



**CENTRE FOR
CONSTRUCTIVE
THEOLOGY**



**LINKING
FAITH & LIFE
IN THE
NEW SOUTH AFRICA**

2008 ANNUAL REPORT

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CCT-BOARD OF MANAGEMENT AND STAFF

<u>Name & Surname</u>	<u>Portfolio</u>
Ms. Nelisiwe Bam	Chairperson Church Representative
Professor Isabel A. Phiri	Board member university Representative/ director of CCT
Dr. Betty Govinden	Board member University representative
Rev. Olga Dlamini	Board member Church Representative
Mrs Alison Warmback	Board member Church Representative
Rev Dean Reddy	Director of the Centre for Constructive Theology/Board member
Ms. Lindiwe Mkasi	Coordinator for the Programmes of TEE Coordinator for ICMA

CCT CHAIRPERSON'S ANNUAL REPORT



Mrs Nelisiwe Bam

The work of the Centre for Constructive Theology continues to give us a reason to be grateful to God for giving us an opportunity to serve God in KwaZulu-Natal through our programmes. At a time when we thought we were going to close CCT, God answered our prayers by opening a chance to transform ourselves and return to the University of KwaZulu-Natal, in the School of Religion and Theology. Therefore, in 2008 we concentrated our efforts in handing over the CCT to fit into the requirements of a university housed centre. As a result, in 2008 we channeled all our energies to make this move possible.

The programme on Theological Education by Extension, under the co-ordinatorship of Lindiwe Mkasi has continued to be our major flag bearer as we provide theological education at basic level to pastors of African Instituted churches. We are grateful for the work of Ms Lindiwe Mkasi. Despite being hospitalized with a heart condition, Rev Dean Reddy provided directorship of the CCT for most of 2008.

Now that his services have come to an end with the move of the CCT to the UKZN, we want to take this opportunity to thank Rev Reddy for his excellent service in the CCT. We are glad that this move of the CCT to the UKZN does not mean the end of his services to the CCT, as he has agreed to remain on the Advisory Board.

Prof Isabel Phiri who has taken over the Directorship of CCT is not a stranger to this job, as she was the Director of CCT from 1997 to 2005. The only new thing is that she takes up this directorship under the new rules of the UKZN for community-based centres. On behalf of the Board of CCT, I wish her well in her responsibility as she resumes leadership of the CCT and the Journal of Constructive Theology (JCT). The support of Dr Nadar to run the JCT is also appreciated.

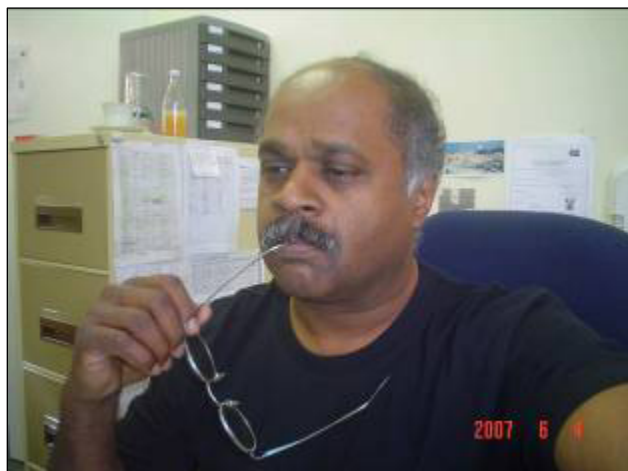
I take this opportunity to introduce the new management team from the UKZN, who will support Prof Phiri with the day to day running of the CCT: Prof Steve de Gruchy in his capacity as Head of the School of Religion and Theology; Dr Sarojini Nadar and Mr Xolani Sakuba. Ms Annalize Gilfillan, based in the School of Religion and Theology, UKZN on the Pietermaritzburg campus, will take the responsibility of administering the CCT and JCT.

We are grateful to ICCO/Kerk in Actie for sponsoring the TEE and the JCT. It is you who has stood by the CCT and assisted it to fulfill its mission and vision to bring theological reflection to the historically disadvantaged communities in the current South African context.

Mrs Nelisiwe Bam

Chairperson, CCT Board of Management.

