



**ADAPTABLE LEARNING SERVICES cc**

# REPORT:

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## IMPACT ASSESSEMENT CCT

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The Centre for Constructive Theology (CCT) was established in 1996 as a centre of the former faculty of Theology at the University of Durban Westville (UDW) 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 were undervalued in the past. The different programmes promoted theological reflection at grassroots level but some were forced to be suspended because of a lack of funding. The CCT currently offers Theological Education by Extension (TEE) to members of the African Initiated Churches (AIC) through a relationship with the South African College of Theological Education by Extension and focuses on research and publications thereby meeting three of the key foci (teaching, research and community engagement) of the University of KwaZulu Natal (UKZN). CCT is now based at the UKZN's School of Religion and Theology after having moved from UDW to Diakonia. The CCT continues to make undoubted impact on marginalized people through its theological education programmes to the AIC's in KZN funded by generous donors.

## LIST OF ACRONYMS

Acquired Immuno-Deficiency Syndrome	:	AIDS
Adaptable Learning Services	:	ALS
African Initiated Churches	:	AIC
Academy of Science of South Africa	:	ASSAF
Black Empowerment Enterprise	:	BEE
Centre for Constructive Theology	:	CCT
Collaborative for HIV and AIDS, Religion and Theology	:	CHART
Education Training and Development Practices Sector Authority	:	ETDPSETA
Evangelische Missionswerk	:	EWM
Gender, Religion and Ethics	:	GRE
Human Immunodeficiency Virus	:	HIV
Independent Churches Ministers Association	:	ICMA
Interkerkelijke Organisatie Voor Ontwikkelingssamenwerking (Interchurch Organisation for Development: Netherlands)	:	ICCO & Kerk in Actie
International Network in Advanced Theological Education	:	INATE
Journal of Constructive Theology	:	JCT
KwaZulu-Natal	:	KZN
KwaZulu Natal Council of Churches	:	KZNCC
National Qualifications Framework	:	NQF
National Skills Fund	:	NSF
Non Governmental Organisation	:	NGO
National Qualifications Authority	:	NQF
National Skills Fund	:	NSF
South Africa Netherlands Research for Alternatives in Development	:	SANPAD
South African Qualifications Authority	:	SAQA
School of Religion and Theology	:	SoRaT
South African College of Theological Education by Extension	:	TEEC
Standards Generating Body	:	SGB
Theological Education by Extension	:	TEE
United Protestant Church in the Netherlands	:	UPCN/UCN
University of Durban Westville	:	UDW
University of KwaZulu Natal	:	UKZN
United States of America	:	USA
World Council of Churches	:	WCC

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Addendum 1: The CCT Impact Assessment Questionnaire

## **1. INTRODUCTION**

Adaptable Learning Services (ALS) cc was contracted in October 2010 by the Centre for Constructive Theology (CCT) to assess the work of the CCT, facilitate a strategic planning workshop on 03 December 2010 and compile and submit a report by 26 December 2010. Fathima Osman acted as the external facilitator on behalf of ALS. (She will be referred to as “ALS facilitator” in this report.)

## **2. METHODOLOGY**

The ALS facilitator used a range of data collection techniques including: a desktop review of available documentation, questionnaires and interviews. The available documentation included annual CCT reports from 2002 to 2010, the CCT organogram, the CCT constitution and the CCT financial statements. Impact assessment questionnaires (Addendum 1) were completed by all staff members and members of the different structures of the CCT. The ALS facilitator held interviews with as many staff and board members as possible. Interviews with past students were held in isiZulu by The CCT appointed interviewer and transcripts were provided to the ALS facilitator.

In addition, information was gathered at the CCT Board meeting held on 10 November 2010. A strategic planning meeting was held on 03 December 2010.

## **3. REFLECTION ON THE PROCESS**

The ALS facilitator wishes to highlight the following positive reflections:

- The consultation process provided an opportunity to interact with key individuals involved with the CCT, all of whom were cooperative and helpful.
- There was an excellent level of openness and honesty in the completion of questionnaires.
- The same level of openness was observed at the CCT Board meeting.
- At the strategic planning meeting, a commitment to critical reflection and generation of new and practical suggestions, and recommendations was demonstrated.
- The input, support and commitment from the Director was remarkable.

The consultation process would have been enriched if there was more time to reach a greater number of former members of the CCT Board as well as former students. The input from former students would have gone a long way in enhancing the impact recorded in this document of the CCT programmes on beneficiaries.

#### 4. BACKGROUND

The CCT was established in 1996 as a centre of the former faculty of Theology at the University of Durban Westville (UDW) 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 were undervalued in the past. In order to achieve this objective, the CCT initiated the following programmes:

- Women in the Church and Society
- Non Formal Theological Education
- Peace and Justice Study

The following two key vehicles were chosen to facilitate contextually relevant theological responses:

- Co-ordinating research, learning and outreach efforts of its various programmes
- Publishing the bi-annual journal, “Journal of Constructive Theology (JCT)”

The Centre operated from UDW. In 1999, the Faculty of Theology was closed and replaced by the Centre of Religion and Culture. The CCT was asked to move out because of its Christian orientation. The CCT moved from its birth place to Diakonia Centre, a venue more accessible by public transport and one with cheaper workshop venue options. However, the move in premises increased financial responsibility and limited available space. The CCT started to operate as a Non Governmental Organisation (NGO)

The year 2002 was one of growth. The CCT was blessed with donor funding. The number of programmes and the staff complement grew to 4. The team spirit grew as well.

The CCT continued with the programme, *Women in Church and Society*. The programme, *Non Formal Theological Education* was changed to *Theological Education by Extension (TEE)*. It aimed at providing theological education to leaders of African Initiated Churches (AIC). The reason for CCT’s focus on the AIC’s stemmed from the realisation that the majority of AIC’s membership comes from financially disadvantaged communities and that despite the fact that their members do not have sufficient basic education, they are responsible for the spiritual growth of approximately 10 million people. In addition, many religious people are called upon to make decisions about politics, economy and development based on their spiritual understanding. In order to prevent harm to the national plans as a whole, the CCT chose to provide leaders from the AIC with a proper theological education. The *Peace and Social Justice* Programme was replaced with the *HIV/AIDS* Programme and the *Income Generating Project for leaders of the AIC*. These changes were in line with the changes in the South African communities and the interests of the CCT donors.

Due to global economic changes and the loss of certain donors, CCT was forced to downsize. The following programmes were closed:

- *Women in Church and Society*

- *HIV/AIDS*
- *Income Generating Project for leaders of the AIC.*

In 2007, the CCT remained with the TEE programme and the JCT.

Changes to the South African Institutions of Higher Learning resulted in the merger of UDW and the University of Natal to form the University of KwaZulu Natal (UKZN). This resulted in a strong School of Religion and Theology (SoRaT) to be formed. Prof Phiri and Dr Nadar began negotiations with the SoRaT to relocate the CCT to the UKZN as a community service centre providing theological education to leaders of AIC's. This move was approved in September 2008 and it is just over two years since the CCT moved to the UKZN. The move to the UKZN saw the reorganisation of the CCT from an independent community organisation to an externally-funded university organisation. It carried with it the following benefits:

- The UKZN pays the salary of the CCT Director, audits the CCT accounts, employs the CCT staff and provides the CCT with office space
- The CCT has changed its structure to be in line with the UKZN's structures of accountability
- The UKZN shares its resources in the running of the CCT and in so doing ICCO & Kerk in Actie is no longer the only donor for the CCT
- The CCT has changed its registration with the UKZN from a Research Centre to a Community Teaching Unit within the SoRaT

In 2009 the following key changes were made:

