

CENTRE FOR CONSTRUCTIVE THEOLOGY

LINKING
FAITH & LIFE
IN
SOUTH AFRICA

2010 ANNUAL REPORT

TABLE OF CONTENTS

Director's Executive Summary	3
Theological Education by Extension: Teaching	8
Theological Education by Extension: Practical Exposures	12
Centre for Constructive Theology Workshops	14
Centre for Constructive Theology Short Courses	16
Research Project: Gender, Religion & AIDS	18
Journal of Constructive Theology: <i>Gender, Religion and Theology in Africa</i>	20
Journal of Constructive Theology Financial report	27
Centre for Constructive Theology Financial report	28
Appendix 1 The CCT impact assessment and strategic planning report 2010	

CCT DIRECTOR'S EXECUTIVE SUMMARY

Prof Isabel Apawo Phiri

Introduction

The time of writing our annual reports helps us to reflect on how well staff of the Centre for Constructive Theology have achieved our main objective, which is: to bridge the gap between formal academic theological enquiry and the practical needs and concerns of communities whose faith perspectives on the critical issues confronting South Africa have been undervalued in the past. For 2010, this main objective was broken down into the following specific objectives:

- 1) to work with Theological Education by Extension College in order to provide theological education to leaders of African Instituted Churches in KwaZulu Natal
- 2) To Publish the "Journal of Constructive Theology: Gender and Religion in Africa.
- 3) to Co-ordinate research and learning

In this report I will give a general overview of how the CCT work aimed at fulfilling the above objectives. I will also comment on the CCT staffing and the implementation of the evaluation process of the CCT.

Theological Education by Extension

A detailed report on the activities of this programme will be in the programme specific reports from the staff responsible for this programme. My role here is to comment on the policies that we followed, which guided our planned activities as outlined below:

a) Increased enrollment of students

The number of students enrolled in 2010 increased by 32. In 2009 we had 44 students and in 2010 we increased the number to 76. Apart from this being the request of the donors, the Programme Coordinator, Lindiwe Mkasi Khuzwayo, went out to the community to advertise the programme to the different communities. As noted in the specific programme reports, our challenge is to reduce the dropout rate and increase the class attendants. Furthermore, we are challenged to find out how many of our students actually end up taking leadership positions in the African Instituted churches, which is our target group. This is what we hope the CCT impact assessment will show us.

b) Increase number of teachers

Lucy Chibambo and Sindisiwe Sithole were employed at the beginning of this year to support Lindiwe Mkasi Khuzwayo in facilitating learning and teaching in the TEE programme. Their services are greatly appreciated as they have made it possible for the TEE programme to expand again. They have also made it possible for Lindiwe to have a manageable workload and further her academic development.

c) Consolidated number of campuses

The 2010 academic year started with 5 campuses for CCT facilitated TEE classes at the Award level. The classes are in the following locations: Estcourt, Pietermaritzburg, Umlazi and 2 classes in Durban City Centre. As noted in detailed report on TEE, one class had to be closed in Durban City Centre because the number of students went down and it was no longer financially viable to keep the class open. The programme is also struggling with registering students and let them study through correspondence as is the original aim of TEE or continue to offer classes for those who need assistance despite the fact that attendance in such classes is low.

d) Using SORAT students as markers

The decision to take responsibility to have the four assignments that each student writes to be marked by SORAT students was implemented for the first time in 2010. We have employed Muzimusi Mqadi, Sifiso Dube, Sibusiso Mhlongo and Thembaletu Mchunu as our markers. So far it has worked well as we are also contributing to skills development of the SORAT students. The donor's concern that the SORAT students maybe too advanced to mark fairly the assignments at an Award level has not materialized.

e) Partnership with Theological Education by Extension College

This year we have enjoyed a good working relationship with TEEC. In October we had a visit from two senior staff of TEEC and they told us that CCT-TEE is their success story as we are the only group that works with them at Award and Certificate level targeting the African Instituted Church. They would like to feature us regularly in their Newsletter. They also requested that we should assist them with producing modules on Gender, HIV and AIDS at an Award level. They also promised to recommend us to the EMW, who used to fund CCT but stopped because they now fund TEEC, which they believed was the same work with what CCT was doing. We have agreed that in our fund raising letter to EMW we need to emphasize the fact that CCT's constituency is the AICs.

Journal of Constructive Theology: Gender and Religion in Africa

The highlights of the JCT are as follows:

- a) Both issues of 16.1. and 16.2 are on time
- b) We have maintained our niche of publishing emerging scholars by publishing articles from first time authors. This is a very time consuming exercise but once the articles have been published the effort is worthwhile.
- c) From 2011 JCT will only go by the name: Journal of Gender and Religion in Africa. This decision was approved by the CCT Advisory Board in 2009.
- d) JCT is one of the many South African journals going through peer review by the ASSAf Discipline-Grouped Peer Review of Scholarly Journals. I attended the Peer Review Panels meeting which was held at the University of Cape Town on 15 October 2010. However I am not in the team that will review our journal.
- e) Prof Sarojini Nadar and I had a meeting in September in Durban with a possible publisher who is interested in assisting us to manage and market the journal. As part of this arrangement JCT will also be an electronic journal, which is a move also recommended by ASSAf for many of the South African journals.
- f) I would like to appreciate the work done in collaboration with Sarojini and the administrative work done by Annalize Gilfillin.