CCT DIRECTOR'S REPORT FOR 2008



Revd Dean Chris Reddy

The Chinese saw 2008 as the Year of the Rat, 2009 as the Year of the Bull and the final year of this first decade of the new century as the Year of the Tiger. Author Marion Erskine in his article "I Smell a Rat" said of 2008:

"The rat never stops moving, especially when it comes to mental activity... (This) signifies new beginnings ... an appropriate time to start new ventures, especially groundbreakings. This includes new ideas, directions, and ways of doing things ... Something to consider is that which is begun now is likely to have long term consequence..."

Whatever names we may assign to the past year, many may describe 2008 with one word: "TRANSITION".

The world over, people are cautiously embracing or shying away from the shift that we are all facing, whether socio-politically, economically, and ideologically. No nation has been left

unaffected by the "global" economic recession as we bid farewell to another year in the new century.

Politically it was a period of nervous transition for our nation also. The post-Polokwane developments saw some rather anxious moments for the country as the ruling party recalled the serving President six months prior to the completion of his second term in office. With a national "caretaker" President instated and newly elected President of the ruling party (tipped to be the next President of our Republic) embroiled in so much alleged legal shenanigans, many await this final transition of this process with a certain disquiet.

The Centre for Constructive Theology (CCT) has not been unaffected by what is going on all around us. We have also experienced 2008 as a year of Transition.

With a staff of one dedicated full-time co-ordinator (Theological Education – TEE), a budget that has diminished to under 50% of that of earlier years and a reduced Board of Management, CCT has nonetheless sailed (however diffidently) through this transition period. We look forward to a "bull" year in 2009. ICCO/Kerk in Actie has continued to be the one faithful patron by continuing the financial grant to CCT's theological education programme. The people of South Africa join me in thanking our sponsors in the Netherlands.



CCT members and donors from ICCO

CCT had been operating on a very low financial budget and had to dip into all the few fiscal reserves it had accumulated over the years, just to keep afloat. This is the result of the severe global economic downturn. As a result, the Board of Management revisited the CCT mission objective and hence sought to trim all expenditure to its barest minimum.

The one full-time staff person for Theological Education had to be given the most support we could muster. We are grateful to Ms Lindiwe Promise Mkasi for her dedication to the ministry of CCT. In spite of all her personal struggles (health, family and several relocations) and CCT's transitional

pressures, she has endeavoured to remain loyal to the organization. Unfortunately, inasmuch as we would love to, we are unable to adequately recompense her monetarily commensurate to her faithfulness. This is an area of utmost priority for the new management structure that will come into operation in 2009. We appreciate you and your services, Lindiwe. This also doubles as a tribute of thanks to your family that shares your time (especially the weekends) with CCT-TEE family.

The Theological Education by Extension (TEE) programme continues as one of the greatest strengths of CCT, which is evident in the various communities' favourable interaction with the

theological agenda. The previous coordinator for the Africa development desk of the Uniting Church of the Netherlands (UCN), had intimated that TEE should become the focus of the organisation's funding. [The funding for the other programmes such as HIV/AIDS support, Women in Church and Society (WCS), and the job creation programme within the African Initiated Churches (ICMA), had in the meanwhile dried up]. There are regular calls for more satellite TEE centres to become operational, but we are stymied by lack of personnel, due to financial constraints. Once again it must be said that Lindiwe's unflagging zeal for teaching within this "non-formal" sector is greatly treasured. Prof Phiri and Dr Nadar sought to continue some aspects of the Women's agenda in spite of the lack of funds. The Journal of Constructive Theology (JCT) continues to thrive under their direction as Editor and co-Editor respectively.

The close of 2008 saw the Board of Management lose some valuable members. Revd Thulani Ndlazi had to resign due to his work load with the Church Land Programme within his denominations, while Dr Sarojini Nadar had trouble trying to divide her time between her family, the University demands, the Journal of Constructive Theology (JCT) and her community involvement. Revd Denzil Chetty's relocation to Gauteng due to his taking up a lectureship with UNISA has robbed us of another person of vision. Many of our meetings had to revolve around Ms Bam, Prof Phiri, Ms Mkasi and myself. The moral, telephonic and "cyber"

support of the other members of the Management structure is noted and appreciated.