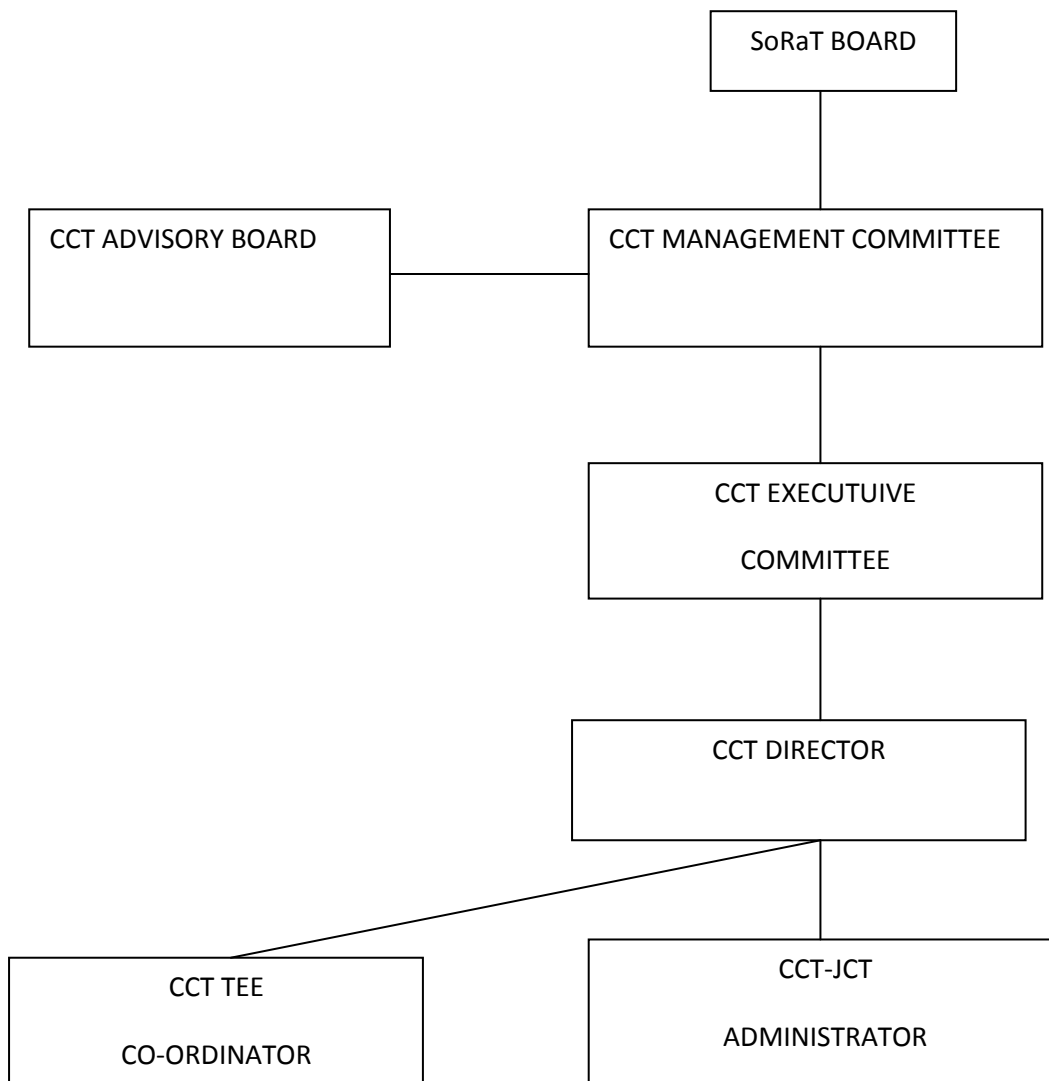
- The CCT and the JCT were separated in its administration so that it eliminated the possibility of one burdening the other
- The name, JCT: Gender, Religion and Theology in Africa was changed to Journal of Gender, Religion and Theology in Africa
- The CCT introduced changes to its relationship with The South African College for Theological Education by Extension (TEEC). SoRaT postgraduate students became responsible for marking assignments, thereby saving the CCT money that would have otherwise gone to TEEC
- Two SoRaT students were employed to support the TEE Co-ordinator in facilitating TEE classes
- The CCT decided to offer more workshops and short courses at all campuses to students as well as community members
- The CCT will enrol 30 students at each Award level every year in future
- Annual reporting format and financial statements were revised to meet the requirements of the donor, ICCO & Kerk in Actie

The changes also impacted on the CCT's mission statement and organisational structure.

## 5. MISSION STATEMENT

The CCT is a semi-autonomous Community Development and Research Organisation within the SoRaT, University of KwaZulu-Natal. The CCT seeks to play a significant role in responding to the challenge of transformation and reconstruction in the new South Africa by providing concrete mechanisms for outreach and advocacy, informed by theological reflection. Although this reflection arises from a Christian base, the CCT intentionally promotes openness to and dialogue with other faith communities.

## 6. CCT ORGANOGRAM 2010



## **7. THE CCT ORGANISATIONAL STRUCTURE AND POLICY WITHIN THE SoRaT**

Below follows the CCT's organisational structure:

### **7.1 The School of Religion and Theology (SoRaT) Board of UKZN**

- All full-time staff members in the SoRaT at the UKZN are on the SoRaT Board
- The Board is the final policy and decision making body within the SoRaT
- The Board meet four times a year, but can be called to a special meeting by the Head of the SoRaT with a notice of 7 working days
- The Director of the CCT submits a report to the SoRaT board 4 times a year

### **7.2 The CCT Management Committee (Henceforth referred to as the Board)**

The Management Committee is responsible for the decision making of the CCT. It is constituted by:

- The Head of the SoRaT
- Two other full-time staff members of the SoRaT elected by the SoRaT Board
- The Director of the CCT
- The full-time staff of the CCT

### **7.3 The CCT Executive Committee**

The CCT Executive is accountable to the CCT Management Committee. It also assists the Management Committee in decision making. This committee is comprised of:

- The Director
- One full-time CCT staff member
- One member from the SoRaT

### **7.4 The CCT Advisory Board**

The primary function of the Advisory Board is to provide guidance, perspective and advice to the CCT. It is constituted by the Management Committee and nominated members representative of churches and local communities with whom the CCT has collaborated. The nominated members should be selected by the Management Committee. The Advisory Board selects a Chair for a period of 3 years. The Chair may not be a member of the Management Committee.

### **7.5 THE CCT Director**

The Director of the CCT is nominated by the Management Committee in consultation with the Advisory Board and appointed by consensus at a designated meeting consisting of at least  $\frac{2}{3}$  of the Management Committee and  $\frac{2}{3}$  of the SoRaT staff. The Director should come from the Management Committee or from the staff of the SoRaT. The Director may serve more than one term. The current Director is Prof Isabel Apawo Phiri.

## **8. REFLECTIONS ON THE ORGANISATIONAL STRUCTURE AND POLICY**

The CCT was blessed with Chairpersons and Directors who were committed to the mission and goals of the CCT. Prof Phiri, in particular, stayed strong even during “dark” time and shone as a hands-on, super-human director. She showed visionary direction and leadership and one of her great strengths was her persistence to continue in engaging funders. She has been highly accountable in all aspects of her directorship.

The Board has always been approachable and accessible. This includes the current Board which is very new. No issue brought to the attention of the Board has ever been neglected or ignored. However, the decision making role has often been devolved to the Director and this has been problematic especially in her absence.

Meetings of all the CCT structures have always been well-documented, minutes timeously disseminated and feedback provided. Whilst the recording of finances has been rigid and thorough and there has been excellent monitoring of spending, the financial reporting was not in line with the CCT donor expectation. This has been resolved and the audited reports of 2009 demonstrate this clearly.

Greater support by the management committee to the director in decision making would enhance the overall functioning of the CCT. The CCT Advisory Board provides good guidance, perspectives on issues and advice when required. An example of this is their guidance on how to write report to donors.

Members of the different structures have been involved to some extent in the activities of the CCT. Increased knowledge about the activities of the organisation and greater participation by the different structures would better position the CCT.

There is a need to revise the composition of the CCT management and executive Committees. This would eliminate the concern of ICCO & Kerk in Actie that staff members are involved in decision making.

UKZN’s policies and procedures are applicable to all aspects of the CCT functioning. Whilst Prof Phiri is known to constantly refer to these policies to execute her responsibilities fairly, not everyone in the CCT has been made aware of UKZN’s policies and procedures and an orientation programme unpacking the same is needed.

