creation and performance, the impact of ocean pollution, style classification of Yaadt music and how sound art can be used to raise awareness of human trafficking.

In addition to these specific initiatives, we recently started a national composers symposium that highlighted the multicultural and multigenre aspects of the South African music community. The symposium included lectures on decolonising the organ, the African Ensemble, the US Jazz band, and the Maties Jazz Society, as well as two new composition competitions. Our division's students not only attended the symposium but also actively participated in its 18 events.

We believe that these initiatives are helping to create a more inclusive and representative learning environment for all students. We are committed to continuing this work, and we are excited to see how our teaching offerings continue to evolve in the years to come.

Music Education

Music Education 49018-477: Multicultural Music Pedagogy

Music Education 49018-378: Inclusive Education, Critical/Active Citizenship and Democratic/Critical Pedagogy

Music Education 49018-174: Critical Thinking and Creativity

Music Education 174 is directly and indirectly dealing with transformation topics. Some of the topics that deal with what it means to be an educator in South Africa and Motivation (both student and teacher) by understanding the audience. Lesson planning lectures also involve the student being aware of the social and cultural aspects of the audience they will be presenting this lesson to.

Students work in Music Education 278, 378, and Education Practice 476 on projects (usually in communities such as Cloetesville, Rawsonville, and Citrusdal) that focus directly on "social justice". In these environments they are directly challenged to deal with issues such as identity, race, language equality, gender/roles and decolonisation. They are constantly engaged in reflection and problem-solving skills are required with every interaction. The Rietenbosch and AbbAsorg Annual concerts, as well as the annual ConServEisteddfod, focus on artistic citizenship and students' direct involvement in these initiatives shows what what they discuss in Musicology and Ethnomusicology looks like in practice..

Ethnomusicology

Ethnomusicology 50628-376: Decolonial Education/ Indigenous Knowledge System/Sub-Saharan Culture

Ethnomusicology 50628-476: Race and Music in the Cape

Music Technology 112/142/171/181

Students are not restricted to using a specific style of music in their practical assignments. Contentious subjects such as race, cultural appropriation and decolonisation in the Music industry are approached through the analysis of current articles and written responses, which are followed by class debates on the topics at hand. Students are encouraged to think out of the box and use sonic landscapes to express tensions and explore different cultural approaches to the creative process.

2.13. Philosophy

There has been an ongoing conversation in our department concerning the meaning of transformation. We realized that the term can be taken in many directions and be aligned with the imperatives of a wide array of meta-theoretical concepts, including *inter alia* epistemic justice, decolonization of the university, decolonization of the curriculum, the "relativisation" or "provincialisation" of the dominant Northern knowledge frameworks, inclusion, contextualization, Africanisation, recognition of indigenous knowledges, multilingualism, the unlocking of suppressed or underdeveloped potential, and affirmative action. There was considerable difference of emphasis amongst our colleagues, even though everyone endorsed the need for transformation, broadly defined. The conversation inside and outside our department will continue. Philosophers consider themselves to be experts in conceptual clarification and conceptual critique, and therefore we think we have an important contribution

to make at university level regarding the framing and unpacking of the concept of transformation for our institutional purposes and practices, notably CIRCoRE.

We recognise the need to regularly reconsider the overall "package" of philosophy training that we offer our students, from first year up to PhD, and inclusive of our wide offering in applied ethics. After some recent changes (to be implemented in 2024 and 2025), our offering now looks as follows.

First Year

Our first year is largely and importantly devoted to teaching students "how to think", especially how to think (and write) systematically, logically, clearly, and critically. The focus is on teaching them to approach problems philosophically, how to formulate and answer conceptual questions and questions of meaning/relevance/value, also on the teaching of informal logic (including how to recognise fallacies and rhetorical devices) and on how to think normatively, i.e., how to think well about what is right and wrong, what just and unjust. The emphasis is on equipping our students to think independently and to be able to question ideas and beliefs in a critical and constructive way. This way of cultivating an independent mindset, serves transformation because epistemological agency, ability and courage lie at the basis of a decolonising approach to knowledge production and meaning making.

The module Introduction to Systematic Philosophy takes a decolonial approach by introducing students to philosophy as a practice – reasoning about the operations of one's own reason – as opposed to a culturally defined body of knowledge, and shows that this practice neither originates with nor is it confined to the so-called Western cultural sphere. This module, together with Introduction to Moral Philosophy, further introduce students to arguments for and against moral and cultural relativism as well as the fallibility of human reason. Students are consistently challenged to reflect on their own assumptions, and to develop sound arguments rather than merely stating what they happen to believe.