From mid-May until June my personal health was a great challenge, but God's grace is always sufficient, as the Scriptures boldly declare. Prof Isabel A Phiri had sought to supplement my absence from the office during these six weeks, as Ms Mkasi juggled a bit of administration together with her teaching schedule. My sincere thanks also go to the chairperson, Ms Neli Bam, who has been a "tower of strength" during this period. Enjoy your much deserved rest, Ma Bam, as 2008 saw your retirement from the position of coordinator of the Mothers' Union of the Anglican community.

Prof Phiri and Dr Nadar began the negotiations with the School of Religion and Theology (SORAT), University of Kwa-Zulu Natal (UKZN) during the latter half of 2007. This came to fruition a year later. It was quite a welcome and nostalgic time of reminiscence as CCT sought to return to the place of its birth. This was an answer to our many prayers as our administrative overheads were chewing off a great chunk of CCT funds. This would allow us to redirect the meager resources to other areas of TEE ministry which had to be curtailed in the last year. Our sincere thanks to all the role-players who were instrumental in being a part of this much-awaited blessing.

As a cost-cutting exercise, Prof Phiri was asked to resume the directorship of CCT. This became a necessity as CCT

had to draw up a new constitution in keeping with the University's requirements. A new management structure was accepted to direct the day-to-day running of the Centre and the old Board of Management had become the Advisory Board which would meet annually. CCT would continue as a Non Profit Organization and continue to report to the Department of Social Development on an annual basis. It is also our hope that this move would resuscitate the support of former donors and see the return of former and cooption of new persons into CCT structures.

There was much adjustment that had to be made as we bade farewell to our office, Room E308 at 20 Diakonia Street, Durban, at the end of September and

took up residence with SORAT in Howard College, UKZN. This was an especially trying time for Ms Mkasi who found herself at times alone in a "foreign land".

Our thanks to Diakonia Council of Churches which housed us over the many years, S J Wilson cc who had offered their valuable support as our accountants, Cornelius and Saville who served as our auditors and to others such as Photonote and SAWebs.

We look forward to the new year with greater expectancy as we recall the words of William Carey, the famed missionary to India:

"EXPECT GREAT THINGS FROM GOD
ATTEMPT GREAT THINGS FOR GOD."

THEOLOGICAL EDUCATION BY EXTENSION PROGRAMME



TEE Coordinator: Lindiwe Mkasi

Introduction

Both the Centre for Constructive Theology (CCT), situated in Durban, South Africa, and Theological Education by Extension College (TEEC), situated in South Africa's Gauteng Province, have this as their common goal – both organizations focus on the training of South Africans without prejudice, race, gender or colour. The theological education that is offered by CCT's theological wing (CCT-TEE), by using study materials provided by TEEC, is inclusive of all denominations.

In contrast to the many mushrooming colleges, theological and otherwise, TEEC is registered with the Department of Education as a private higher

education institution under the Higher Education Act, 1997. This provides security and recognition for all students pursuing theological education through CCT-TEE. We focus on grassroots training, offer scholarship to students and use isiZulu as the main medium of communication and learning. The use of the local vernacular has caused many simple-minded to come to the erroneous conclusion that CCT-TEE's programme of learning is not of a high standard.

TEEC's motto is boldly spelled out as "*EQUIPPING ANYONE ANYWHERE FOR MINISTRY*" and CCT's mission statement declares, on the other hand, "*LINKING FAITH & LIFE IN THE NEW SOUTH AFRICA*". The Centre seeks to bridge the gap between formal theological education and the practical concerns and needs of people of South Africa. TEEC is helping us to do exactly that through their study materials that are offered in the Nguni Languages, which is excellent for us to achieve our goal.

Theological education still remains the strongest of CCT's many programmes of action. We thank God for our only donor for 2008, ICCO/Kerk in Actie, for their continued confidence in our ability to deliver according to this particular need of our communities. We have worked with TEEC for nine years using the Award Programme and the Certificate Programme, with both of them providing their own unique challenges.

In 2008 we were operational in three satellite campuses, viz Durban, Mpumalanga and Estcourt. The teaching material, marking, results, certification

and awarding of medals are all provided by the TEEC. As the coordinator of this programme, most of my time is taken up in travelling to these areas, facilitating the classes and workshops, discussions on issues that are pertinent to their daily lives, undertaking practical exposure events and finally preparing the students for graduation.