## 9. REFLECTIONS ON STAFF MATTERS

The table on this page and the next captures key strengths and challenges at the staff level. It must be emphasised that staffing has been largely dependent and hugely affected by the availability of finances.

YEAR	WHAT WORKED	CHALLENGES
2002	<p>Victoria Pereira, the Administrative officer, sorted out complicated budget for the 4 programmes. She wanted to start a Programme on Interfaith Dialogue.</p> <p>Moses Mncwabe, was employed on 01 October 2002 to co-ordinate the HIV/AIDS Programme. He assisted with administration as well.</p>	<p>Fund availability determined the renewability of contracts</p>
2003	<p>The staff felt more appreciated by the Board.</p> <p>Greater efforts were made to “put house in order”</p> <p>The staff continued to build stronger relationships</p>	<p>The CCT Staff was overstretched – All staff members held 2 job descriptions</p>
2004	<p>For the first time, there were 4 co-ordinators - one for each of the 4 programmes. CCT peaked!</p> <p>Nhlanhla Shibe, with income generating and fund raising skills, was employed to co-ordinate the AIC Programme. This relieved Lindiwe Mkasi who then concentrated on co-ordinating TEE.</p>	<p>Lack of funds negatively impacted on the HIV/AIDS co-ordinator’s continued employment</p> <p>The administrative officer, Victoria Pereira was due to retire in March 2005</p> <p>A co-ordinator for Programme on Women in Church and Society was needed to lessen the Director’s workload</p>
2005	<p>Rev Dean Reddy became the new Director when Prof Phiri went on sabbatical leave from January to June. Continuity was maintained because she stayed on as a member of the Board.</p> <p>Joan Duguid became the administrator of JCT</p>	<p>The staff complement shrunk because of shrinking funds.</p> <p>Nhlanhla Shibe left CCT for a better paying job. Victoria Pereira retired. Prof Phiri became head of SoRaT and resigned as Director of CCT</p>
2006	<p>Lindiwe Mkasi remained committed during the financially challenging time</p>	<p>Lindiwe Mkasi was the only remaining full time staff member</p>

<b>YEAR</b>	<b>WHAT WORKED</b>	<b>CHALLENGES</b>
<b>2007</b>	The Director, Rev Reddy, and Lindiwe Mkasi worked hard to keep CCT alive  A professional fund raiser was employed  Prof Phiri took over the Directorship of CCT	The CCT was faced with limited staff and funds. The contract of Moses Mncwabe, Co-ordinator of the HIV/AIDS Programme was terminated because of this and the programme was closed down The services of the fundraiser was not cost-effective and had to be terminated Rev Reddy became ill and resigned.
<b>2008</b>	Annalize Gilfillan assumed administrative responsibility for the CCT and the JCT.	Lindiwe Mkasi remained as the only full-time co-ordinator and the budget shrunk to under 50%
<b>2009</b>	Lindiwe Mkasi continued to operate on a very low budget – at the expense of not being adequately recompensated	There was a great over-dependence on Lindiwe Mkasi
<b>2010</b>	2 SoRaT students, Lucy Chibambo and Sindisiwe Sithole were employed to facilitate the TEE Programme and support Lindiwe Mkasi  4 SoRaT students were employed to mark TEE assignments. They are Rev Vusimuzi Mqadi, Rev Sifiso Dube, Rev Sibusiso Mhlongo and Thembaletu Mchunu.  Sindisiwe Sithole has taken over the administration responsibilities from Annalize Gilillan since November 2010.	There are on-going concerns about continued funding

In 2011, two Ph.D SoRaT students, Kennedy Owino and Chammah Kaunda will take over the administration of the journal whilst Sindisiwe Sithole will assume a full time position and assume responsibility for the CCT administration. Students are being empowered to acquire skills before going out into the world of work. This is line with a recommendation by the UKZN.

## **10. REFLECTION ON PROGRAMMES**

Programmes targeted specific audiences / beneficiaries on the ground. Programme objectives were carefully developed to meet the needs of these audiences / beneficiaries. These objectives have always been clearly spelt out and even when programmes had to be suspended because of a lack of funding, programme objectives were always met. Activities were designed to deal with critical issues in society which impact on significant areas of life of individuals and the community. Flexibility was built into programmes whenever necessary and possible. An example is the moving of training / workshop venues to make it more accessible for beneficiaries.

### 10.1 African Initiated Churches (AIC)

This programme started in 2002 and was run in conjunction with the Independent Churches Ministers Association (ICMA). Lindiwe Mkasi was the first coordinator. Workshops served as the key vehicle in this programme to reach the disadvantaged members of the AIC.

YEAR	OBJECTIVE	WHAT WORKED	CHALLENGE
2002	Empower people from historically disadvantaged communities with skills for income generating activities	Step-by-step business training was provided to 30 members of the ICMA. Members with similar ideas formed groups and were taught proposal writing. One best written proposal was granted funding to the value of R 20 000 to start a tuck shop/ spaza (50% was given a grant and 50% was an interest free loan)	
2003	Promote income-generating projects for the members of the association	<p>A further 30 ICMA members were provided with business training</p> <p>7 self-help projects operated under this programme</p> <ul style="list-style-type: none"> <li>- Supermarket</li> <li>- Spaza Shop</li> <li>- Fashion Designer</li> <li>- Dress Making</li> <li>- Tent Hiring</li> <li>- Mr Phone</li> <li>- Fruit &amp; Veg</li> </ul> <p>The ICMA Board made decisions on loans and monitored the different businesses</p> <p>2 Workshops were held, one to decide on the business training and the other to receive reports on the businesses</p> <p>5 students from Umlazi attended training in chicken-farming</p>	Co-ordinating a business programme was not within the skills capacity of the co-ordinator at the time

2004	<ul style="list-style-type: none"> <li>-Provide business awareness and basic business training to AIC Members</li> <li>-Facilitate the creation of small viable enterprises</li> <li>-Provide start- up capital to enable the growth and thereby create employment opportunities for ICMA members</li> <li>-Assess the impact of the training, measure the business performance and establish further business development needs</li> <li>-Participate and create networks with other SMME service providers</li> </ul>	<p>A full time coordinator, Nhlanhla Shibe, was employed. This led to solidification of the income-generating projects.</p> <p>Training was provided to 24 ICMA Members on how to start a small business. More start-up groups were established, funded and their business performance monitored.</p> <p>2 Groups featured at a small business exhibition organised by the EThekweni Municipality.</p> <p>This project was strong on networking with other organisations involved in the promotion of small businesses E.g., Business Referral and Information Network</p>	<p>Trained ICMA members lacked marketing, costing and record keeping skills.</p> <p>The financial Intelligent Act caused delays in loan payments to successful groups</p>
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The AIC Programme benefitted the students, members of their church and the church itself. Excerpts from 2 letters of appreciation from ICMA Members who received business training follow:

- *“I have started a tent hiring business in my area and I am able to buy food for my children and also take care of my other family responsibilities.”* Mandlenkosi Simon Mncube
- *“All that I attended was excellent and wise. It opened our minds and gave us a chance to know each other and communicate as women from different congregations.”*  
Thandeka ( Hammersdale)

Despite the availability of a very detailed plan for 2005, there were no recorded activities for 2005 as well as for 2006. In 2007, the income-generating programme was closed down because of a lack of funds. However, the work with AIC’s continued through the TEE Programme.

## **10.2 HIV/AIDS PROGRAMME**

Planning for this programme started in 2001 and implementation started in 2002. A partnership was started with Sinikithemba Care Centre, based in Mc Cords Hospital to train women and men from churches on HIV/AIDS. The plan was to use the infrastructure of the church to prevent new infections and take care of those already infected with HIV/AIDS.

