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In this scholarly book, a century's theology presented by the Faculty of Theology at the University of Pretoria, is celebrated. All authors are academics or research associates of the University of Pretoria. A historical and futuristic overview with perspectives from the past, present and future, are examined. The past is not only portrayed by means of societal and scientific contributions and achievements, but the authors also reflect on malfunctions, ill behaviour and disappointments of church and theology, presented at the University of Pretoria within the South African context over 100 years. The book commences with a chapter in which institutional transformation is discussed, as well as the changes that demonstrate the role of the Faculty of Theology within a secular state university. It includes an explanation of the importance of research impact, research productivity and research reputation. Among various discipline indicators, the category Theology and Religion Studies plays a significant role in the measurement of world university rankings of universities. With regard to scientific and encyclopaedic content, the book focuses on the theological disciplines presented in the academic curricula: first the biblical sciences (Old and New Testament Studies), then the historical disciplines (Systematic Theology, Church History and Church Polity), and finally the practical disciplines (Practical Theology, Science of Religion and Missiology). The role of Religion Studies in a newly established Faculty of Theology and Religion not only enhances the diversity of interreligious tolerance and an atmosphere of dialogue, but it serves as platform to interconnect with the fields of Humanities, Social and Natural Sciences and other academic disciplines. In the conclusive part of the book, contributions highlight the role of the centres in the Faculty (Centre for Contextual Ministry and Centre for Sustainable Communities), as well as the continental and international footprints of the two theological journals whose title ownership is attached to the Faculty of Theology of the University of Pretoria, namely HTS Theological Studies and Verbum et Ecclesia. The methodology comprised in all the chapters amounts to a literature and contextual study. Since the book describes the histories of formal academic departments, these texts are of a descriptive, interpretative and critical character. Reference is made in some chapters to exegetical methods, like the historical critical methods. The target audience of the book is academic scholars and theologians, who specialise in the different fields of Theology, the Humanities and other Social Sciences. The book is also accessible to scholars of other academic disciplines outside these disciplines. The book comprises original research by several authors and is not plagiarised from other scientific publications of this nature.

Who bears witness to our lives? As a young girl, Razina Theba makes her way every day to the tiny family flat on Vorster Street in Fordsburg. It is here, just outside of the Johannesburg city centre, where she grows up, playing in the Yard with countless cousins, learning to enjoy perfect syrupy paan and the best way to brew chai for her bajee. It is also where she observes her family's harassment by the Security Branch, as well as her parents' determination to make their business at the Oriental Plaza a success. In A Home on Vorster Street, Razina witnesses the ebb and flow of a tight-knit neighbourhood trying to survive the forces of apartheid and, ultimately, where she learns of the value of family love and the enduring comfort it provides. At times funny and charming and, at others, painful and tender, this dazzling collection of stories is a spirited exploration of a colourful Indian-Muslim family bound by loyalty to their culture, community, religion and each other.

In 2009, Stephen Barker was convicted of rape on the evidence of a little girl who was four-and-a-half years old at the trial, and about three-and-a-half when first interviewed by the police. The high point of the proceedings was the child's appearance as a live witness in order for Barker's counsel to attempt a cross-examination. This case focused attention on the need, imposed by current English law, for even tiny children to come to court for a live cross-examination. In 1989, the Pigot Committee proposed a scheme under which the whole of a young child's evidence, including cross-examination, would be obtained out of court and in advance of trial. In 1999 a provision designed to give effect to this was included in the Youth Justice and Criminal Evidence Act, but it has not yet been brought into force. The full Pigot proposal was implemented, however, in Western Australia, and similar schemes operate in a number of European jurisdictions. This book of essays examines a number of these schemes, and argues the case for further reforms in the UK.

One of NPR's Great Reads of 2018 An unforgettable portrait of one of the most inspiring historical figures of the twentieth century, published on the centenary of his birth. Arrested in 1962 as South Africa's apartheid regime intensified its brutal campaign against political opponents, forty-four-year-old lawyer and African National Congress activist Nelson Mandela had no idea that he would spend the next twenty-seven years in jail. During his 10,052 days of incarceration, the future leader of South Africa wrote a multitude of letters to unyielding prison authorities, fellow activists, government officials, and, most memorably, to his courageous wife, Winnie, and his five children. Now, 255 of these letters, many of which have never been published, provide exceptional insight into how Mandela maintained his inner spirits while living in almost complete isolation, and how he engaged with an outside world that became increasingly outraged by his plight. Organized chronologically and divided by the four venues in which he was held as a sentenced prisoner, The Prison Letters of Nelson Mandela begins in Pretoria Local Prison, where Mandela was held following his 1962 trial. In 1964, Mandela was taken to Robben Island Prison, where a stark existence was lightened only by visits and letters from family. After eighteen years, Mandela was transferred to Pollsmoor Prison, a large complex outside of Cape Town with beds and better food, but where he and four of his comrades were confined to a rooftop cell, apart from the rest of the prison population. Finally, Mandela was taken to Victor Verster Prison in 1988, where he was held until his release on February 11, 1990. With accompanying facsimiles of some of his actual letters, this landmark volume reveals how Mandela, a lawyer by training, advocated for prisoners' human rights. It reveals him to be a loving father, who wrote to his daughter, "I sometimes wish science could invent miracles and make my daughter get her missing birthday cards and have the pleasure of knowing that her Pa loves her," aware that photos and letters he sent had simply disappeared. More painful still are the letters written in 1969, when Mandela— forbidden from attending the funerals of his mother and his son Thembi—was reduced to consoling family members through correspondence. Yet, what emerges most powerfully is Mandela's unflinching optimism: "Honour belongs to those who never forsake the truth even when things seem dark & grim, who try over and & over again, who are never discouraged by insults, humiliation & even defeat." Whether providing unwavering support to his also-imprisoned wife or outlining a human-rights philosophy that resonates today, The Prison Letters of Nelson Mandela reveals the heroism of a man who refused to compromise his moral values in the face of extraordinary punishment. Ultimately, these letters position Mandela as one of the most inspiring figures of the twentieth century. From The Prison Letters of Nelson Mandela "A new world will be won not by those who stand at a distance with their arms folded, but by those who are in the arena, whose garments are torn by storms & whose bodies are maimed in the course of contest." "I am convinced that floods of personal disaster can never drown a determined revolutionary nor can the cumulus of misery that accompanies tragedy suffocate him." "My respect for human beings is based, not on the colour of a man's skin nor authority he may wield, but purely on merit." "A good pen can also remind us of the happiest moments in our lives, bring noble ideas into our dens, our blood & our souls. It can turn tragedy into hope & victory."