Registration

The student body for 2008 comprised of 53 students, with five at the higher Certificate level and the remaining 48 students on the Award programme.

Award Programme

To successfully complete the Award Programme the students require twelve credits. Each student enrolls for two subjects; each subject carries 2 credits which gives a total of 4 credits a year. Subjects that carried one credit have now been changed to two credits. The cost of registration and tuition to CCT for each student is R 730.00 (Euro 57.03 as of 31st March 2009) per year.

2008 Subjects

<i>Subjects</i>	<i>Code</i>	<i>Credits</i>
God and God's people	102	2 Credit
Basic Christian Doctrine	141	2 Credits
Pastoral Studies	171	2 Credit



Zungu, the marker of students assignments

Certificate Programme

This programme registered 5 students in 2008. This entire course also requires 12 credits and proves very expensive because most of the subjects consist of 1 credit each. CCT students take two subjects a year. This slows them down in terms of completing the course, because at the end of the year they earn just two credits. The Center cannot also encourage them to take more than two subjects because of the volume of work in comparison to the Award programme. This issue discourages some students to enroll for the Certificate programme because of the period of time that is required to complete the course i.e. 6 years. Language is also a barrier, as this programme is offered in English only.

Most of our Certificate students have first gone through the Awards

programme. One outstanding student is Tankiso Mokoena, who without completing the Award Programme, has successfully completed the Certificate programme. All the present Certificate students are doing well, considering the fact that they do not have a dedicated teacher for this programme. I assist wherever possible.

Contribution Fee

Each student is required to contribute a fee of R120.00 per year towards their studies. This amount is not part of their registration fee but a "security" deposit to prevent students from dropping out of the programmes before completion. This system has worked, as in the 2008 academic year there were only 9 drop-

outs (1 death, 8 illness). Early in 2009 students who had completed their studies in 2008 would receive a refund of their 'security' contribution.

Award Class Activities

Durban Class

In 2008, the Durban class continued to be the best in class activities. The attendance is very good. This class has 22 students, with differing views on current socio-political and moral issues. This leads to vibrant discussions during group sessions! Sometimes students become intolerant towards each other, but always end up with a solution that we should agree to disagree, because we are dynamic individuals and that's



what makes us unique. Mrs Busisiwe Khumalo, who is 76, is very active in the class discussions. She always wants to have the last word in all the discussions! It is for this reason that the whole class appreciates her presence in class.



The oldest woman in the Durban class

It is difficult to give figures of the pass rate of 2008 as we are still dealing with student assignments which have not been returned by the TEEC markers. Nevertheless, we are expecting seven students to complete the Award programme in 2008.

Since CCT relocated its offices from the Diakonia Centre to the University of KwaZulu-Natal (Howard College

campus) at the end of September 2008, the Durban students will have to find an alternative venue, as travelling to Howard College is proving a logistical nightmare. The Durban class closing party was held on the 6th December 2008 at Berea, where we rented an office space temporarily.

Mpumalanga Class

This class had problems at the beginning of 2008. From being the largest group of students at the outset, this class has dwindled to nine, with an average attendance of six students per session. Students were informed about the importance of class attendance. This matter of dwindling number of students and tardy commitment to the exercise was also addressed by the Board of Management which decided that Mpumalanga was not proving to be a viable economic exercise. The Board suggested that the remaining few students join with the Durban group in 2009 academic year, if they so desire, as financial and human resources expended by CCT were disproportionate to the number of remaining students. The matter of travelling expenses for these students will need to be discussed further.

This class nonetheless shows a great interest in their studies. The pass rate is still 100%. Four students are completing the Award Programme this year, and four return in 2009.

Estcourt Class

This satellite campus is in the rural area of Estcourt, which is located in the northern midlands of KwaZulu-Natal. The class has seventeen students. Being a rural area the people here take great pleasure in any kind of training that is offered to them. This group also had their ups and downs and at times for various reasons the attendance is poor. As coordinator, I travel the distance of over 200 km each way monthly for tuition, class sessions and collating the group's assignments and other requirements. In future, we may reduce our contact times with them so that when we meet, we choose a time when everyone is available.