Moses Mncwabe was appointed as co-ordinator of this programme on 01 October 2002. This programme, with the under-mentioned objectives, ran over 5 years:

- Empower the denominations (churches) with up-to-date information on HIV/AIDS
- Develop a team of counsellors in each congregation
- Train people from different communities as HIV/AIDS Counsellors and Care Givers
- Integrate HIV/AIDS ministry into existing church programmes
- Widen church capacity to deal with HIV/AIDS (issues)
- Enable the church to plan and share ideas with each other and with those involved in the fight against HIV/AIDS
- Challenge the churches’ mindset towards the issues of HIV/AIDS
- Encourage the church to respond in practical terms in the fight against the pandemic
- Facilitate men’s forums in order to challenge their mindset with regards to the spread of AIDS

The table on the next page/s captures the achievements, challenges and impact.

	<b>WHAT WORKED</b>	<b>CHALLENGES</b>	<b>IMPACT</b>
<b>2002</b>	<p>68 people (19 men and 49 women) were in training. Of the 68 people, 26 were youth (9 males and 17 females) - In addition to the comprehensive training provided in HIV/AIDS, posters, pamphlets and booklets were also made available.</p> <p>An evaluation workshop revealed that participants appreciated the training provided in this programme as a unique Christian-based training relevant for their churches.</p> <p>5 participants of the Ekuvukeni Anglican Church launched an HIV/AIDS counselling service in their church on World Aids Day (01 December 2002). This service was for Christians and persons from other faith groups.</p> <p>CCT became better known to the different denominations.</p> <p>The administrative role played by the co-ordinator secured participant commitment which ensured the maximum utilisation of the CCT funds for activities.</p> <p>The financial statement for 2003 showed that this project operated within its budget.</p>	<p>The church leadership was not as accommodating as they should have been with respect to HIV/AIDS.</p> <p>The Church Ministers were not as well informed in HIV/AIDS issues.</p> <p>There were many preconceptions held about HIV/AIDS</p>	<p>Participants from the trainings served in their respective churches as well as in their communities.</p> <p>Church leaders became more open to church related organisations who help deal with the pandemic</p>
	<b>WHAT WORKED</b>	<b>CHALLENGES</b>	<b>IMPACT</b>
<b>2003</b>	<p>This programme interacted and established partnerships with churches of different denominations. This resulted in different denominations taking on HIV/AIDS training seriously. They allowed their members to get involved with HIV/AIDS programme and for their premises to be utilised for training to reach out to people in their communities.</p> <p>Six workshops were held in different locations and 195 out of 200 people completed the training which covered a broad range of HIV/AIDS related topics.</p> <p>The number of people volunteering for training increased</p>	<p>Large numbers of people had full-blown AIDs. Resources were needed to equip counsellors to take better care of those infected and affected and to perform their duties better</p>	<p>Counsellors established a broad base of networking with each other across denominational boundaries.</p> <p>Lay church counsellors developed ways to make people realise the reality of HIV/AIDS.</p> <p>Vegetables were planted to feed PLWA and HIV/AIDS orphans</p> <p>Letters of thanks, photographs and the invitations extended by the different churches confirmed the impact of this programme</p>

	WHAT WORKED	CHALLENGES	IMPACT
2004	<p>The CCT ran its own training classes for HIV/AIDS. This made the course more accessible and convenient. 58 participants from Ntuzuma attended the 10 day block session facilitated by professionals who secured continuity by maintaining contact with participants</p> <p>In addition, 530 people were trained in HIV/AIDS and Home Based Care in a drive to train the untrained in villages. In Inchaga, 61 persons attended training.</p> <p>There was a great demand for the course.</p> <p>The evaluation of the training revealed that the course content was relevant and appropriate and that participants were content and their expectations were met.</p> <p>The CCT partnered with uMshiyeni Memorial Hospital to train people living with HIV/AIDS to run support groups</p> <p>5 out of the 10 workshops planned to educate men about manhood in a transforming society, conscientise them about HIV/AIDS and their roles and responsibility in reducing the spread of HIV/AIDS pandemic was held and attended by 60 to 70 men.</p> <p>Rev Dlamini partnered with the CCT and an HIV/AIDS Programme was launched outside KZN.</p>	<p>The 58 trained persons served a population of between 800 000 – 900 000 in Ntuzuma</p> <p>The demand for the course could not be met because of the lack of funds.</p> <p>Only 2 of the planned 6 workshops were held because of financial constraints. 5 out of the 10 workshops planned for men could not materialise because of the same reason.</p>	<p>3 letters of appreciation were received. Here are excerpts from 2 letters</p> <p><i>“Through this course most of the students are willingly volunteering in Clinics as counsellors to the people infected and affected by this epidemic.”</i> Centre Manager - Inchanga Abet Centre</p> <p><i>“This course came to the township when sick people were not cared for because most of us were ignorant of how to take of such people. But as soon as we completed this course, we were all challenged in the class to volunteer by helping the sick people in their homes by bathing them, feeding them, praying with them, and counselling them as well.”</i> Nozipho J. Zondi</p>

The coordinator was clearly looking forward to a better 2005 aiming to train 850 persons and establishing a shelter, planting vegetables and housing other CCT Programmes on the land secured in Inanda. None of this materialised because of the severe financial constraints. In 2006 there was no funding but Beatrice Nhleko trained 20-30 people every 3-4 months and the CCT certificates were awarded upon completion. These certificates enabled recipients to find employment in care institutions. In 2007, the programme unfortunately closed down completely because of the severe lack of funds.

### 10.3 WOMEN IN THE CHURCH AND SOCIETY

Professor Isabel Phiri was responsible for co-ordinating this programme which focused on empowering women.

OBJECTIVES	WHAT WORKED	CHALLENGES
<p style="text-align: center;"><b>2002</b></p> <p style="text-align: center;"><b>Empower women in the Church and Society</b></p>	<p>The CCT assisted in the hosting of a continental writers' workshop for the Commission on Biographies of Women of Faith of the Circle of Concerned African Women Theologians. This resulted in the publication of <i>"Her stories: Hidden Histories of Women of Faith in Africa"</i> Isabel Apawo Phiri, Devarakshanam Betty Govinden, Sarojini Nadar (eds). Professor Isabel Phiri's article covers her research of a woman, Rev Victory Mbanjwa, who was called to the ministry at 27 and ordained at the age of 73.</p> <p>The Durban chapter of the Circle submitted 2 papers for the Continental Conference of the Circle of Concerned African Women Theologians in Addis Ababa, Ethiopia. The Pietermaritzburg chapter sent 9 participants to this conference.</p> <p>Isabel A Phiri presented the keynote address to the 150 women delegates at this Conference and she was elected the Continental Coordinator of the Circle from 2002 – 2007</p> <p>Monthly empowerment workshops covering the following 2 themes were held:</p> <ul style="list-style-type: none"> <li>- "Overcoming violence against women and children"</li> <li>- Sex, Stigma and HIV/AIDS"</li> </ul> <p>Cultural, as well theological, issues were raised. The participation of a male student from the School of Theology, University of Natal, promoted the interest for dialogue between men and women at workshops. This resulted in invitations being sent to partners of woman participants.</p> <p>2 Guest speakers from the Universities of Natal and Durban Westville addressed the issues of lobola in relation to unemployment, women's sexuality and HIV/AIDS</p> <p>7 scholarships were received and 3 to the value of under R 5 000.00 were paid</p> <p>The library grew with the purchase of 7 library books</p>	<p>Women experienced difficulty in practising what they learnt because of cultural blocks. The attempt to break the cycle with the attendance and participation of men has not taken root in Durban.</p> <p>4 scholarships could not be processed as the information required according to the criteria was not provided by the applicants.</p> <p>The Executive Committee of the Women's programme could not meet. The question was raised about whether the committee should continue or not and the Board was left to make a decision.</p>