Research and Learning

Prof Nadar and I have just concluded a 3 year joint research project with the University of Oslo, Norway. There were 3 sub-projects of this larger research project called 'Broken Women, Healing Traditions? Indigenous resources for gender critique and social transformation in the context of HIV&AIDS'. We were the key researchers in one of the subprojects entitled 'Indigenous Resources for Critiquing Patriarchy in the Context of HIV&AIDS'. Most of the CCT-TEE current and former students were participants of this research project. So far we have written five research papers which have been presented in six different international and local conferences. Two articles have already been published as journal articles. We plan to write a book with ten chapters by mid 2011 from this research project. Lindiwe Mkasi Khuzwayo's MTh research is also part of the same project.

Similarly, plans are underway for the CCT to participate in another joint research project sponsored by SANPAD. In the new the CCT will work in collaboration with Sinomlando Centre and CHART in this research project. The main questions for research will be as follows: How did NGO & CBO workers and pastoral agents engage with issues of power, faith, sexuality and stigma in the context HIV/AIDS

in the Umgungundlovu District Municipality during the past three decades? How have these engagements evolved over time, and which significant shifts and trajectories can be revealed in this analysis? How can an oral history of this engagement contribute to a new social and cultural understanding of the epidemic. The CCT's contribution will be to focus on the voices of AICs.

In terms of learning, one of the assignments for THEO 707/807 African Instituted Churches was to attend a service and write a reflection thereafter. Lindiwe organized for us to attend a church service in a church belonging to one of the CCT-TEE graduates in Inanda rural. SORAT students from other programmes also joined us on this trip, which they found to be very educational. We intend to expose more of the SORAT students to the AICs through the work of CCT.

Administration of CCT

First, this was the second year since CCT moved to be a Centre of the School of Religion and Theology at the UKZN. The School board and the faculty board approved CCT as a community learning and teaching unit. With change of faculty administrative staff, the process has not gone further than faculty board. In 2011 we hope to take the process forward.

Second, at a school level, the administration of CCT has been combined with JCT, JTSA and Newtestamentica. This has meant that JCT and CCT has received a third of Annalize's time. This has proved difficult for all the other CCT staff and it has increased my administrative role within CCT. Thankfully CCT now has been given its own office on the PMB campus, in addition to the 1 office we have in Durban. It also means the CCT and JCT can have their own administrator based on the Pietermaritzburg campus.

Third, the constitution of CCT says the position of director is for a period of 3 years and subject to renewal. This constitution was approved by the SORAT board in August 2008. This means that my term of office will end in August 2011. Therefore, I suggest that the process of finding my replacement should be put in place now so that the new person can start in August 2011.

Fourth, the appointment of Lindiwe, Lucy and Sindi is on yearly basis. I propose that their contracts should be renewed up to December 2011 and that they should get a salary increase based on the UKZN rate for 2011.

Fifth, the CCT underwent impact assessment followed by strategic planning. I am grateful to Fathima Osman for accepting to undertake this process (**See appendix 1 for the CCT impact assessment and strategic planning report**).

Conclusion

It has been a pleasure for me to be the director of CCT since 1997 when it was located at the University of Durban Westville. I worked for CCT on a full time basis for three years. When CCT could no longer afford to pay for my salary, I moved to a 50% position and later to a once a week paid position. In 2005 I stepped down as CCT director to take up the position of being Head of the school of Religion and Theology at UKZN. I returned to be the director of CCT when it went through a financial and leadership crisis in 2008. We had a new constitution, new vision and new premises. While CCT took a while to stabilize again, 2010 has been a year of growth. As this is my final Board meeting as a director of CCT I want to show my appreciation of all the staff and board members that I have worked with. I hope to continue working with CCT in a different capacity after August 2011 because I am passionate about the work of CCT. I am also hoping that with new leadership, CCT will gain from this so that it can grow again to its fullest potential.

I thank you all.

PROGRAMME NAME:
THEOLOGICAL EDUCATION BY EXTENSION TEACHING

Programme Coordinator: Lindiwe Khuzwayo Mkasi Programme staff:

Teachers: Sindisiwe Sithole and Lucy Chibambo

Markers: Rev Vusimuzi Mqadi; Rev Sifiso Dube;

Rev Sibusiso Mhlongo and Thembaletu Mchunu

LOCATION: DURBAN CAMPUS, MLAZI CAMPUS, PIETERMARITZBURG CAMPUS AND ESTCOURT CAPUS.