In the Introduction to Ancient Greek and Medieval Philosophy module, the traditional framing of this philosophical tradition as what is now called "Western" is challenged. It is shown how the Greeks were influenced by ideas from North Africa and the Middle East and how they went on to influence these regions and beyond. For example, in the section on Medieval philosophy, it is shown how Islamic philosophers adopted and commented on Aristotle and how they were instrumental in preserving Aristotle and reintroducing him to the Latin West, after almost a millennium of obscurity in that region. Overall, the emphasis is on the interconnectedness of these systems of thought and how they all contributed to contemporary philosophical worldviews.

It is further worth noting that in the department, we work on deconstructing the widespread but false narrative that our discipline is Western. We do this by not only showing that other traditions exist (e.g., an indigenous African wisdom tradition), but also by showing that from its origins what is called the Western tradition in philosophy is made up of a patchwork of influences and works extending well beyond Europe and the Mediterranean.

Second Year

The second year focuses on philosophical subdisciplines, such as epistemology, philosophy of science, philosophy of religion, philosophy of mind, and applied ethics. Here the emphasis is again on learning to "do" philosophy, but this time through an introduction into established

subdisciplines (ongoing conversations) in specific areas of philosophy. In philosophy of religion, contemporary work by African philosophers of religion features, specifically as they relate to the problem of evil.

Third Year

Our department offered a dedicated third-year, elective module in African Philosophy up until 2023. We decided to drop this from the curriculum, mainly because the existence of such a module suggests that African philosophy is a small addendum to Western Philosophy, which is not named as such. We decided it would be much better to introduce African philosophers thematically within the existing undergraduate syllabus, for instance in the second-year modules in moral philosophy (where ubuntu features as one of the main approaches in moral philosophy), in epistemology, philosophy of science and religion, philosophy and mind, and in applied ethics.

From 2024 onwards, our third-year offering will entail the following six modules (of which students must choose four): (1) Structuralism and Poststructuralism; (2) Phenomenology and Existentialism; (3) Philosophy of Race; (4) Philosophies of Resistance; (5) Analytic Philosophy and (6) Political Philosophy. Numbers 3 and 4 are brand new modules.

In Phenomenology and Existentialism, apart from the 'classic' mainly French sources, 2024 onwards will see a new emphasis on feminist, as well as black and African scholars' uses of these two approaches to produce accounts of misogynist and racist lived experiences. Scholars to be featured include the likes of Mabogo More, Lewis Gordon, Simone de Beauvoir, bell hooks and Frantz Fanon, and South Africans like Steve Biko, Chabani Manganyi, Pumla Dineo Gqola, and others.

The Philosophy of Race module provides an in-depth investigation into race as a social, political, biological, and medical construct and will illuminate how the concept features in racist thinking and how it should feature to create an anti-racist, shared world.

The Philosophies of Resistance module covers a spectrum of philosophical scholars who speak back at the mainstream discipline and in particular analyse how that mainstream has been complicit in the globalisation and justification of a colonial, capitalist, patriarchal and racist world system. However, the module looks beyond these incisive critiques of the philosophical tradition, to creative attempts to philosophically imagine alternative realities. Africana and African philosophers will feature prominently, e.g., Sylvia Wynter, Oyeronke Oyewumi, Sylvia Tamale, Nelson Maldonado-Torres, Tsenay Serequeberhan, and others.

In Political Philosophy, questions such as the following are investigated: How should we distribute benefits, resources and obligations among members of a society?; When is the allocation of rights, opportunities and resources just, rather than merely expedient or efficient?; Is it possible for people with different life experiences and different conceptions of the good to agree on principles of justice?; What is the relationship between justice and (in)equality? What does justice as a normative ideal have to do with human well-being?; Do we have an obligation to make reparations for historical injustice and, if so, who is responsible for these reparations and what form should they take?; Does a democratic society have a duty of justice towards immigrants and refugees?; How should we think about the relationship between one's own culture and other cultures? Upon completion of the module, students are expected to have a thorough grasp of the problem of justice in political philosophy, be able to articulate their own understanding of this problem in a considered way, and to apply this knowledge to relevant

aspects of South Africa's social, political, and economic reality. Assessment is by means of an iterative research essay on a particular problem of distributive justice in SA. Students also compile their own bibliography on theories of distributive justice in African political philosophy.

