



**Estcourt year ending party
Date: 02 December 2007**



They decided to do the party at the beginning of the following year, in January.

Results

This year has proven to be a very good year for many of our students.

Campus	Total	Passed	Graduate	Proceed	Supp	Deceased	Drop
Estcourt	23	15	7	8	6	1	2
Durban	15	12	2	10	0	2	0
Mpuma	9	9	3	6	0	0	0

Markers

On issues related to markings of the assignments there are changes done by the TEEC. The marker send 9 scripts to the College to be marked by a moderator, they need assignments of three excellent student, three good students and three struggling students. The purpose of this is to do assessment of whether the markers are fair to the students. The assignments are posted from CCT to the markers and when the marker is done he/she sends them to the College. Which sometimes cause problems because the moderator send them to the student's address, by doing so they get lost on the way and I wouldn't be able to put marks on the computer.

Graduation

Graduations are the most expensive activity at the Centre and it is going to be difficult to do proper planning without money. Students normally contribute some money towards their graduation party because they want their function to be presentable. In 2007 there was no graduation. The 2008 graduation will combine those who completed their studies in at the end of 2006 and 2007. The graduation will take

place either in Durban or at Estcourt, the matter will be discussed amongst the students. The list of the students to graduate in 2008 is as follows:

Khanyile Happy
Ngcobo R Sthembile
Zungu Calbena
Mngadi N Nonhlanhla
Ndawonde Welcome
Mkhize Thokozani
Zungu S Alfred
Shangase t Mavis
Dlamini L Cynthia
Mahaye N Prisca
Mbatha Wendy
Mkhize D Beauty
Gwala N Phillip
Khomolo A Sphindile
Mbele G Goodenough

Plans for the future

There were plans to visit local churches this year but that did not take place. We had one workshop instead of two. As a programme Coordinator I was hoping that we could design our Workshop in such a way that it would benefit local communities. The last workshop we had was held at uMlazi. Many people showed interest. It is therefore hoped that another could take place.

Rest in Peace

This has been a difficult year for Durban class, they lost two students in two months. The name of the students who died were Thembanani Ndlovu and Clara Kweyama (second and third from the right on the photo). Both students who died lived at Malukazi near Umlazi. These two students were related but also friends who belonged to the same church. Their Minister, Rev Themba Nqobozazi (on the far right) is



also one of my students who recommended them to join CCT-TEE classes so that they can be ordained in the Zion church. We went to both funerals.

Conclusion

If one look at the students who are studying under CCT you will see that the Centre is doing a lot for these students. Apart

from assisting the students with TEEC registration fees, there are other activities that the CCT is offering the students. Our students gain knowledge that is not available in the TEEC materials, through visiting different places that relate to their studies. I am not surprised to see them committed to their studies. This make me appreciate my work because there is progress. If we had enough human and financial resources, we would equip more leaders of mainly African Initiated churches with theological knowledge to spread the Word of God effectively in all places Kwa Zulu Natal and beyond.



JOURNAL OF CONSTRUCTIVE THEOLOGY

Vol 13 No 1 & 2, 2007 by Isabel Apawo Phiri



The articles in Journal of Constructive Theology Issue 13.1 are varied in focus and scope, ranging from issues of masculinity to traditional healers, from women's reproductive health to care-giving in times of HIV and AIDS. What the articles have in common is a dialogue with African cultural practices and beliefs and their positive

and negative impact on African women and men.

Julius Gathogo's article, **The Use of Ancestral Resources in Combating HIV and AIDS: *Mundurume's* Task**, can, according to a peer reviewer, "be located within a genre of writing in African scholarship that seeks to rehabilitate indigenous resources of knowledge as useful tools that can be utilised to meet the plethora of challenges confronting African societies today. Accordingly, HIV and AIDS, that threatens to obliterate the continent and its people, is but one such challenge. Rather than frown upon African indigenous resources as outdated, this type of writing views them in a favourable light as relevant resources capable of moving Africa forward..."

Radikobo Ntsimane's article, **Navigating Turbulent Waters: The Challenges Facing Women Traditional Healers in Post-Apartheid Kwazulu-Natal** utilises oral history methodology to show how the new political dispensation in South Africa, which should have been sympathetic towards *Sangomas*, has instead been hostile towards them. Due to lack of education, the majority of female *Sangomas* within urban areas live in government low-cost housing which is often too small to adequately practice their profession.

In her article, **The Yoruba Belief System and Its Impact on Women's Reproductive Health**, Helen Adekunbi Labeodan outlines the challenges the Yoruba belief system poses to the well-being of women's reproductive health. The article uses a focus group discussion to highlight the issues surrounding pregnancy and childbearing, and the ways in which traditional practices and beliefs hinder Yoruba women from having control of their own reproductive health.

Margaret Umeagudosu's article titled, **“An Act of God?” The Experiences of Girl-Children and Women Living with Vesico-Vaginal Fistula in Northern Nigeria** highlights the horrors of fistula (VVF). A gendered and class analysis of the condition reveals that the condition is mostly found in adolescent girls who have been subjected to early marriage, pregnancy and delivery. The author argues that, “There are many socio-cultural beliefs, attitudes, religious practices, norms and taboos imposed on women by patriarchy which probably account for a large percentage of women's health problems.

To conclude this issue, Lilian Siwila's article, **Care-Giving in Times of HIV and AIDS, When Hospitality is a Threat to African Women's Lives: A Gendered Theological Examination of the Theology of Hospitality** provides an analysis of the concept of hospitality in African cultures and its impact on women who are usually the providers of hospitality, Siwila argues that the noble value of hospitality can also be harmful particularly because hospitality is more often than not conceived in gendered terms.

The Journal of Constructive Theology 13.2 issue sought to take up the challenge of marriage in African contexts informed by the biblical text.

In her article, **Levirate Marriage and HIV and AIDS in Zimbabwe: The Story of Judah and Tamar (Genesis 38)**, Dora Mbuwayesango explores how the biblical narrative is used to promote the tradition of levirate marriage, a practice involving the sexual union of a widow and deceased man's brother.

Dorothy Akoto's article, **“What If the Woman Does Not Consent To Follow Me...?”** Marriage in Genesis 24 Read through the Avatime Kusakorkor Lens provides an elaborate presentation on the concept of marriage as it is reflected in the Christian Scriptures. In order to communicate effectively to her readers, she lays out in broad detail her contention that Genesis 28 is the only fitting passage in which an elaborate picture of the institution of marriage is given.

In her article titled, **Redefining the Marriage Relationship within the Context of the Bamileke of Cameroon: Ephesians 5:21-31 Reconsidered**, Priscille Djomhoué, revisits the use of Ephesians 5:21-31 within Christian patriarchal contexts.

Finally, in her article, **Seeking Security through Marriage: Ruth 1:6-18 Placed Under An African Woman's HIV and AIDS Lens**, Madipoane Masenya (ngwan'a Mphahlele) informed by the risky nature/business that heterosexual marriage has become in the African HIV/AIDS contexts, puts Naomi's views on her 'marriage' exhortation to her two daughters-in-law, Ruth and Orpah under scrutiny. Masenya challenges the readers against the idolisation of marriage, arguing that female (women's) life could still be complete and normative even outside the confines of marriage.