Student registration	Courses offered at Award level	Courses offered at Certificate level	Contact hours 1ST February to 31ST October	Assignments due date
DURBAN CAMPUS Male: 8 Female: 16 New students:11 Returning students: 12 Award level: 20 Certificate level: 3 Students who dropped out: 4	Jesus Christ and his people Z121 South African Church history Z153 God and God's people Z102 (for 1 returning student)	Psalms 215 Spirituality 276	6 hours per week four times a month 240 hours per year	15 April 15 June 15 August 15 September
UMLAZI CAMPUS Male: 0 Female: 13 New students: 13 Returning students:0 Award level: 13	Jesus Christ and his people Z121		6 hours per week four times a month	15 April 15 June 15 August 15 September

Certificate level: 0 Students who dropped out: 6	South African Church history Z153			
PIETERMARITZBURG CAMPUS Male: 3 Female: 8 New students: 9 Returning students: 2 Award level: 9 Certificate level: 2 Students who dropped out: 3	Jesus Christ and his people Z121 South African Church history Z153	South African Church history Z253 Christian Doctrine 241	6 hours per week four times a month. 240 hours per year	15 April 15 June 15 August 15 September
ESTCOURT CAMPUS Male: 10 Female: 18 New students: 24 Returning students: 4 Award level: 28 Students who dropped out: 8	Jesus Christ and his people Z121 South African Church history Z153 God and God's people Z102 (for 2 returning students)		6 hours per week twice a month = 12 hours a month 120 hours per year	Z153 15 April 15 June 15 August 15 September
TOTAL Male: 21 Female: 55 New students: 57	Jesus Christ and his people Z121			Award Level 4 X 2 X 71 568 assignments

Returning students:19 Award level: 71 Certificate level: 5 Students who dropped out: 21	South African Church history Z153 God and God's people Z102			Certificate level 3 X 5 X 2 = 30 + a written exam.
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Impact and planning

Nine of the returning students at Award level have completed their programme and we expect them to graduate in 2011. Two of our certificate students have also completed their programme and we expect them to graduate in 2011. Therefore in total we expect eleven students to graduate from the CCT-TEE programme in 2011. We are very pleased with this result.

At the beginning, we planned to offer this programme on five campuses. However, we merged the two Durban classes to form one class due to the reduced number of students who were attending the classes.

We are concerned about the high dropout rate of the registered students. We gather that the major reasons for dropping out were as follows:

- Death or sick
- Got permanent jobs which did not give them time for studying
- Too old to cope with the workload required for the studies
- Too many community activities on a Saturday that contributed to lack of attendance (e.g. funerals, weddings and church conferences)
- The programme takes too long to complete.

Some of the possible ways to sort out these problems are:

- Recruit younger people
- Offer the programmes in blocks instead of the whole year
- Use other CCT workshops to recruit students throughout the year.

Having markers who are employed by CCT and who are postgraduate students in the school of Religion and Theology at the University of KwaZulu Natal helped to get the feed back to the students on time.

Increasing the number of teachers, by employing Lucy and Sindi was of great help in making sure that we had enough staff to facilitate the weekly classes on the different campuses of CCT-TEE.

**PROGRAMME NAME:
THEOLOGICAL EDUCATION BY EXTENSION
PRACTICAL EXPOSURE**

*Programme Coordinator: Lindiwe Khuzwayo Mkasi Programme staff:
Teachers: Sindisiwe Sithole and Lucy Chibambo*

Project name: Visit to the Voortrekkers museum

Proposed activity	Actual activities: Date, place, and group	Focus of activity: Summary of what was done and who did it	Group profile:
Once a year class visit to the museum	On 20th November 2010 the Durban and Pietermaritzburg classes visited the Voortrekkers museum in Pietermaritzburg as a requirement of the South African Church History Module.	Lindiwe, Lucy and Sindi took the students to this museum to see the buildings and items used in the Voortrekkers. They also read the history of this group, the places where they settled in Pietermaritzburg etc.	Male: 11 Female: 37 Total: 48 students and 3 teachers.

Impact and planning

This particular exposure helped the students understand what they had been learning in class. Considering the apartheid system in South Africa, this visit gave our student the first opportunity to be in this museum. The young students were particularly excited with the visit as it helped them come to understand the past in a new way. They asked for another visit to museum for the year. However this will depend on what will be taught in 2011.

The Estcourt class was excluded from the practical exposures because the group is big and they are far from the sites to be visited. Therefore it could have been expensive for CCT to bring them to Pietermaritzburg. In future, we shall plan for alternative visits for the Estcourt class which are near their place.

We also planned to visit Inanda seminary because it has a building which was built by one of the missionaries that was covered in class. The place has historical documents related to class work. Unfortunately this trip did not materialize because the person whom we were making arrangements with dropped us at the last minute.