MPhil Applied Ethics

Social and Political Ethics: This MPhil specialisation focuses on contemporary ethical issues related to democracy and disagreement, the nature and justification of rights, information distribution and consumption, artificial intelligence, racial prejudice, sexual harm, forgiveness and restitution, justice and equality, and migration and xenophobia. The investigation of these issues is anchored, in turn, in broader ethical reflection on social norms and public policy.

Environmental Ethics: This MPhil specialisation focuses on a range of contemporary environmental concerns, with an emphasis on the Southern African region. Topics include environmental justice and injustice; environmental activism by the poor; environmental ethical values and principles, for example sustainability, precaution, ecological integrity; the relation between environmental ethical values and other values like economic efficiency, freedom, equality, and justice. For example, we ask whether the envisaged 'Blue Economy' and 'Green Transition' environmental plans for South Africa will enhance economic and racial equality, gender equality and environmental justice. Ecofeminist, decolonial and African philosophical approaches to 'environmental' questions are foregrounded.

Bioethics: Various bioethical issues are investigated in this specialisation. Of particular relevance for transformation, is the topic of ethnic and racial categories utilised in the domain of health. The tensions that can arise from competing purposes (e.g., respect versus utility) are considered, in a framework where we care about reducing health disparities along the lines of certain identity categories, including, alongside race and ethnicity, also indigeneity and gender. Additionally, there is a session on Bioethics in Africa, profiling thinkers like Caesar Atuire, Kwame Gyekye, Godfrey Tangwa, John Barugahare, Thad Metz, Gerald Ssebunya, Ademola Fayemi and Ifeanyi Menkiti.

Business ethics: In this MPhil specialisation, there is a section on African business ethics and business ethics in Africa – a newly emerging field.

2.15. Political Science

The Department of Political Science is a dynamic, research-driven department with a focus on the political challenges which South Africa and the broader African continent face in a globalising world. Through comprehensive and up-to-date research, the department has developed expertise in a wide spectrum of international, African and domestic politics. Pressing issues such as poverty; unemployment; development; inequality; conflict; poor governance; democracy, democratic transitions and democratic reversals; voter behaviour and voter mobilisation; and multi-national arrangements such as BRICS and globalisation are engaged with at the under- and postgraduate levels. The department provides high-level theoretical and analytical training in a variety of subfields of Political Science, with particular focus on political risk analysis, public policy analysis, comparative analysis, political behaviour and survey research, foreign policy analysis, global governance, and conflict and peace studies in Africa.

Our undergraduate and post-graduate area exposed to a diversity of research approaches (qualitative and quantitative; interviewing and survey research), theoretical frameworks (Political Science, Comparative politics, Feminist studies, International Relations, Global Political Economy etc) and philosophical and ideological points of departure (Africanist, liberal, conservative, progressive, Marxist, realist etc). Through our courses, supporting a variety of research topics, a lively and dynamic weekly seminar series and the three Centres housed in the department, our students are offered an environment which values viewpoint diversity and respects academic freedom. The topic of transformation is similarly approached with varying understandings of the term and the processes that it includes. It is recognised that diversity includes, but goes beyond, social indicators to incorporate various research methods, theories, and ideologies. 'Transformation' as a term is also critically engaged with at a post-graduate level as it has been used, for example, by the ANC government of South Africa, to justify centralisation of power, to silence and delegitimise dissent, and deflect responsibility and attention away from a poor governance record. Transformation as a process is considered in terms of gender inclusion, regime change, globalisation and democratic recession. As a process it is also critically engaged with, as the attempt to 'transform' is also historically considered in comparative politics as typical of the promotion of single ideologies in totalitarian regimes.

Centres

The Centre for Research on Democracy (CREDO) is an interdisciplinary academic centre with a global reach dedicated to the study and promotion of democracy and its values. Its focus is on studying democracy in South Africa in a global perspective and is strengthened by a team of academic experts on Africa, South East Asia, MENA, Latin America, Eastern and Western Europe. Disciplines represented within the centre include political science, international relations, economics, sociology, and history. The object of the inquiry is to identify and examine developments, understood as transformations, posing threats to democracy, both at the global and country levels.

The aim of the SARCHI Chair in Gender Politics is to bring together researchers (post-graduate students) to work with the chair to build a core of multi-disciplinary research projects, and to build the canon of feminist political science literature in South Africa. The Research Programme has three components: women's representation in government as well as the National Gender Machinery; women's activism and mobilization; and policy research related to gender justice.

The Centre for International and Comparative Politics provides an organisational basis for larger research and development programmes and projects conducted by members and associates of the Political Science Department. The vision of the Centre is to generate, advance and promote expertise in and the understanding of political processes and behaviour within political society and the dynamics of socio-economic and political trends in global, regional, and local settings or from a comparative perspective by coordinating and supporting independent and collaborative research initiatives and activities.

