

**REPORT ON STUDENT EVALUATION
OF ISSUES IN CONTEMPORARY AFRICAN CHRISTIANITY:
AFRICAN WOMEN'S THEOLOGIES (THEO716/816P2)
SEMESTER 2, 2011-PIETERMARITZBURG**



Lecturer: Dr Sarojini Nadar

The following report is based on student evaluation questionnaire data, administered to students registered for the module. A total of about 8 students were registered for this module, 5 (63%) of whom answered the questionnaire.¹

In the questionnaire the students were presented with a number of open-ended questions. All student comments included in the report are quoted verbatim.

GENERAL

- 1. Whether the outline and objectives of the section were clear and detailed.**
 - Clear and detailed. They were easy to understand.
 - Yes. The outline and objectives of the module were clear and detailed.
 - The module was well structured and the outline and objectives were clear and detailed.
 - The objectives for this module were clearly and expressed.
 - Yes they were.

- 2. Prof. Nadar preparedness for class (Were teaching aids such as video, Power Point and other such audio-visual aids used beneficially)**
 - Her preparedness was excellent. The powerpoints and class materials were excellent.
 - Prof Nadar's aid materials were all helpful.
 - Prof Nadar had always well prepared in terms of providing useful teaching aids such as video and all other useful technological equipments.
 - Prof. Nadar was prepared for the classes and all creative teaching aids were used for the class's benefit.
 - Very competent and she utilized relevant aids for the class.

- 3. The degree to which Prof. Nadar encouraged your participation in class.**
 - Excellent. She engaged us into critical participation.
 - There was much freedom for students to participate in class.
 - Our classes were more seminars so as to encourage our participation in class, and we always had a change to explore from our own context in relation to the module.
 - Participation was encouraged in that the seminar form of class was encouraged, she facilitated and everyone was a participant.
 - Relevant and informative readings were prescribed and analysed. Seminar system approach helped to deepen the themes of the course.

¹ Low response rates reduce the reliability of the feedback. It is recommended that data be treated with caution when response rates are less than 50% for classes of 100 or more, less than 66% for classes 50-100, less than 75% for classes 20-50, and less than 80% for classes less 20.

4. **The extent to which you would say that the assessment of your work in this section helped to develop your skills. Was the assessment manageable and appropriate?**
 - Was appropriate and helpful even for the research.
 - Yes it was I cannot explain.
 - Yes, the assessment was manageable and was helpful in terms of research skills. And we were given a chance to explore from other disciplines.
 - Assessments in this module were manageable and appropriate as they were used in class discussions.
 - The assessment was unbiased and critical to methodology and relevant themes.
5. **The extent to which the readings were appropriate and well-organised.**
 - Like readings were appropriate and well organised.
 - We had the readings in advance and this made our class be success.
 - The readings for the module were appropriate and well organised since the outline has the readings for each week which allows us to come to class prepared.
 - Readings were appropriate to the extent that the readings for the week were manageable and flowed smoothly in the class seminars for that week.
 - They were already compiled and orderly making it easy to consult.
6. **Strengths of this section.**
 - It gave tools to do theology from an African perspective and from the perspective of women in Africa.
 - There was a lot to learn about African womens theologies it was great.
 - It draws much of the sources from the experience of African women. This we could easily relate to.
 - The strengths in this module are that, the module deals with issues of women's contextual experiences.
 - It takes a critical approach to important theological and gender discourses
7. **Aspects of the section that you would like to see changed, and how you would like these changes made.**
 - So far so good. I have no complain.
 - The module was well organised at the moment I don't see anything needing change.
 - Could incorporate more student presentations of their work where possible.

Comment on this module's achievement of the following intended outcomes or objectives.

8. **That by now you have gained knowledge of the methods and theories offered by feminist systematic theologians.**
 - Excellent. I have acquired knowledge and theories from an African feminist perspective and African women theologies.
 - I now have a clue about what feminist wants and see in both global and africa.
 - Woman issues in the content of our lecture had been ignored. Thus, the module has helped in giving us important tools theories.
 - I have gained insights of contextual methods that African women use to explicate their experiences
 - These were studied and deepened through personal contextual analysis.

9. That by now you can critically compare African Women's theologies and feminist theologies.

- Excellent. I can now draw the distinction
- I am able to do that. I am trained to be able critically compare African women's theologies and feminist theologies.
- African women theologies deal with similar issues that the global feminist theologies deal with these are issues of sexism, race, and gender.
- Yes, but in respect of their similarities and differences.

10. That by now you can identify the issues that emanate from African women's Theologies and apply them to their respective communities of faith for gender transformation.

- Excellent. I am now ready to translate the theories I have gained into action in my community.
- I can do this without any problem
- Yes, issues discussed would help in transformation or our society ideologies.
- Issues emanating from African women theologies are not only academic but apply to the experiences of women, thus can be used to conscientise communities of faith for gender transformation.
- The transition from theory to praxis has been ignited through knowledge provision, skills and tools for the noble course.

11. That by now you can formulate an independent and considered position with regards to African Women's Theologies.

- Yes. I am now ready to develop a theory from an African women's theologies point of view.
- Absolutely I can do that.
- Yes, I am personally empowered to openly challenge injustices on gender relations.
- My considered stance is that women's experiences are not universal they are diversified thus, the need to be contextual.
- In respect to diversity and context this is possible.

12. Any other comments?

- Thanks for the prof's approach of lecturing. Keep the good work.
- I have benefited from the module greatly.
- Your competence and professionalism is highly appreciated.

Date Data Received	2 November 2011
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