PROGRAMME NAME: CENTRE FOR CONSTRUCTIVE THEOLOGY WORKSHOPS

*Programme Coordinator: Lindiwe Khuzwayo Mkasi Programme staff:
Teachers: Sindisiwe Sithole and Lucy Chibambo*

Project name: Durban and Estcourt Workshops

Proposed activity	Actual activities: Date, place, and group	Focus of activity: Summary of what was done and who did it	Group profile
Zulu Culture & church	13 November 2010	This workshop was looking at how AIC's combined the two items and use as their way of life and worship. Most AIC's are cultural so they feel undermined by other church members so this was to actually look at how this two come together for the purpose of worship	Male: 11 Female: 25 Total: 33 people
Widows: Looking at the stigma behind widowhood	23 October 2010	This was to look at the stigma behind widowhood and how the church treats widows. This workshop was alive and powerful because most people who attended were widows and they felt that the clothes	Male: 19 Female: 30 Total: 49 people

		worn by widows labels them and be isolated by their own community.	
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PROGRAMME NAME: THE CENTRE for CONSTRUCTIVE THEOLOGY SHORT COURSES

*Programme Coordinator: Lindiwe Khuzwayo Mkasi Programme staff:
Programme staff: Sindisiwe Sithole and Lucy Chibambo*

Project name: Durban and Estcourt workshops

Proposed activity	Actual activities: Date, place, and group	Focus of activity: Summary of what was done and who did it	Group profile:
Gender Based Domestic Violence	30 - 31 October 2010, Pietermaritzburg. TEE Students and community members	Bongi Zengele from Ujamaa Centre facilitated this short course. She discussed different causes, types and implications of gender based domestic violence. She also discussed what the community can do to prevent gender based violence.	Total: 61 people
HIV& Aids and Gender	5 & 6 November 2010, Estcourt. TEE Students and community members	This short course was postponed because the facilitator was not available. It is due to take place in 2011.	Male: 20 Female: 25 Total: 45 people

Pastoral Counselling Course	15-18 November 2010, at KwaNgcolosi. Community members with specific focus on traditional healers	Lindiwe facilitated this course. She covered the basics of Christian counselling taking into account the African context	Total: 34 people
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Impact and planning

1. In the case of a workshop on culture and the church, the members of the community reported that they were assisted to understand why the AIC's combined the African culture and Christianity. This topic was chosen by our students in our TEE class because we had some students who are not AIC members and they could not understand why the AIC members combined the African culture and Christian faith.
2. The workshop on widowhood was well received by the community, the topic was chosen by TEE students based on the class discussion and what happens in the community. It helped them identify the source of the problems widows face and they requested another workshop with the Chief and Elders of KwaDlamini as a forum where the widows can explain to the Chief and the Elders how they feel about cultural practices affecting widows and women.
3. The Short course on Gender based domestic violence was a success in that the people were equipped with knowledge on what to do when there is gender based domestic violence in their community. They draw up action plans on how to intervene when there is domestic violence in their communities. They also requested the follow up workshop not a short course.
4. This short course was a great success because it gave the traditional healers a language to describe what they are doing when people come to consult with them. It also helped traditional healers who are members of AIC's to identify the differences and similarities between traditional and Christian counselling methods and also how to take the best methods from both traditional and Christian methods.

The planning for next year will be guided by the CCT strategic plan

RESEARCH PROJECT: GENDER, RELIGION & AIDS

Prof Isabel Phiri and Prof Sarojini Nadar

Broken Women – Healing Traditions? Indigenous resources for gender critique and social transformation in the context of HIV is a research project that Prof Isabel Phiri and Prof Sarojini Nadar have just concluded. This project was done in collaboration with our colleagues from the University of Oslo, Norway. This research is funded by the Norwegian Research Council and the South African National Research Council. In the section that was done by Phiri and Nadar, our aim was to discover new indigenous social and religious knowledge to assist in dealing with just power relations between men and women in South Africa in the context of HIV/AIDS.

The informants consisted of thirty women and ten men who were traditional healers and also members of African Initiated Churches (AICs) who are current and former TEE –CCT students in the Award and Certificate programmes. This project employed two postgraduate students: Lindiwe Mkasi and Jairos Hlatywayo, working as field research assistants. This experience has provided them with community research skill sets which will be useful in their own postgraduate research projects. The research programme used a contextual bible study and workshop methodology with the participants. Altogether, six workshops were held. The study took place at the following three venues: (i) Inanda rural; (ii) KwaNgcolosi; (iii) St. John the Baptist Anglican Church, in Pinetown. In 2009 a further workshop was held at Scottsville Presbyterian Church in Pietermaritzburg on 8 August 2009.

In May 2010 we took eight post graduate students from the SoRaT to a research ending conference at the University of Oslo in Norway (for more details see page 22 of this report).

Phiri and Nadar wrote jointly the following papers based on this research:

“Going Through the Fire with Eyes Wide Open”: African Women’s Perspectives on Indigenous Knowledge, Patriarchy and Sexuality”. In *Journal for the Study of Religion*. Vol. 22, Number 2, 2009, 5-21.