2.16. Psychology

In the Department of Psychology, we try to ensure that our undergraduate modules are relevant to issues of transformation both in terms what is taught and how it is taught.

First Year: In Psychology 114, an overview of psychology as a scientific discipline, students are introduced to the role psychology played during colonialism and apartheid, and to some of the main contemporary attempts to decolonise psychology. In Psychology 144, various topics related to transformation are explicitly taught: race and racism, gender and sexuality, culture and mental health, and African psychology.

Second Year: In Psychology 213, students are introduced to different theories of personhood in psychology. These include also theories drawn from decolonial theory (Frantz Fanon), queer theory and feminism, and African psychology. The overall aim of the module is to historicise psychological theory and to ask what it means to theorise psychological personhood from the vantage point of Africa.

In other modules of during the second year, an effort is made to contextualise the material (child psychology and research methods, for example) historically and in the current South African situation.

Third Year: In Psychology 324, Social Psychology, a strong focus is placed on intergroup relations and the reduction of prejudice. In Psychology 348, Community Psychology, there is a direct focus on the psychological effects of poverty, inequality, a history of racism, patriarchy and so on.

2.17. Social Work

The Department of Social Work must adhere to the Norms and Standards for Social Work education in South Africa as stipulated by the CHE (see Attachment A). Therefore, the curriculum is focussed on the development of knowledge and skills about the transformation of the South African welfare system, as well as the implications for implementation in practice. All courses include the promotion of social justice through interventions taking into consideration the structural determinants of people's lives and how criteria such as race, class, gender, language, religion, geographic location, disability, and sexual orientation might constitute sources of privilege and/or oppression. There is a strong focus on the utilisation of indigenous literature and the critical evaluation of the applicability of western perspectives, theories, and models in the South African context. Students utilise the knowledge acquired in the theoretical modules to execute the practice education modules and must reflect about their experience of implementation to evaluate and come to conclusions about the applicability of welfare models.

2.18. Sociology and Social Anthropology

Across our undergraduate curriculum we are concerned with transformation, understood in 2 distinct but overlapping respects:

- (i) Transforming *what* our students learn (broadening the canon, engaging texts from the continent and the global South)

Sociology 144 South African Social Issues

In this module we expose students to themes such as gender and sexuality with the aim of producing more inclusive understandings. We also require of students to read key South African sociologists, exposing students from the first year to primary readings of key local

thinkers that built our discipline, including significant black thinkers that were once not addressed in undergraduate teaching.

Sociology 212 Poverty, Development and the Environment

This module exposes students to understand the extent of poverty and inequality in South Africa and across the globe. It considers debates on the causes and meaning of poverty, inequality as well as development trajectories and how this relate to poverty and develop. The environment aspect is a dimension of module that conveys crucial content over the challenges facing the world in the 21st century, and aims to transform thinking about practice.

Sociology 222 Social Identity and Inequality

This module introduces students to sociological understandings of race, gender, sexuality, class and age and their intersections. It affirms social constructionist approaches and considers how identity and inequality might be produced in relation to power, as well as contribute to inequality in South Africa and elsewhere.

Social Anthropology 242 Public Anthropology

Current issues that are of fundamental public interest, including identity politics, xenophobia, religious and cultural conflict and social exclusion; the politics of remembrance in post-conflict societies

Social Anthropology 324 Culture, Power and Identity

This module focuses on questions of power and identity and debates about culture. It considers the role of difference and diversity in civil society as well as the problems that have arisen with universalistic human rights discourse from a South African and African context.

354 The Anthropology of Development

This module focuses on critical deconstruction of development intervention, with attention to unintended consequences and power relations. It focuses both on the colonial dimensions of development and on its environmental consequences.

- (ii) Transforming *how* our students learn (valuing experience, breaking down paternalism in teaching by exposing students to challenging texts)

Sociology 314 Sociological Theory

This module offers students the chance to closely read key texts in the discipline. But not only is the canon widened and extended to key thinkers from the global South, the module foregrounds close, careful reading of text that becomes the basis of future scholarship, empowering students to recognize that they do can read, engage and eventually produce theoretical arguments of their own.

Sociology 324 Political Sociology

This module considers the relationship between power, authority and governance systems, the impact of civil society on the state, the emergence of new social and political forces; influence of social movements; the effect of militarism, terrorism, violence and armed conflict on society. It is transformative in how students learn, however, by being innovative its design

and assessment, and has involved major peer-learning components as well as student-led experiments with ChatGPT and other bots to establish different kinds of learning possibilities.