YEAR	OBJECTIVES	WHAT WORKED	
2003	<p>Equip and empower women to contribute in the transformation of their lives and their communities in the context of suffering and transition</p> <p>Encourage women to study theology at least up to 1<sup>st</sup> degree level</p>	<p>The objectives were achieved through 18 workshops, library development and the award of scholarships. The workshop themes differed for the Durban and Pietermaritzburg groups with participants selecting the topics. The themes at the 2 sites were as follows:</p>	
		<p><b>Durban Workshop Themes:</b></p> <ul style="list-style-type: none"> <li>- Violence against Children</li> <li>- Women and Submission</li> <li>- Women and Health</li> <li>- Women and Spirituality</li> <li>- Women and Relationships</li> <li>- Women and HIV/AIDS</li> <li>- How to run a support group</li> <li>- Women and the Media (Book of Esther)</li> </ul>	<p><b>Pietermaritzburg Themes:</b></p> <ul style="list-style-type: none"> <li>- Women and Spirituality (Devotions)</li> <li>- Maids and Madams (Sarah and Hagar)</li> <li>- Child Upbringing</li> <li>- Women and In-laws (Naomi and Ruth)</li> <li>- Women and Money (Proverbs 31)</li> <li>- Women and Health</li> <li>- Women and Sexuality</li> </ul>
		<p>All workshops were approached from a biblical, cultural and theological point of view within the framework of African Women Theology. Attendance at both sites increased by 80% and age group at the Durban site shifted from +40 to 20 – 50. This can be attributed to the HIV/AIDS Co-ordinator who visited churches in Durban. Workshops were occasionally attended by participants from other faith groups</p> <p>Women kept coming and they brought others with them</p> <p>11 of the 13 women applicants received scholarships.</p> <p>2 letters of appreciation were received, one from a woman who expressed the hope of being ordained as a women priest in her church</p>	

YEAR	OBJECTIVE	WHAT WORKED	CHALLENGE
2004	Empower women with knowledge to overcome the gender-based obstacles that they face in the church and society	<p>10 workshops for women only were held Durban and another 10 in Pietermaritzburg. An average of 50 women at each workshop attended in Durban and 20 in Pietermaritzburg. Women choose the topics. The following topics were popular and covered at both venues:</p> <ul style="list-style-type: none"> <li>- Women and HIV/AIDS</li> <li>- Women and Sexuality</li> <li>- Women and Crime</li> </ul> <p>South African Police and the Durban Metro Police assisted in the facilitation</p> <p>Written comments (not seen) confirmed that the workshops went well</p> <p>A good follow-up system led to a decrease in the number of library books disappearing.</p> <p>Prof Phiri continues with her involvement in research which resulted in publications of articles. One article focused on the role of men in the fight against HIV/AIDS</p>	<p>There was reduced funding for the programme and the CCT was unable to raise funds locally or from outside donors</p> <p>Therefore, 13 intended scholarships could not be awarded (Nb. 36 applications were received) Scholarships of 13 students already in the pipeline could also not be sustained</p> <p>Also, very few books were purchased.</p> <p>The biggest programme of the CCT was struggling to survive and was not secure for 2005</p>
2006	Facilitate gender-awareness raising workshops with faith communities	<p>Prof Phiri and Dr Nadar continued the work of this desk through their work in the field of gender. They were able to conduct 2 workshops. The workshop on “Gender Justice, Culture and the Bible” was attended by 200 women</p>	<p>Work of the Women in Church and Society Desk became extremely limited with the dwindling funds</p>

OBJECTIVE	WHAT WORKED	CHALLENGE
<p style="text-align: center;"><b>2007</b></p>	<p style="text-align: center;"><b>Empower women through workshops</b></p> <p>The workshop, <i>“Theological resources for overcoming gender violence”</i> drew on the expertise and tools provided by the Gender, Religion and Ethics (GRE) Programme at the SoRaT. The project aimed at creating a general awareness of gender and gender violence in particular and helping students convert their theoretical knowledge into practical action to effect gender-social transformation in faith communities. This tied up closely with the aims of the GRE programme.</p> <p>The workshop was attended by 150 from 18 churches. This included church leaders, lay persons, youth and women and men in almost equal numbers. The project had 3 goals with the following objectives:</p> <p>Goal 1: Provide resources for faith communities to use in overcoming gender violence</p> <ul style="list-style-type: none"> <li>- Provide church leaders and lay people with relevant information regarding gender violence</li> <li>- Assist church leaders to create liturgies and sermons which speak directly to the issue of gender violence</li> <li>- Teach both church leaders and lay people how to conduct contextual bible studies on the issue of gender</li> </ul> <p>Goal 2: Reduce the degree of gender violence in faith communities</p> <ul style="list-style-type: none"> <li>- Recruit a psychologist or trained counsellor to help church leaders and lay people towards effective counselling in this area</li> <li>- Provide direction and information on safe places of refuge for those in harmful situations</li> </ul> <p>Goal 3: Transform oppressive theologies into liberating ones</p> <ul style="list-style-type: none"> <li>- Provide participants with adequate resources (such as contextual bible studies and liturgies) to interpret the bible and culture from a liberating perspective rather than an oppressive one</li> </ul> <p>Useful comments and recommendations were made by workshop participants</p>	<p>Programme was held at a difficult time of the year (24 November)</p> <p>Insufficient budget was allocated for the workshop organisation</p>

The fact that women kept coming back to the workshops and brought others along with them was indicative of the benefit of this programme to them. It was evident that women who had gone through the programme were more articulate, assertive and empowered. Women changed their perspective about gender and culture and challenged the general thinking about sexuality. However, it is difficult to conclude that the positive change can be attributed to the programme solely as other programmes and experiences run side by side in the lives of women. It would have been invaluable if the journey of the women and the changes in their lives had been tracked. This programme had great potential and gained strength even in difficult times. However,

continued shrinking funds led to a reduction in the number of activities and the eventual closure of the programme. The research and publications component survived, particularly because of the commitment of Prof Phiri and Dr Nadar to the research focus of UKZN.

## 10.4 RESEARCH AND PUBLICATIONS

Initially, research and publications formed part of the programme *Women in Church and Society*. When this programme closed down, the research and publications component lived on and stayed true to its focus of women, gender and religion.

<p><b>2002</b></p>	<p>In the JCT 8.1 and 8.2 the common theme of the articles were gender discrimination and the role of the church as an institution in perpetuating gender discrimination and the control of women.</p> <p>The CCT conducted a survey for the annual Good Friday Services for Diakonia Council of Churches.</p> <p>Prof Phiri published <i>“Why Does God Allow Our Husbands To Hurt Us?”</i> based on a joint research with Pietermaritzburg Agency for Christian Social Awareness.</p>
<p><b>2003</b></p>	<p>In JCT 9: 1 and 9.2 the articles explored issues such as gender discrimination, HIV and AIDS and virginity testing in order to get a clear understanding of the magnitude of these challenges facing African societies and churches.</p> <p>Prof Phiri was unable to edit the journal on time due to the following 2 reasons:</p> <ul style="list-style-type: none"> <li>- Shortage of quality articles (JCT not accredited)</li> <li>- Prof Phiri was overcommitted</li> </ul> <p>An evaluation research project for HIV/AIDS was completed in conjunction with Sinikithemba Centre</p> <p>The CCT was involved in a joint publication of a book under Sinomlando Project of the School Of Theology of the University of Natal on Leaders of Black Women Church Organisations.</p>
<p><b>2004</b></p>	<p>Dr Nadar became a co-ordinator of the JCT. The Journal of Constructive Theology was accredited. Therefore, South African Scholars could claim subsidy for their publications in the JCT and this opened the doors for the JCT to attract better quality articles.</p> <p>The focus of JCT changed to Gender, Religion and Theology.</p> <p>The JCT 10.1 was dedicated to publish articles carefully selected from those presented at the consultation, <i>“On Being Church: African Women’s Voices and Visions.”</i> hosted jointly by the World Council of Churches and The Circle of Concerned African Women Theologians.</p> <p>The JCT 10.2 issue was entitled <i>“Women and Health”</i> and was dedicated in honour of Mercy Amba Oduyoye, the founder of the Circle of Concerned African Women Theologians.</p>