“Talking Back to Religion and HIV&AIDS Using an African Feminist Missiological Framework: Sketching the Contours of the Conversation”. *Journal of Constructive Theology*. Vol. 16.2, 2010, 5-22.

Other papers in the pipeline are as follows:

“Adam was made from the soil and Eve was made from a little rib:” Can the creation narratives assist in creating just gender-relations in the context of HIV&AIDS?

Rape, Lobola, Polygamy and Compensation: Inter-Religious Resources for Assisting in Just Gender-Relations in the Context of HIV&AIDS
Sarojini Nadar and Isabel Apawo Phiri

“Cutting Cultural Corners”: A Case for Ritual Male Circumcision as a Health Asset for HIV Prevention from an African Feminist Perspective”

Traditional healers and same sex relationships: Western or traditional resource in the HIV and AIDS prevention debate?

JOURNAL OF CONSTRUCTIVE THEOLOGY: *Gender, Religion and Theology in Africa*

Editors Professor Isabel Apawo Phiri and Professor Sarojini Nadar

The two issues of the Journal of Constructive Theology – Gender, Religion and Theology in Africa 16.1. and 16.2 are the last ones under its current name. As of January 2011, the Journal will undergo a name change – it will now be known as “Journal of Gender and Religion in Africa.” This name change is necessitated by the content of the journal. Since 2005 the articles published in the journal has had a distinctive focus on the intersection between gender studies and religion and theology. The Advisory Board of the Centre for Constructive Theology which houses the Journal agreed to this name change in its 2009 annual meeting. The journal will continue to publish articles of a high academic quality and maintain its standards of rigour and critical enquiry. We will even find creative and new ways to improve the standards we have set for ourselves. So, watch this space for a new and exciting journal in 2011!

On another note, we wish to also announce the departure of Ms. Annalize Gilfillan as the administrator of the journal and wish to thank her for her contribution to the journal. We wish her well for her future endeavours. At the same time we welcome two Doctoral candidates, Mr. Kennedy Owino and Rev. Chammah Kaunda who assume the positions of Submissions and Managing Editors. You will be hearing from them with regard to matters of submission, subscription and the general publication process. We welcome them warmly and look forward to a long and fruitful working relationship with them.

And now for the issue JCT 16.1 we showcased our commitment not only to the most cutting-edge research on religion, theology and gender in Africa, but our commitment to mentoring emerging academics and new writers. In line with the latter aim, four of the six articles in this issue of the journal are written by postgraduate students registered in the Gender and Religion Programme at the School of Religion and Theology, University of KwaZulu-Natal. Their articles were chosen because they contribute new and original knowledge to the fields of gender and religion in Africa, and they have caught the vision of researching the gendered interchange that exists within cultures, and religions. While this task of researching in the field of gender and religion has more often than not been undertaken by women, we are particularly proud to present to you the first article in this issue written by one of our male Masters students who is part of a new breed of young male theologians who has also caught the vision and is in the forefront with cutting-edge research in this field.

Chammah J. Kaunda in his article entitled “Reclaiming the Feminine Image of God in Lesa: Implications for Bemba Christian Women at the Evangel Assembly

of God Church in the post-Missionary Era” significantly builds on the work of African feminist theologians such as Rose Abbey. He argues that Christianity distorted the gender-inclusive concept of God in Africa, insisting on male-only images of God as opposed to the more inclusive images of God found in indigenous religions. Using the Bemba of Zambia as an example, Kaunda argues that the more gender-inclusive notion of God (Lesa) among the Bemba contributed to the greater power which Bemba women enjoyed in their homes, societies and especially religion. Through missionary Christianity, the White Fathers order in the Catholic Church retained the name Lesa but changed the gender of Lesa to be male only. This change from a gender-inclusive image of God to a male-only image of God, Kaunda argues, has contributed to the subordination and low self esteem of Bemba women who now belong to the Evangel Assembly of God Church. Using Sanneh and Bediako’s translatability theory, Kaunda argues for the reclaiming of the original meaning of Lesa among Bemba Christians so that women can reclaim their power within church and society, and more equitable and mutual relations of power can be created between women and men.

Keeping with the theme of reclaiming power for women that has been taken away by colonial and missionary powers, Lydia Mwaniki presents a postcolonial feminist analysis of 1 Corinthians 11:1-16; a passage of Scripture that has been used for centuries to oppress women from denying them access to ordination to overt physical and other forms of abuse. Challenged by the ways in which women continue to be oppressed within her own Christian tradition in Kenya, Mwaniki’s article entitled “Unveiling Paul: A Postcolonial Feminist Examination of the Construction of the Roman Family and Its Influence on Pauline and Contemporary Christians (1 Corinthians 11:1-16)” demonstrates how patriarchy, imperialism, gender and religion have served each other both in the Roman Empire and in contemporary Christianity to suppress women. She concludes that “In order to appropriate 1 Cor 11:1-16 in more egalitarian ways in the contemporary church, the church needs to acknowledge that Paul’s notion of male headship and his view of exclusive male God-likeness is not a God-given status of a woman but a social and imperial construction. This text has, therefore, been given more power than it deserves by canonizing it as the Word of God. The church therefore ought not to continue to use the authority of this text to exclude women from positions of headship.”