Sociology 354 Community Development

This module has a major service learning component and introduces to community-based collaborative research. It extends insights learned in the Sociology 2 curriculum (especially 212 and 222) and requires them to work with organisations and communities to identify problems and consider solutions to challenges of poverty and inequality at local levels.

Social Anthropology 314 Reading and Doing Ethnography

This module not only offers students the chance to analyse selected ethnographic work (South African and from elsewhere) that demonstrate the variety in approaches to the writing of ethnography, it also asks students to engage in a small-scale fieldwork and writing project to empower them to practice as emerging social anthropologists and to draw on their perceptions and experience to craft text.

These aspects are further elaborated throughout our taught postgraduate offerings, at both Honours and especially in the Masters Degree in Public Sociology and Anthropology.

2.19. Visual Arts

(i) Visual Arts: Practical Courses

Undergraduate modules in the three practical teaching streams– Fine Art, Visual Communication Design and Creative Jewellery and Metal Techniques – teach students to think and act critically, creatively, and responsively, fostering critically engaged artists and designers critically aware of the role of art and design in enabling positive social change.

Transformation is at the core of any art and design school, from the literal transformation of raw materials and ideas into artefacts of creative expression, to the transformations that such learning enables on a personal level, and how students become conscientized to the potential for this knowledge to enact positive change. Our focus is on transferring technical and conceptual skills framed by critical questions that students pursue via practice-based enquiry relative to their level of study.

Relevant theoretical reading material is prescribed as part of each project and supports practical teaching by providing a diversity of critical positions and origins (African and global epistemologies, with a strong focus on South African contemporary art and design). Students are required to critically engage with this material through reading and group discussion. Intertextual reflection, which relates and fuses word, image, and artefactual texts, serves to explicitly articulate implicit knowledge acquisition. The process develops critical awareness in the application of newly gained knowledge in practice.

Transformation is also about students working together to create an inclusive and habitable working community in our building, with the physical space of the first-year studio having also undergone significant changes to enhance inclusivity, with the further introduction of two initiatives to enhance social-, peer support and mutual care in the first-year group.

Core disciplines in Fine Art (painting, drawing) are taught from the perspective of understanding the influence of African artistic traditions and contemporary practices on

specific tropes of 'Western' art history. Printmaking projects for FA2 (etching) & FA3 (mixed techniques) in collaboration with the Stellenbosch Museum '30 years of democracy' initiative revisits and responds to a print portfolio produced by various South African artists in 1994, reflecting on the meaning of democracy in today's society with a special focus on the Bill of Rights, and asserting the central role of printmaking in community arts and political activism.

Sculpture projects explicitly engage a broad-based transformation agenda by addressing environmental impact, waste, and recycling through a critical engagement with materials. A wood carving project only uses wood acquired from alien vegetation clearing initiatives, with the chips and shavings collected at the conclusion of the project and donated to a local community farm for use in chicken coops and planting beds. Other projects engage African sculptural techniques and traditions (collaboration with SU Museum and Iziko on Samuele Makoanyane and hosting Ugandan sculptor Rose Kirumira as artist in residence and recurring guest lecturer).

Integrated Art and Design projects engage, *inter alia*, the face as a technology of identity and identification, via critical interrogation of representational regimes and technologies, and thus foregrounding explicit and implicit bias. Critical engagements with various archives sensitize students to questions of historical elisions and oppressive regimes and engage art and design techniques as modes of intervention, repair, and re-presentation.

In Jewellery Design, the use of alternative materials opens up the engagement of critical social issues such as decolonisation, race, gender, and social justice. Technical skills are explicitly linked to conceptual questions (the fly press project explores relationship of microorganisms to environmental social justice; smithing focuses on social justice and critical thinking through food politics; lost wax casting decolonises traditional jewellery practices by incorporating African material culture traditions and techniques). Through research topics at 4th year level, students, and lecturers in the JDD are using jewellery as a means to critically reflect on the recognition of societies that are marginalised. They are creating conversations that speak to the acknowledgment and promotion of indigenous knowledge and skills within the field of contemporary jewellery. This initiative not only speaks to the inclusion of diversity within the jewellery field but also asks fundamental questions on how jewellery curriculums can change and allow for a broader understanding of the multiple facets that South African communities possess. Examples include *Making a Mock of the "Frock": An Investigation of Gender Performance in My Fair Lady* by Lindie Crous (2023); *A New Materialist Investigation of Storytelling: Exploring Entanglement in Literature & Palaeontology from the Camdeboo Landscape* by Anika Löter (2022 – now an MA student); and *An Empathic Representation of Traumatic Memory and Transgenerational Trauma Through Contemporary Jewellery* by Chandra Ngomane (2022)