Counseling Projects

The counselling course is offered to the students at the request of the students themselves. The aim of the programme is to equip the students and members of the community with counselling skills. The programme covers the following topics: introduction to pastoral care and counselling, philosophy of pastoral care, and communication skills. It includes visits to places where pastoral care is required. It helps our students to handle crisis issues in their homes, the community and churches.

Counselling in Durban

During October and November when the official TEE classes were over, we had to rent a flat in Berea to hold these Counselling classes in Durban. This was very costly in money and time. Ten participants attended these counselling

sessions regularly. We had two community members; the rest of the participants were TEE students.

Counselling in Estcourt

The Counselling class at Sakhile Higher Primary School in Estcourt was very enthusiastic. So many responded that I had to stop registering more students, as the venue could only hold up to 32 participants. There were complaints that certain people in the area were not aware of this programme. The teachers of Sakhile School suggested that we should have asked the Local Indunas (chiefs) to do a proper announcement about the course to the people. Estcourt has many districts with a great number of unemployed people who would appreciate any kind of skills development programme. The school principal offered to help if CCT sought to introduce more programmes for the community.

There is a real need for awareness programmes in this area. I recommend short courses and workshops, instead of courses that require long-term commitment. Most participants were single females. Married woman agreed to invite their husbands to attend if necessary so they can share information with their families. Sessions here ran over a five-day week period and will be completed in the New Year.

My stay in Estcourt

During the counselling workshop and training in Estcourt, I had some bad experiences. The woman of the house where I was accommodated, Dudu Nxumalo, was hospitalized two days

before I came. I was forced to stay with three teenagers. In two days one of the teens was injured with a hunting gun by her brother, and as a result she too was hospitalized. She was rushed to Estcourt Hospital but had to be transferred to Pietermaritzburg Hospital where she had to have her eye removed. This was a hard time for this family and for me. This really affected me emotionally, but I still completed the week there.

2008 Graduation Exercise

KwaDlamini, Estcourt, 6 September 2008

It was a bit difficult to plan this graduation, since we were facing a financial crisis. It was difficult for me to postpone the graduation to the following year because students had been waiting for three years for this event and also wished to publicize their achievements to their family and friends.

Preparation took us about two weeks, because of the distance between Estcourt and CCT's offices. Further, this Graduation was not in a town setting but a rural one and there are few conveniences there. There is very little telecommunication which would have made planning easier and cheaper and saved much in finance and time. I had students helping, but it was very difficult to arrange the whole graduation without another full-time person. The plan to rotate from one community to the other had not worked so well for Estcourt.

Everyone wants to show their community what they have been doing

all these years. This was the time for the Estcourt students to dazzle their communities. In spite of the logistical nightmare, the Graduation was a success.

When we have our graduation we usually invite former TEE Graduates so that all feel part of the programme's success. The following post-graduate students and guests were present:

- Bishop Michael Mtshali Guest Speaker
- Thobile Khanyi Guest Speaker
- Sydney Majozi Master of Ceremony
- Bhekani Busana Post Graduate
- Bishop Jacob Sithole Post Graduate
- Molly Mchunu Post Graduate
- Mr M Hadebe Local Councillor
- God's Property Musical group

The Graduation ran from 10am to 4pm, with some students starting their day as early as 6am. Mrs. Mavis Shangase led us with the opening prayer. Master of Ceremony, Sydney Majozi introduced himself, the guest and Programme Coordinator Lindiwe P Mkasi. The programme coordinator introduced the Centre and highlighted its work in local communities over 10 years.

One of our Guest speakers, Thobile Khanyi, highlighted the fact that "It is important for ministers to educate themselves because their audience is also educated and the members of the Church want to know that their ministers have knowledge which is required from anyone who stands and preach in front of people" (sic). After this speaker there was music by

students and thereafter the graduation ceremony.

Fifteen students were awarded Certificates and Medals. One could see their joy and excitement! Traditional dancers Entertained us before the next guest speaker, Bishop Michael Mtshali from uMlazi. He was one of the first CCT graduates. He gave a short history on how the programme started and the challenges that the Centre came across. He advised students to tell the truth to people out there, no matter how hard it sounds. He continued by saying they should show that they are different from what they were before they had knowledge. He mentioned that Christian beliefs (doctrine) is not to be mixed with other belief systems, as the former is unique. This elderly pastoral person gave a most encouraging word to students to take home.