Given the status of the bible in Africa, and particularly the ways in which the bible can be used to oppress women, Phumzile Zondi-Mabizela’s article provides a radical re-reading of the David and Bathsheba narrative arguing that in the context of HIV women’s agency in the area of sexuality needs to be reclaimed and celebrated as a gift. In her article, “Seducer, Victim or Agent? A Gendered Reading of Bathsheba’s Story (2 Samuel 11:1-27) in the Context of HIV and AIDS” Zondi-Mabizela provides an original and thought-provoking interpretation of the narrative. Building on and engaging with traditional male interpretations of the text which argue that Bathsheba was a seductress; feminist interpretations of

the text which argue that Bathsheba was a victim and interpretations from women in faith communities which straddle these two positions Zondi-Mabizela courageously as well as contentiously argues that Bathsheba was neither a seducer nor a victim but an agent of her own sexuality. This agency within the narrative is reclaimed using literary and reader-response methods of interpretation of the passage. Zondi-Mabizela's article is a direct response to the call of Circle theologians such as Musa Dube, who have urged African women living with HIV to re-interpret the bible from their perspectives.

Molly Longwe, in her article, "Engendered Theological Education: A Case of Women Theological Educators in the Baptist Convention of Malawi" also responds to a call from Circle theologians such as Isabel Phiri, to reflect on what it means to engender theological education in Africa. Using her personal experiences, Longwe argues that African theology needs to take cognisance of the challenges which African women theological educators face. These challenges range from issues of content of the theological curriculum, to biases of male students based on their cultural and biblical heritages, to the more "democratic" methods employed in the teaching of theology and even the gender of the person who is doing the teaching. She concludes that African theologians need to use such challenges to push further for the transformation of the content of the theological curriculum to be engendered so that the theological students can become gender sensitive and be agents of change when they return to their congregations. The special significance of Longwe's article is that she has argued that undermining of women theological educators in theological institutions constitutes an abuse of the humanity and the rights of women.

The abuse of women continues as a theme in the article by Philomena Mwaura on "Gender Based Violence: A Pastoral Challenge for the Church in Africa." Mwaura's article is a good example of the importance of keeping this issue on the agenda of the academy and the Church in Africa. She has revisited the topic of gender based violence by giving an overview of what it is, how it manifests itself in the lives of women and children, what its causes are and finally she proposes how the church can contribute constructively to provide pastoral care to women and children with the aim of affirming life which is a gift from God. Knowing that African culture and African Christianity often promotes marriage at the expense of the protection of the life of women and children, Mwaura urges those involved in Church-based counselling to accept separation and sometimes divorce as a life affirming action that the church and women can choose without feeling guilty about it.

Finally, Edwina Ward, keeping with the theme of counselling raised in Mwaura's article, sheds light on the gendered experiences of pastoral counselling in the context of illness. Her article, "Experiencing Shame in Ministry: A Struggle for Pastoral Care-givers" argues that young pastoral ministers working in hospitals during their field work training, struggle with the emotion of shame. She endeavours to grapple with the following questions: "Where does the experience

of shame come from? When do we move from toxic shame to healthy shame? In pastoral ministry, what are some of the gendered-specific aspects of shame that can be identified?" She concludes that "The pastoral counsellor who is a minister is, by definition, committed to the care and liberation of all humans, and this calls for a clear understanding of the role of men and women in pastoral care, the understanding of inequalities of gender roles and to the different ways in which men and women experience shame in ministry."

In JCT 16.2 nine of the ten articles which appear in this volume are papers that were presented at the final conference of a 3 year research project between the Universities of KwaZulu-Natal and Oslo entitled "Broken Women – Healing Traditions? Indigenous Resources for Gender Critique and Social Transformation in the Context of HIV&AIDS in South Africa." The conference was held at the University of Oslo in May 2010. Within this conference there were three separate sections. The first section was "Women Talking Back to Religion and HIV&AIDS." The second section invited PhD students from the Universities of Oslo and KwaZulu-Natal to present papers on the study of gender and religion in their respective contexts. The third section was entitled "Feminist Theory in Transnational Contexts," and invited expert scholars in the area of gender and religion to share their reflections on the subject. Therefore we present in this issue a selection of some of the papers from the conference which represents a variety of themes which straddle all three sections of the conference.