In Visual Communication Design, the second-year curriculum is framed around the theme of relationality, specifically addressing issues of identity and our relationship to technology. The third year VCD curriculum is built around the notion of extended ecology; i.e., ecology as "encompass[ing] social relations and human subjectivity as well as environmental concerns" (Guatari, 2000). Students are engaged in an inter-connected series of three real-life, collaborative projects through which we also introduce them to critical design theory (e.g., Participatory/Co-design, Sustainable design, Design fictions/Speculative design, Slow design, and/or Design for social innovation/Design activism). Over the past two years we have, for example, participated in a collaborative research project funded through the NRF with the Geography Department at SU around the notion of gentrification in and around Stellenbosch.

Students have also been collaborating with the Centre for the Afterlife of Violence and the Reparative Quest (AVReQ) in exploring our country's traumatic history for around three years. These engagements have been transdisciplinary and included interaction with postgraduate students and creative professionals related to AVReQ working in fields like Sociology, Journalism and Performance Art. We have found that iterative engagement with difficult topics through transdisciplinary engagement while using a range of different, integrated media formats facilitate the integrated development of all key graduate attributes as defined by SU, i.e., an enquiring mind, an engaged citizen, a well-rounded individual, and a dynamic professional; thus, dealing with the more mental aspect of extended ecology.

(ii) Visual Studies

At undergraduate level, the Visual Studies programme includes multiple modules that explicitly engages themes of transformation.

Visual Studies 178 (Visual Culture and Interpretation) introduces students to object-oriented ontologies beyond an exclusively Western cultural perspective; post- and transhumanist ideas and perspectives on visual cultures of the global North from the perspectives of the global South.

Visual Studies 278 (19th- and 20th-century Visual Culture) covers the modern period (1860-1960) from a 'culture and anarchy' perspective, followed by 'The Decolonisation of Museums and Universities', African Material Culture: past and present concerns, and Political Mass Media and Ideologies of Persuasion

Visual Studies 318 and 348 (Identity and Difference in African and South African Visual Culture) offer a critical perspective on the visual cultures of Afrikaner Nationalism; critical approaches to museums and curatorial practices; critical yet empathic engagement with the representation of masculine subjectivities in art and media (gender theory); and an introduction to New Materialist thinking that inter alia, engages students in ecological consciousness via the Anthropocene, the climate crisis and its impact on global in/equalities, and human/non-human animal relations.

Two exemplar modules in the Visual Studies Honours programme offer critical perspectives on gender from diverse perspectives, with an emphasis on shaping political consciousness. *Intimate Visualities* considers the influence of feminism on art and media with a view to appraising the value and evolution of this movement; and *In a Transnation: Creative Methodologies for Reworking Sexual and Gendered Citizenship* considers the relationship between gender non-conformism the recognition of personhood and agency under the legal regimes of different nation-states.

Our postgraduate research degrees (theory-based or practice-oriented) strive to produce graduates who can apply a range of theoretical, conceptual, practical, and technical tools to a wide array of visual phenomena, artistic enquiries, and design problems. Our courses are explicitly designed to inculcate responsiveness to the sensitivities surrounding visual representation from the perspective of South Africa's fraught postcolonial context, while fostering an awareness of global realities, and diverse intellectual and creative histories, with the objective of cultivating a responsible and self-reflexive approach to students' own research, creative praxis, and academic inquiry.

Our specialist Hons in Visual Art (Illustration) degree includes modules in narrative, conceptual and scientific modes of illustration as methods of critically interrogating knowledge paradigms, the politics of representation and issues of language and literacies, among other subjects relevant to the training of contemporary illustrators who can contribute to widening access to information, and ensuring diversity, representation and cultural sensitivity when engaging with clients or producing personal creative work.

Prof Elmarie Costandius has chosen to upload the information on the MA Visual Arts (Art Education) directly to the CIRCoRE Teams space. Information on this programme is therefore not included in this report.

(iii) Visual Studies and Critical Theory

VS 178: Course on the Romantic sublime includes discussion of Western imperialist imaginaries of the 'Orient' via Edward Said's Orientalism.

VS 178: Course: Humans, Animals and other Hybrids unsettles anthropocentrism and human exceptionalism.

VS 178: Course: South, North Visual Narratives provides a history of South African film in such a way that apartheid nationalism and struggle narratives are detailed.