The last guest was Bhekani Busana who also passed words of wisdom to his fellow students. The closing prayer was given by Derrick Zungu from Estcourt. Later students went to lunch and the traditional dancers danced again. We owe a debt of gratitude to our organizer, Mrs. Generosa Khanyi, who spent a night at Estcourt and expended much time and money to make this graduation a success. Thanks to our caterers and all current and former students.

List of Graduates

<i>Name</i>	<i>Campus</i>
Khanyile Happy	Estcourt
Ngcobo R Sthembile	Estcourt

Zungu Calbena	Estcourt
Mngadi N Nonhlanhla	Estcourt
Ndawonde Welcome	Estcourt
Mkhize Thokozani	Estcourt
Zungu S Alfred	Estcourt
Shangase T Mavis	uMlazi, Durban
Dlamini L Cynthia	uMlazi, Durban
Mahaye N Prisca	Pietermaritzburg
Mbatha Wendy	Mpumalanga
Mkhize D Beauty	Mpumalanga
Gwala N Phillip	Mpumalanga
Khomo A Sphindile	Mpumalanga
Mbele G Goodenough	uMlazi, Durban

Practical Exposure

The yearly practical exposure trip could not be held due to lack of funds. Hopefully the New Year will remedy this situation.

CCT Relocation to the University of KwaZulu-Natal (UKZN)

The relocation exercise was an exasperating experience for me personally, one which I hope not to experience again. The time of the move was probably not properly thought through. The logistical nightmare included: change of equipment, finances, accountability, personal advisors etc. This surely had a great impact on my work and it is going to take time to fix all the damage.

Plans for the Future

In 2009 we are supposed to visit local Churches and Community Centres as part of our study programme. It has

been two years since we last went to visit local communities. Once again financial constraints hampered this much needed practical aspect of theological education.

One of the things I am hoping for in 2009 is to register for a Masters Degree in theology so that I can develop myself.

The Department of Health is offering a HIV& AIDS training programme to all NGOs to train facilitators to train their participants and students. We need to make this a part of the training for our TEE students as they serve in a province where HIV infection is the highest in the country.

Conclusion

CCT does much for students who are taken under its wing. We express our

ongoing gratitude to CCT and donor organizations such as ICCO/Kerk in Actie. Other activities that the Centre offers to its students include gaining knowledge that is not available in the study material (TEEC books), by visiting different places that relate to their studies, having consultations, debates and exposures. Many students come to the Centre and this makes me appreciate my work, because I see progress. If we had enough resources we would certainly spread the Word of God in all parts of KwaZulu-Natal and beyond by continuing to work with pastors of African Instituted churches.

The years of dedication to this organization bear the fruit of success. There were times when I thought the organization was dying but here we are today, and God continues to bless us. Praise God!

JOURNAL OF CONSTRUCTIVE THEOLOGY ANNUAL REPORT

Vol 14 No 1 & 2, 2008

Prof Isabel Phiri & Dr Sarojini Nadar



Prof Isabel Phiri



Dr Sarojini Nadar

Journal of Constructive Theology Volume 14, number 1 was guest edited by Prof Ezra Chitando and Sophie Chirongoma. Most HIV and AIDS interventions have focused on women and children. This is understandable as these groups remain more vulnerable to the pandemic. However, this has tended to leave men out of the picture. This issue of the *Journal of Constructive Theology* examines the role of men in the response to HIV and AIDS in the context of theology and religious studies. The authors explore the social construction of masculinities and probe how this renders women, children and men vulnerable to HIV. They propose the reconstruction of masculinities using religious and cultural resources.

Cognisant of the postcolonial African men's awareness of cultural imperialism, Christopher Isike and Ufo Okeke Uzodike call for the transformation of contemporary African masculinities within an African cultural context. They trace the changes that African masculinities have undergone during the colonial and post-colonial periods. They argue that contemporary negative images of manhood (that is, high risk sexual behaviour, alcohol and drug abuse, and violence against women) that many African men adhere to are distorted images of pre-colonial African masculinities. They propose the mental decolonisation of African men and call upon churches, mosques, and traditional organisations to contribute to the quest.