Isabel Phiri and Sarojini Nadar set the tone for the conference with their paper "Talking Back to Religion and HIV&AIDS Using an African Feminist Missiological Framework: Sketching the Contours of the Conversation". In this article Phiri and Nadar state that they wish to document their learning from the research process of 'talking back and forth' – a process of conversations that occurred with a small community of men and women in rural Inanda and KwaNcogolosi, KwaZulu-Natal. The aim of the conversations with this community was to answer the question 'Are there African indigenous resources that can be used to critique patriarchy as it is experienced by African women within culture and religion, in the context of HIV and AIDS?' In this article, they sketch the contours of their conversations during the research process, focusing more on the "process" of the research than the "product." They contend that the process is as important as the product. Phiri and Nadar conclude that an African feminist missiological framework (which they explain in the article) is a viable model of doing research on gender and religion in Africa.

Working within the same project, Jone Salomonsen and Sidsel Roalkvam in their article "Making Strong: Women, AIDS and Rites Protection/Alteration" address the vital need of ritualisation as a resource for HIV and AIDS protection. Their research was based at Mpophomeni Township in KwaZulu-Natal. They engage their research question through two case studies. The first case study is on the modification of the ritual of uMemulo as a protective tool for young girls from HIV and AIDS. The second case study is on Body Mapping as a "therapeutic tool"

that enables reflection as an agency of ritual among HIV positive women. Their conclusions are that ritualisation is an important aspect of protection against HIV and body mapping is vital as a “new” therapeutic tool, in the context of HIV and AIDS.

Further advancing this conversation on HIV and AIDS, Rose Materu picks up on the theme of gendered care-giving in her article, “Martin Luther’s Teachings on Care-giving in Crisis Times: A Challenge to Men’s Involvement in the Context of HIV and AIDS.” Using Martin Luther’s model of caring as a paradigm for the Evangelical Lutheran Church in Tanzania, Materu argues that the ELCT could adopt this paradigm in response to HIV and AIDS. She urges the ELCT to revisit its HIV and AIDS programmes by adopting Luther’s inclusive approach to care-giving in the context of HIV and AIDS in Tanzania. She observes that Luther did not confine care-giving to women and girls but rather extended this responsibility to the entire community. Luther’s theology of care therefore challenges the church to educate the entire community – young and old, men and women - on the importance of sharing responsibility or partnership in all matters pertaining to family or community at all times and not only in times of crisis. An awareness of such thinking can serve as a starting point to deconstruct the gender roles and patriarchal attitudes within African society, which confines the role of care-giving to women. Materu laments that the present form of care-giving denies men an opportunity to demonstrate their love and practice their Christian faith.

Continuing with the theme of searching for resources to respond to the HIV and AIDS pandemic, Kjetil Hafstad offers an article, entitled “‘Untouchable Space’ and the Ethical Imperative of Bodily Shields and Shelters: Soft Strategies to Diminish Sexual Violence and AIDS.” In this article, Hafstad argues that in the context of HIV and AIDS, it becomes imperative to first acknowledge that human beings are equipped with self-defence mechanisms, which becomes evident when the private space is intruded. Drawing ideas from phenomenology, anthropology, psychology and religion, he proposes “zones of untouchability” as a helpful way of promoting resilience to fight against sexually transmitted diseases and empowering those living with HIV and AIDS.

Faith based organisations, including the church, have been identified by UNAIDS as a possible resource in the struggle against HIV. However, faith based interventions can also be unhelpful in this regard. In his article, “Missio Dei in the Context of Gender Based Violence and High Risk of HIV Infection: Assessment of the Ubunye Free Methodist Church (IFMC) of Pietermaritzburg, South Africa,” Innocent Iyakaremye provides an assessment of the response of the UFGC to domestic violence within the context of HIV and AIDS. His article assesses the response of this church against the missiological concept of Missio Dei. Four elements characterising the fulfilment of the Missio Dei in the midst of injustice and violence as exemplified by the prophets and Jesus, have been used as a yardstick: the vision of a just community, the stand with the oppressed, the care

for the oppressed, and the challenge to oppressive structures. He concludes that UFMC complies with the first three elements but falls short of the last one, which is challenging oppressive structures. He argues that unless the church recognises the link between domestic violence and HIV, its programmes and policies on HIV will fail to respond adequately to the pandemic.

Since the advent of HIV and AIDS, a proliferation of research has been undertaken on the subject. Radikobo Ntsimane in his article, "Why Primary Caregivers Refuse to Tell Their Family Stories: An Analysis of the Evaluation Reports on Memory Boxes in the Eastern Cape," calls for more caution and sensitivity when researching in the context of HIV and AIDS. He calls for sensitive research that does not invade or compromise the private space of the researched. Using his experience of working in the Sinomlando Centre through the Memory Box programme, Ntsimane provides an analysis of why primary caregivers of orphans and vulnerable children in South Africa refuse to tell their family stories. He argues that in most cases people refuse or are reluctant to tell the stories of shame on cultural grounds. Thus, it becomes even harder in the context of HIV/AIDS, "where women are culturally expected to carry a responsibility of raising their daughters well enough to be married or face the daunting task of unilaterally giving care to their orphaned grandchildren."