VS278: Course: Visual Decolonisation of Museums and Universities deals with colonial discourses and visualisations of race, the colonial origins of museums and universities, decolonial theory, and current debates and strategies for decolonization.

VS 278: Course: African Material Culture: liberating identities tracks material cultures that narrate African identities in ways that radically decentre Eurocentric conceptions of Africa and Africans as ahistorical, parochial and traditionalist. Concepts such as Afrofuturism, Afropolitanism and 'authenticity' are explored in relation to music videos, art and material artefacts.

VS 278: Course: Political Mass Media and Politics of Persuasion: This course teaches students to recognise the semiotics of ideological interpellation via a range of visual examples, from the Soviet Union and China to South Africa.

VS 318: Course: Afrikaner Nationalism and Visual Culture utilizes various race critical theories, from postcolonial theories about representation, to critical whiteness studies and feminist theories to talk about the construction of an all-white, patriarchal Afrikaner national imaginary.

VS 348: Course: Spunk: Masculine subjectivities explore hegemonic masculinities as well as race and decoloniality as it manifests in various new models of masculinity.

VS 348: Course: Feminist New Materialism and Visual Culture adopts a feminist reading of posthumanist theory to question how the undoing of colonial binaries that constructed race and gender hierarchies can be taken further to decentre the human in the era of the Anthropocene.

Honours (VS778):

Course: Intimate Visualities deals with photography, gender and identity.

Course: In a Transnation: Creative Methodologies for Reworking Gendered and Sexual Citizenship. The title speaks for itself.

2. Research Centres offering postgraduate teaching

2.1 Centre for the Study of the Afterlife of Violence and Intergenerational Trauma (AVREeQ)

The Centre for the Study of the Afterlife of Violence and the Reparative Quest (AVReQ) is established to fulfill the goals of the South African Research Chair in Violent Histories and Transgenerational Trauma. It aims to bring conceptual clarity to the concept of violence and its consequences in the lives of victim and survivor groups on the one hand, and perpetrators and their descendants on the other. As an interdisciplinary project, we will take an intersectional approach and engage with the physical and structural aspects of violence, as well as the more insidious and symbolic forms of its expression that manifest in dynamic ways. We aim to put the issue of healing in the aftermath of violent histories in the centre of our inquiry and to explore and examine various strategies that have been employed to "heal the past." To this end, we will create opportunities for engagement with violent histories from different contexts through seminars, social dialogue, and arts practice and explore different reparative practices and what it means to "repair" the past. An important objective of the Centre is to set an agenda for exploring new intellectual frontiers and new ways of understanding transgenerational trauma and strategies of redress and healing from the violence. This is an integral part of our doctoral programme, which draws from the supervisory talent of an interdisciplinary pool of academic staff drawn from across the Faculty of Arts and Social Sciences.

3.2. CREST (Centre for Research on Education, Science and Technology)

Studies of science and research

The MPhil in Science and Technology Studies (MPhil STS) and Postgraduate Diploma in Research Management and Administration (PGD RMA) contain various reflections on the contexts, groups and principles typically associated with transformation. Examples include:

- reflections on the unique environment, conditions and features that define African research (Module: Research Landscape in Africa, PGD RMA)
- key issues related to trends in scholarly publishing (including open access), with a focus on Africa and South Africa (Module: The Management of Research Information and Research-Related Information, PGD RMA)
- unfair and inequitable research practices that disadvantage researchers in low resource environments (Module: Research Integrity and Ethics, PGD RMA), including inequitable partnerships in relation to grants management (Module: Research Grants Management, PGD RMA)
- research ethics governance that acknowledges the unique humanistic morality and normative set of social rules and principles in African societies (Module: Research Integrity and Ethics, PGD RMA)
- stratification of career attainment in science by gender and race (Module: Sociology of Science, MPhil STS); and
- science engagement from a 'JEDI' (justice, equity, diversity, and inclusivity) perspective (Module: Science and its Publics, MPhil STS).

Monitoring and evaluation

Both the Postgraduate Diploma in Monitoring and Evaluation and the MPhil in Monitoring and Evaluation contain a module which focuses on evaluation theories. Evaluation theories determine how an evaluator makes decisions about the approach to an evaluation. "Democratic evaluation" is a key grouping of evaluation theories discussed by students.

In addition, the M&E students engage with transformative evaluation approaches, which include aspects of appreciative inquiry, participatory evaluation, and transformative learning to create a methodology that engages the whole organization in evaluating impact. A transformative approach has underlying assumptions based on the ethic of inclusion, and challenges oppressive structures; includes an initial process that develops trust and ensures that evaluation intentions are transparent; actively encourages the use of results to enhance social justice and human rights; and addresses intersectionality.