<p><b>2005</b></p>	<p>The JCT 11.1 focused on the theme of <i>Sexuality and Health</i>. The articles by a diverse group of women from four African countries drew our attention to disability, women’s sexual empowerment in Malawi and interpreting HIV/AIDS from the perspective of African Indigenous Religions.</p> <p>The JCT 11.2 issue was dedicated to publish a collection of fine and pertinent essays emanating from a consultation held under the auspices of the International Network in Advanced Theological Education (henceforth, INATE). As a result, this issue of the journal provided a rich tapestry of voices from around the world, from India to Canada, Hungary to Costa Rica.</p>
<p><b>2006</b></p>	<p>The JCT 12.1 was a special issue dedicated to “<i>Conversations on Masculinity</i>”. It was guest edited by Maarman Sam Tshehla, who invited male contributors to a conversation on masculinity.</p> <p>JCT 12.2 co-edited by Prof Phiri and Dr Nadar carried a collection of articles ranging from theoretical considerations in the study of gender to HIV &amp; AIDS issues, to abortion. The articles were also drawn from locations as equally diverse as the topics, such as Kenya and Tanzania and South Africa.</p>
<p><b>2007</b></p>	<p>The JCT 13.1 had articles which were 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 had in common is a dialogue with African cultural practices and beliefs and their positive and negative impact on African women and men.</p> <p>The JCT 13.2 was guest edited by Prof Madipoane Masenya. The articles in this issue addressed the issue of marriage in African contexts informed by the biblical text.</p> <p>Prof Phiri and Dr Nadar started a 3 year research project in collaboration with colleagues from the University of Oslo, Norway. The project is entitled, “<i>Broken Women – Healing Traditions? Indigenous resources for gender critique and social transformation in the context of HIV</i>”. Some of the former and current students of CCT-TEE were involved in the field research on “<i>Broken women and healing traditions.</i>” Prof Phiri and Dr Nadar were the key researchers in the sub-project, “<i>Indigenous Resources for Critiquing Patriarchy in the Context of HIV &amp;AIDS.</i>”</p>
<p><b>2008</b></p>	<p>JCT 14.1 was guest edited by Prof Chitando and Sophie Chirongoma. This issue examined the role of men in the response to HIV and AIDS in the context of theology and religious studies. The authors explored the social construction of masculinities and probed how this renders women, children and men vulnerable to HIV. The contributors proposed the reconstruction of masculinities using religious and cultural resources.</p> <p>JCT 14.2 was combined with JCT 15.1 as a special issue entitled, “<i>Feminist Theological Pedagogy in Africa</i>” It reflected on what is meant to use a case study with a highly gendered narrative to teach all disciplines of theology.</p>

<p><b>2009</b></p>	<p>Dr Beverley Haddad was the guest editor for JCT 15.2 which was a contribution to the growing body of theological work that addresses HIV and AIDS generally, and more specifically the influential role gender factors play in fuelling the epidemic.</p> <p>Prof Phiri and Dr Nadar published the following paper, <i>“Going through the Fire with Eyes Wide Open: African Women’s Perspectives on Indigenous Knowledge, Patriarchy and Sexuality”</i> based on their field research.</p>
<p><b>2010</b></p>	<p>Both issues for this year were on time. JCT 16.1 showcased the editors’ commitment not only to bringing the most cutting-edge research on religion, theology and gender in Africa, but also their commitment to mentoring emerging academics and new writers.</p> <p>JCT 16.2 is a special issue - 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 <i>“Broken Women – Healing Traditions? Indigenous Resources for Gender Critique and Social Transformation in the Context of HIV &amp; AIDS in South Africa.”</i></p> <p>Plans are underway for the CCT to participate in another research project sponsored by SANPAD. The CCT will work in collaboration with Sinomlando Centre and CHART with research partners from the Netherlands.</p> <p>The journal is being reviewed by the ASSAF Discipline-Grouped Peer Review of Scholarly Journals.</p>

The Journal of Gender, Religion and Theology in Africa, the name by which the journal will be called from 2011, prides itself in its uniqueness. There is no other journal that incorporates both gender and religion in Africa. It covers very topical and contemporary issues. A great deal of time, energy, effort and mentoring is spent on publishing women who have never been published before. This niche of publishing emerging scholars is clearly visible in the July 2010 issue, where **five** of the **seven** articles in the July 2010 issue were by first-time student publishers. It is important to note that one of the unintended, far-reaching results of the journal on feminist pedagogy is that it is being used as teaching resource.

The research component is more especially important now that the CCT has moved into the SoRaT given that one of the focus areas for the UKZN management and staff is research. Research generally involves another focus area, community engagement, and together the research and community engagement inform the primary focus of UKZN which is teaching.

## 10.5 THEOLOGICAL EDUCATION BY EXTENSION (TEE)

This programme started in 1996 as Non Formal Theological Education. The CCT Board made a decision to affiliate this programme with an accredited institution and the Centre of the South African College for Theological Education by Extension (TEEC) offering correspondence education from Johannesburg was the first choice. The CCT enrolled 73 students in 2001 in the 3-year Award Programme through the TEEC and in 2006 it started with the Certificate Programme. The TEEC provides teaching material, marking, results, certificates and medals. The CCT provides scholarships and the coordinator who facilitates the classes in different communities. Teaching, workshops and practical exposure form the core of the programme.

The CCT continues to provide theological education through TEEC to leaders and laity mainly from the African Initiated Churches who do not have a high formal education. The overall objective is to bridge the gap between the formal theological education and the practical concerns and needs of people of South Africa whose faith perspectives on critical issues facing South Africa are undervalued.

	WHAT WORKED	CHALLENGES
2002	<p>There were 4 Campuses with a total of 60 students in the Awards Programme. Group sizes differed from very small to very large groups. The Mpumalanga campus had a big age difference (under 20 to 60). The 1 student using a tape recorder did well</p> <p>3 subjects were translated into isiZulu.</p> <p>The TEEC awards 1 credit for the Sinikithemba AIDS Project at Mc Cords Hospital which trained people in local churches about AIDS</p> <p>Students visited places they studied about and this provided them with the opportunity to conduct practicals. They visited an orphanage, Place of Safety, God's Acre and the Zulu Royal House. The visit to the Zulu Royal house provided answers mainly to questions about tradition, culture and Christianity.</p>	<p>Assignments got lost in the post.</p> <p>The EThekwini Campus had a poor response for registration and was subsequently closed down</p>

	WHAT WORKED	CHALLENGES
<b>2003</b>	<p>This year started with 73 students and ended with 78.</p> <p>In addition to the TEE classes, students also attended the HIV/AIDS classes held in Durban.</p> <p>Workshops which provided the space to deal with controversial matters raised through their studies were held. Some of the issues it promoted dialogue on included the following:</p> <ul style="list-style-type: none"> <li>- “Why are Christians still slaughtering animals to ancestors?”</li> <li>- “Christians, Ancestors and Jesus Christ”</li> </ul> <p>An educational trip was taken to historical churches in Bloemfontein (Nb. This is part of the Church History Course)</p> <p>As practical exposure, some students preached at their churches</p> <p>A student designed a T-Shirt for all TEE students to wear</p>	<p>The CCT could not cope with the number of students who wanted to register for the TEE Classes (15 Ministers from Cato Ridge and a group from Inanda)</p> <p>Students had to attend classes on Sundays for 3 months because the HIV/AIDS classes were held on Saturdays</p> <p>Certain students could not preach in their churches and ordained ministers were requested to allow students to preach</p> <p>Not all students handed in their assignments on time</p> <p>One marker (of the TEE assignments) “vanished” and another marker closed his post box. This was resolved.</p> <p>The Certificate Level for students willing to pursue their theological education is only in English</p> <p>2 students who were in their final year died - one was 60 years old and the other was 30</p>

OBJECTIVE		WHAT WORKED	CHALLENGES
2004	<b>Share knowledge with other people and shape their lives through education</b>	<p>The TEE Programme operated on 3 campuses. 16 students registered for the Certificate Programme</p> <p>33 students graduated with an Award Certificate</p> <p>2 Workshops were held (1 per semester) They were as follows:          -“Poor communication Problems Between Christian Parents and their Children”          -“Administration and the 2005 Curriculum”</p> <p>Students visited the Grace Hospital where they prayed and supported patients facing operations and incurable diseases. They also visited and consoled parents of the late student Nonhlanhla Gwala</p> <p>Extra classes on Christian counselling was held in November, after the completion of the TEE curriculum</p>	<p>The enrolment at Umlazi Campus decreased</p> <p>The request to reopen EThekwini Campus was turned down because of the limited funding.</p> <p>Students studying the Award Programme in isiZulu were not able to proceed to Certificate Programme which is in English. Negotiations with TEEC for Certificate Programme to be translated into isi Zulu was not successful</p> <p>One student died and two were students seriously ill.</p>