Zeferino Teka argues that the general absence of men from HIV and AIDS interventions has a particular association

with the question of male honour (that is, men's constant fear of losing honour, which means self-worth and identity). Men appear hesitant to participate in interventions that have a public orientation. Utilising a fictional-cultural approach, Teka's article uses Chinua Achebe's novel, *Things Fall Apart*, as a prism for a broad reflection on the dynamics of masculinity. The article focuses on the main character, Okonkwo, and his reaction to the challenges that he faced. Teka concludes that a private intervention alongside current public forms of intervention is crucial if men are to make effective contributions to the struggle against HIV and AIDS.

Tabona Shoko reminds readers of the marginalisation of women in African indigenous religions. However, he notes that in Karanga religion, menopausal women (who have "become men") have a secure place. Shoko critiques several Karanga practices, taboos and proverbs that have been used to prevent women from expressing themselves fully. Shoko argues that women's low status increases their vulnerability to HIV. He proposes the search for a new model of gender relations that will integrate women in all aspects of life.

Ezra Chitando and Sophie Chirongoma examine the role of African departments of religious studies in transforming masculinities in the era of HIV and AIDS. They emphasise the need for scholars of religion(s) to focus on conducting research, publishing and teaching courses that deconstruct dangerous masculinities and foster

positive values of manhood. The article envisages *redemptive* African masculinities that have been *transformed* and *liberated*.

Overall, the articles in this volume remind us of the need to invite men to the conversation table as we respond to HIV and AIDS.

Journal of Constructive Theology Volume 14, number 1 is a special issue – "Feminist Theological Pedagogy in Africa" - edited by Prof. Isabel Phiri and Dr. Sarojini Nadar. For four years the School of Religion and Theology at the UKZN, has been teaching a required module to their Honours and Masters students called: "Theory and Method." This module is aimed at introducing students to the tools (theories and methods) employed by the various disciplines within the field of academic theology. The aim of the module is to help students to identify these tools and also to learn how to use these tools to ask systematic and structured questions regarding theology and its relationship to the contexts in which we live. So, the idea was that lecturers from within the ambit of their disciplines will teach a particular section of the course. Unfortunately, the course did not "hang together" well because each lecturer simply taught out of his or her own specialisation, and there was no connection between the different sections of the module. So in 2006, a number of the lecturers on this course decided to meet to strategise around a new way of designing this course. It was here that the idea of using a case study to teach this course was born.

This case study, however, was no ordinary case study. It was a case study containing a highly gendered narrative. All the lecturers on the course rose to the challenge of teaching from their respective areas of specialisation using this gendered case study. Having taught on this course for two years, we think that this was a real lesson in feminist theological pedagogy.

It is for this reason that we invited all the lecturers (and some students) on this course, to contribute to this special issue of the *Journal of Constructive Theology* on feminist theological pedagogy. In this issue we reflect on what it meant to use this case study to teach. The process of production of this issue is still going on.

Conclusion

The Centre for Constructive Theology is faced with a challenge of redefining its mission in the context of the global financial crisis and the University of KwaZulu-Natal's policy on teaching/community units and centres. Financially, CCT has the challenge of finding other donors who share the same vision with CCT for theological education to the pastors of African Instituted Churches who have very little education. Because of their limited educational background, these pastors cannot function independently as required by the Theological Education by Extension College based in Johannesburg. CCT provides a special niche in facilitating their studies to bridge the educational gap. The numbers of students may look small, but

the work of CCT is highly appreciated by those who could not receive TEE if it was not for the assistance of CCT. CCT is operating with very limited resources. Expanding its donor base is not feasible at this stage because of the global economic recession. Therefore, for CCT to still have a donor who is willing to stand by the work of CCT during this difficult time is no small thing. CCT is very grateful for the support that it receives from ICCO.

The *Journal of Constructive Theology* makes CCT not only to be a teaching centre within the University but also a research centre. While CCT is small compared to the qualifications expected from university centres, CCT is working towards growing into a university unit that combines teaching in the community and research through the *Journal of Constructive Theology*.

The transition period from the Diakonia Centre to the University of KwaZulu-Natal has not only provided the CCT with means to save money but also to reposition itself as a School of Religion and Theology outreach programme to reach out to the disadvantaged communities who need contextual theology to equip them to deal with current issues in their community.

The transition period also posed the challenge of discontinuity with CCT's former website host to a new host. This is one of the urgent tasks for 2009.