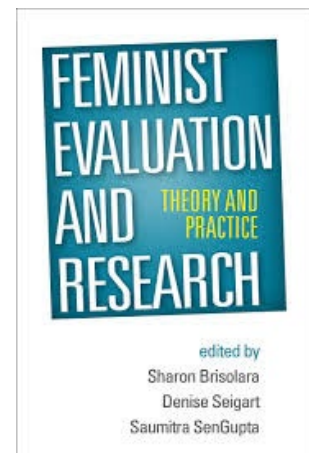
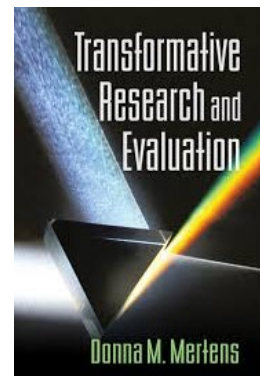
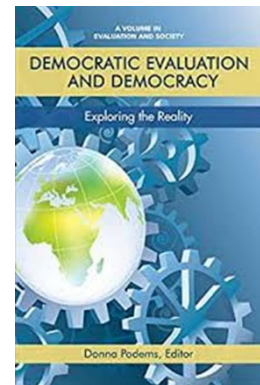
Another evaluation approach, which forms part of the social justice branch of evaluation, is feminist evaluation, with a central focus on the gender inequities that lead to social injustice. Its main tenets are as follows:

- Discrimination or inequality based on gender is systemic and structural.
- Evaluation is a political activity, therefore the contexts in which evaluation operates are politicized; and the personal experiences, perspectives, and characteristics evaluators bring to evaluations (and with which we interact) lead to a particular political stance.
- Knowledge is a powerful resource that serves an explicit or implicit purpose.
- Knowledge should be a resource of and for the people who create, hold, and share it. Consequently, the evaluation or research process can lead to significant negative or positive effects on the people involved in the evaluation/research. Knowledge and values are culturally, socially, and temporally contingent. Knowledge is also filtered through the knower. There are multiple ways of knowing; some ways are privileged over others.

CREST's approach to the theory underpinning evaluators' work is that questions should be raised about whose views on the credibility and relevance of evidence produced by evaluation truly matters. It is not only in the evaluation theory component of both programmes that transformation issues are addressed. Evaluation is about ensuring that social development takes place as envisaged, that funds are spent in an accountable manner and that communities and participants in programmes benefit as was intended.

Online training course for supervisors of doctoral candidates at African universities

In this course, a central topic is the roles and responsibilities of the doctoral student, which includes a social justice perspective. Issues of power relations in the supervision relationship



are considered; and ways in which culture and other issues of diversity affect the supervision relationship are discussed. Based on the literature, doctoral supervision is presented as a "pedagogy in which our raced, classed and gendered bodies are present", and when such supervision happens across ethnic cultures it "becomes a pedagogical site of rich possibility as well as, at times, a place of puzzling and confronting complexity". Supervisors in training are reminded that they embrace democratic justice in contributing to society by supervising students –using their expertise by taking care of students' rights, enabling deliberative engagement, and exposing them to critical learning.

A second topic of relevance in the online course is "A humanizing pedagogy", and students are required to write an essay on "humanizing doctoral supervision". A total of 56 of those essays will soon be published in a special edition of an online magazine. A networking meeting for alumni, held in September 2023 was also held on this theme. Relevant presentations included "Decolonial supervision pedagogies: enabling the sociologies of emergence in doctoral education"; and "Decolonial theory and humanizing pedagogy in postgraduate research".

3.3. RADAR (Research Alliance for Disaster and Risk Reduction)

RADAR does not teach material specifically related to transformation, but all our content grapples with the development legacies of Apartheid and the ongoing marginalisation of some communities. We undertake service-learning projects with our students, which expose them to the realities of poor and marginalised communities, but also these communities' resourcefulness, deep knowledge, and insight into their risk context (and generally); the importance of engaging with people on the ground; and opportunities for transformative change through participatory risk reduction. We aim to challenge, open their eyes, and look at the world from a different perspective. These projects also seek to build students' linkages into the sector, providing opportunities to diversify the sector, away from the male- and emergency responder profile we see currently. Because we work collaboratively with governmental and non-governmental stakeholders, and undertake service-learning projects with these role-players, our students can themselves become agents of change.