Students have begun to change the way they perceive things and the way they treat people from different denominations. Four letters of appreciation were received and the following are excerpts from the 4 letters:

- *“I thank CCT for enabling me to preach the word of God to people in an acceptable way and to lead the church in such a way that it grows.”* Mandlenkosi Simon Mncube
- *“I have learnt theology and now my eyes are more open than before. Now I am more confident than before and I walk like a soldier, holding my head high. The TEE Programme taught me to love people.”* Nonhlanhla Hadebe
- *“I would like to thank CCT for providing education to people at grassroots level. I have benefitted from your organisation in many ways.”* B.J. Sithole
- *“The TEE Programme has helped me to come together with other Christians, old and young. We have been encouraged to discuss how we can accept the changes that made us go forward and work together without discrimination on the basis of denomination. ...We preach on the buses without fear. We visit those with problems in their home. My minister has promised to give opportunities to people who have theological training to preach in our church to show the church what we have learnt.”* Doris Busi Ngwane

OBJECTIVE	WHAT WORKED	CHALLENGES
<p style="text-align: center;"><b>2005</b></p> <p style="text-align: center;"><b>Social upliftment</b></p>	<p>There were 80 students on the three campuses for the Award and Certificate Programmes. 30 dedicated students at the strongest Mpumalanga campus were refunded for travel because of the distance travelled. The small class in Umlazi was most punctual, regular in attendance and is very active.</p> <p>16 students graduated. Firmer action was considered for those who bunked classes and who did not hand in their work.</p> <p>Dr Roswith Gerloff (University of Leeds) visited and was impressed with the work done by the CCT. The visit by Rev Nhlapho (staff member and a marker at TEEC) gave students an insight into marking and helped them with how to answer questions.</p> <p>Workshops were held to :</p> <ul style="list-style-type: none"> <li>- Update and inform students on current issues</li> <li>- Encourage students to deal with sensitive issues which are not easily spoken of in conservative Christian communities.</li> </ul> <p>In the workshop focusing on “Homosexuality and the Church” three homosexual guests were invited and spoke with openness and sensitivity. There was greater openness to discuss homosexuality.</p> <p>The workshop on “The Beauty of African Culture” had a strong focus on culture and good behaviour and teaching to decrease the spread of HIV/AIDS. A young virgin spoke about the difficulty experienced in the community.</p> <p>There were many prospective TEE students, especially in Inanda</p> <p>Prof Phiri selected the Mpumalanga campus as a research area to conduct a workshop on HIV/AIDS</p> <p>Students went on one visit to Zamazulu Old Age Home where they offered prayers and gifts</p>	<p>The drop-out rate was 25% ( 20 /80)</p> <p>23 first year students in Escourt who needed more attention were unable to receive it because of financial constraints. The venue in Escourt was unsuitable and finding an alternative venue was a major problem. The travel to Estcourt was long and tiresome for the TEE Co-ordinator.</p> <p>Funds for other markers to visit students was not available</p> <p>The popular course on Christian counselling did not take place because of the lack of funding</p> <p>One student from the Estcourt campus died</p>

	<b>WHAT WORKED</b>	<b>CHALLENGES</b>
<b>2006</b>	<p>The CCT reached its 10<sup>th</sup> anniversary with TEE being the strongest programme. The graduation which was held for the 3 years was a huge success</p> <p>There were 50 students in total – 44 for the Award Programme and 6 for the Certificate Course. The introduction of a Student Contribution Fee contributed to a lower drop-out rate</p> <p>Despite the decreased numbers and attendance, the pass rate at Mpumalanga Campus was good. The Inanda campus was in operation for the first time.</p> <p>The curriculum for TEE was very relevant for the different communities.</p> <p>The workshops provided an opportunity for students to meet, socialise and discuss issues that touch their daily lives, churches and community. This year’s workshop was on “Family Violence”</p> <p>The activities to expose students to the realities of the real world as they practice on some of the things being studied included preaching opportunities at Matikwe Thwalenye, Mpumalanga Township and Kwa Dlamini Ntabanhlope.</p> <p>5 letters of appreciation were received from students.</p>	<p>8 students dropped out. The attendance and student numbers decreased at the Mpumalanga campus</p> <p>Human and financial resources prevented programme expansion to areas of request</p> <p>The counselling course could not be offered to students in Estcourt, Inanda and Umlazi</p> <p>Language continued to be an obstacle in the Certificate Course. This was also a more expensive course as it carried only one credit, unlike the Award programme which carried 2 credits</p> <p>The consistent calls for assistance to register churches as NPO’s and PBO’s to enable Ministers to become Marriage Officers has not been answered thus far.</p>

	<b>WHAT WORKED</b>	<b>CHALLENGES</b>
<b>2007</b>	<p>52 students were registered - 47 for the Award Programme and 5 in the Certificate Programme.</p> <p>2007 saw some scholarships go to leaders from mission churches</p> <p>The pass rate at the Durban and Mpumalanga Campuses was 100%. The Durban class enjoyed a wonderful team spirit</p> <p>Students chose the topics for the workshops. The first one was on “Critically analyse the liturgy of the Zionist Church in terms of its relevance in relations with what happens in some mission churches” and the second one which proved to be sensitive was on ‘Why independent Churches are identified as unstructured Churches’</p> <p>Sphindile Khomo was the first woman who studied through the CCT-TEEC to be ordained by the Zion Church!</p>	<p>Despite the good results at Mpumalanga Campus the attendance was poor. There were plans to close this campus in 2008.</p> <p>The pass rate at Escourt was 60%. One student died from this campus and another 2 died from the Durban campus.</p> <p>The financial crisis did not allow for more students to be registered in the Certificate Programme</p> <p>There was insufficient time for the second workshop to discuss all the issues that emerged.</p> <p>There were no practical (visits) because of the lack of funds</p> <p>There was also insufficient monies for graduations</p> <p>In the process of moderators sending assignments directly to students, a few assignments got lost resulting in marks not being recorded and this impacted negatively on results.</p> <p>The financial crisis adversely affected the Co-ordinator</p>

There was growing evidence of positive change developing in the leadership in African Initiated Churches

OBJECTIVE	WHAT WORKED	CHALLENGES
<p style="text-align: center;"><b>2008</b></p> <p style="text-align: center;">Focus on theological training of South Africans without prejudice, race, gender or colour Bridge the gap between formal theological education and the practical concerns and needs of the people of South Africa</p>	<p>A total of 53 students were registered. Of the 48 registered for the Award Programme, there were 9 dropouts - 1 because of death and 8 due to illnesses.</p> <p>The 22 students on the Durban campus were the best in class activities, especially the 76 year old Mrs Busisiwe Khumalo.</p> <p>There was a 100% pass rate at the Mpumalanga Campus.</p> <p>At the rural Escourt campus, the training was appreciated.</p> <p>The course in counselling was held at the request of students and covered an introduction to pastoral care and counselling, philosophy of pastoral care, and communication skills. It also included visits to places where pastoral care was required</p> <p>15 students were awarded certificates and medals in the Estcourt graduation</p> <p>Many students have been visiting the Centre. This show progress.</p>	<p>Students were finding travelling to Howard College a nightmare.</p> <p>The largest group at the Mpumalanga Campus dwindled to 9 with attendance at an average of 6 students. This was not a viable campus and the remaining students were asked to join the Durban campus. The travelling costs remained to be discussed.</p> <p>The attendance at the Escourt campus was poor. The contact time was to be re-considered to secure better attendance.</p> <p>12 students could not get their assignments back from the markers because of an administrative problem resulting in the 12 students not being able to graduate</p> <p>The counselling course in Durban proved to be costly in terms of time and money. It was attended by 10 participants. This included 2 community members.</p> <p>The venue for counselling course in Estcourt could not take more than 32 participants. The response was very great although there were complaints about the course not being properly advertised. Schools promised their help and support. This area is in need of many short courses. The co-ordinator had a challenging experience in Estcourt.</p> <p>No practical exposure trips were possible because of the lack of funds</p> <p>The planning for graduation at Escourt in the face of the financial crisis was challenging. The distance, lack of conveniences and tele-communication added to the challenge.</p> <p>Language continued to be a barrier in Certificate Course. Also, the period required to complete the course is too long – 6 years, if students complete 2 courses a year (one credit each)</p> <p>The relocation to UKZN was exasperating and impacted negatively on the work of the co-ordinator</p>

The course in Counselling helped students to handle critical issues in their home, community and church. Unemployed persons benefitted from the course in areas like Escourt.