Recent interest of men in gender justice has spawned debate about how effective they could be in this field. There is an influx of men getting involved in the struggle against gender violence. Ezra Chitando in his article "Men as Gender Activists: Opportunities and Challenges within the Religious Sector," argues that the association of men as gender activists could be termed as alien in the field of gender activism which is predominately populated by women. Thus, the role of men as gender activists comes with both challenges and opportunities. In this article, Chitando examines some of these emerging challenges and opportunities, cautioning the male gender activists to be aware that not all women are powerless and not all men are powerful. He further argues that these men must continue to challenge other men on sensitive topics in order to promote justice. At the same time, the oppressive tendencies that are exhibited by some powerful women against other women must be challenged. In this regard, Chitando calls on male gender activists to join with women gender activists in their quest for a more balanced and just society.

Focusing further on the theme of masculinity, Kennedy Owino examines notions of "maleness" portrayed as discourses of some expressions of evangelical theology. Challenging this position that accords supremacy when one is male as a "divine" order accorded to men, Owino observes that notions of maleness have affected relationships between female and male based on the belief that God is "male." Arguing that religion and culture are forces of socialisation, Owino's article entitled "Maleness" and its possible Influence on Abuse and Domestic Violence in South Africa: A Critique of Some Expressions of Evangelical

Theology,” seeks to examine whether certain predominant religious and cultural notions of maleness portrayed as expressions of evangelical theology have possible influence on abuse and violence against women. The premise of his argument is that distorted perceptions of God (how we “imagine” or “image” God as “male”—hence maleness) has a potential to contribute to male paradigms of domination over women within a given evangelical context. Owino therefore examines some of these expressions of evangelical theology and critiques these discourses, through a case study of a Full Gospel Church in Durban. He concludes by calling for a feminist theology of praxis, as an approach that can instigate transformation and change among evangelical men.

In their article, “‘He is Every Wonderful Thing to Me’ Christology and the Experiences of Women in Theology and Ministry,” Esther Mombo and Heleen Joziase analyse the mission of the Circle of Concerned African Women Theologians through reflection on the Christ experiences of fourteen women who are studying or have just completed their studies in theology in Kenya. They first outline the coming into being of the Circle and the mission of the members of this Circle. Then they trace the subjects and methodology of the Circle members, concentrating on Christology and narrative theology as a focus within this. This methodology is illustrated by narrating five life stories and the interconnected stories of these women regarding their views about, and their experiences with Jesus. Finally, the fourteen stories together are analysed to trace the specific features of the experiences of Kenyan women with Jesus and the implications for an African Women’s Christology.

Finally, also picking up on the theme of narrative theology, which has long been a method of feminist theological enquiry, Tony Balcomb in his article, “Narrative theology and Structures of Power—Series of Serial Misunderstandings” engages the epistemological crisis that accompanies the desire to understand, and how it is that people understand things so differently. To do theology from a narrative perspective, he argues, means to recognize the limitations of the theological project, which means to recognize also the possibility of differences of understandings of the same sets of data. This may also lead to misunderstandings of the meanings and implications of theological beliefs that impinge on our social projects and collaborative efforts. This difference becomes especially acute when people do theology together across cultural, social, political and historical divides. This should make us constantly aware of the need to recognize the integrity of the other’s story and theology and the potential to turn differences of understanding into mutual benefit.

JOURNAL OF CONSTRUCTIVE THEOLOGY FINANCIAL REPORT FOR 2010

The JCT income and expenditure report will be submitted separately as soon as it is updated after the resignation of the JCT administrator, Annalize Gilfillin, at the end of November 2010

What can be reported briefly here is that many of our clients are enquiring if they could pay online with a credit card. Also the bank is getting fussier about receiving overseas cheques and they often want to send these cheques on collection. This can sometimes cost more than R350 per cheque. We then lose the client's subscription fees through the foreign exchange bank fees. We hope that getting an online credit card system going we will be able to tell our overseas clients to pay us online and not with foreign cheques. This way we will save the foreign exchange bank fees and we will make it easier for our clients to pay. The benefit will also extend to Cluster who will then get more exposure as our clients go onto the Cluster website to make payments to the journals. We are currently working with Cluster and Jive media to get JTSA, Neotestamentica and JCT onto the Cluster website and the credit card payment system.

For the JCT we are grateful for the financial support of ICCO and Kerk in Actie, EMW. We have also received subvention fees from the South African academic institutions where some of our subscribers come from. We are still working very hard to increase our subscription database.

CENTRE FOR CONSTRUCTIVE THEOLOGY: *FINANCIAL REPORT 2010*

The CCT income and expenditure report will be submitted separately as soon as it is updated after the resignation of the JCT administrator, Annalize Gilfillin, at the end of November 2010.

For CCT work we are grateful for the financial support of ICCO and Kerk in Actie. We are also grateful to the National Research Foundation in South Africa and Norway for funding our 3 year research project. We are also grateful to the University of KwaZulu Natal for paying for the salary of the Director of CCT and for providing us with office space to operate from.