OBJECTIVE	WHAT WORKED	CHALLENGES
<p style="text-align: center;"><b>2009</b></p>	<p style="text-align: center;"><b>Equip Church Leaders from predominantly African Initiated Churches in KZN with basic theological education</b></p> <p>The transition of the CCT into the SoRaT of the UKZN was concluded. This carried benefits for the CCT.</p> <p>45 Award students were registered. This included the 12 who should have graduated in 2008. In addition, 4 Certificate students were enrolled</p> <p>There was a welcomed shift from appointed TEEC markers to SoRaT postgraduate students marking the assignments</p> <p>2 joint meetings were held with the Durban and Estcourt groups to discuss assignments and marks.</p> <p>Only 1 workshop was held. This was to recruit students. 10 students were recruited.</p> <p>Most students were able to preach in their churches as part of the practicals.</p> <p>Overall, the students were doing very well.</p> <p>4 students wrote letters of appreciation.</p>	<p>The transition of the CCT to the SoRaT and the financial uncertainties resulted in fewer students being enrolled</p> <p>Weekly courses were not offered in Escourt and Mpumalanga due to financial reasons – They were visited once in 2 months just before assignment submission.</p> <p>The 2 joint meetings held were not well attended by students from Escourt.</p> <p>During the last visit to Estcourt, results were not available. There is a need to meet in January 2010.</p> <p>Only one visit which involved preaching in churches was possible. Alternative arrangements were made for those who were not in leadership to facilitate their opportunities for preaching</p> <p>Funding came in late.</p> <p>One student from Estcourt died</p> <p>AIC's have a challenge to encourage their youth to stay and contribute to the development of their Churches.</p>

OBJECTIVE	WHAT WORKED	CHALLENGES
<p style="text-align: center;"><b>2010</b></p>	<p style="text-align: center;"><b>Provide theological education to members of AIC – leaders of these churches are responsible for a huge number of followers (approx 10 million) – should not be a case of the blind leading the blind</b></p> <p>The TEE started growing again! The student enrolment rose to 76, the number of campuses to 5 and 2 more facilitators were employed!</p> <p>The graduation was a huge success. 21 students graduated – 18 Award Programme students and 3 Certificate Programme students</p> <p>4 SoRaT students were employed to mark assignments. This worked very well.</p> <p>The Durban class is easy to access by public transport</p> <p>Students were to visit a mission station to learn through observation, witnessing and touching.</p> <p>A meeting of teachers was held and teachers planned a workshop - “What happens when the father or husband of the house dies?” The focus was on the rights of the widow and children.</p> <p>The CCT enjoyed a good working relationship with TEEC who promised to recommend the CCT for EMW funding. The TEEC requested the CCT to help with programme development of modules on Gender, and HIV and AIDS at the Award Level. (N.b. CCT should exercise caution since its members have agreed to pursue an eventual break away from TEEC and seek accreditation for the organisation and registration of programmes)</p>	<p>1 Durban City Centre class closed down because of the decreasing student numbers.</p> <p>There are 4 assignments a year. The submission date for Assignment 3 and 4 is too close. This impacted negatively on the submission rate of all students. At the Durban Campus, not everyone submitted Assignment 4 on time.</p> <p>Return of assignments from Durban also takes time because they have to be photocopied and there is no office in Pietermaritzburg.</p> <p>At the Pietermaritzburg Campus, attendance was affected on Saturday by funerals, unveilings, weddings etc. 3 of the 12 students dropped out and one student died</p> <p>There were some late submissions of assignments but markers were on time.</p> <p>In Escourt, heavy rains delayed classes. Attendance was affected by farming activities as students are mainly farmers. 8 students dropped out.</p> <p>Workshop did not work out as planned because of banking and transport challenges. Heavy rains reduced attendance at the 2<sup>nd</sup> workshop.</p> <p>The translation of students workbooks from TEEC for the Award Programme is not satisfactory</p>

The TEE Programme survived the financial strains and is the key programme of the CCT. Much credit goes to Lindiwe Mkasi, the co-ordinator, and Prof Phiri for the tremendous support she rendered.

The TEE Programme went a long way in “Equipping anyone anywhere for the ministry” and for transporting theological reflection into the community. The Award Programme continues to provide, particularly, AIC leaders who play a prominent role in KZN communities with knowledge in their local language. It must be remembered that the AIC’s serve a community of approximately 10 million people. It is unfortunate that the long standing unfulfilled need for Certificate Course to be translated to isiZulu continues to impact negatively on students pursuing their theological education.

Input on the impact of the TEE Programme was made by several students and they emphasised their satisfaction with the increase in the human capacity, particularly with isiZulu speaking facilitators. There is a need for a male isiZulu facilitator. Students have highlighted the exceptionally high standard of teaching and the exemplary calibre of the co-ordinator.

Students have appreciated that the teaching venues were moved around for practical reasons and attempts were made to keep the venues as close as possible to the students.

The educational visits diminished over the years, but whenever it was possible, it exposed students to the realities of the world and provided the much needed opportunity to practise on the theory.

Students showed much openness to discuss the different topics in the workshops which focused on relevant, sensitive and debatable yet real issues that touch the daily life of individuals, communities and churches. Topics such as homosexuality, gender, violence, HIV/AIDs and culture were particularly interesting. Mention must be made again of the oldest student at the 2008 Durban campus, Mrs Busisiwe Khumalo, who actively participated in the discussions.

Students looked forward to the graduations with much delight, enthusiasm and expectation. The graduations always proved to be a huge success whenever held.

The TEE Programme has provided the UKZN with a unique opportunity to work with AIC’s which it would have reached otherwise. UKZN’s teaching can be informed by what is happening at the grassroots level. Immense value would be added if CCT continues with its efforts to compile a proper database of the AIC’s with detailed information of all churches involved, the role being played by graduates of the TEE Programme and the activities they are involved with. One is reminded again of Sphindile Khomo, the first woman to be ordained in Zion Church.

Overall, the TEE Programmes served the purposes intended and impacted significantly on the personal, interpersonal, societal/community, structural/church and cultural levels.

### **10.5 .1 IMPACT OF THE TEE PROGRAMME**

The impact of the TEE Programme on the lives of students and the life of their church and communities is undoubted. Theological education was not only taken to the AIC's, it significantly touched the grassroots in faith matters.

65 students graduated over the years and the table that follows the summary of the impact at the different levels shows that a very large percentage of the 34 students whose brief details are captured, held leadership roles in their churches. This included 2 bishops and many ministers, teachers, preachers, leaders and a minister's wives.

#### **Cultural Level**

Students were able to talk and discuss matters freely even when they did not agree. They were able to interact with sangomas (traditional healers) who came in as students and learnt from and shared with them. They were, from the perspective of the students, "able to speak in different tongues."

#### **Personal / Interpersonal Level**

Students highlighted the difference that the TEE Programme made in their own lives and how this impacted on their relationships with God and human beings. They shared that their faith had changed and become clearer. They deepened their knowledge as they learnt about God, how to relate to God and how to relate to other people of God. This improved their own relation with God and deepened their knowledge about God. This has developed them as people, increased their respect for self, home and community. They were able to see things differently and behave as better Christians. They find accepting others and asking for forgiveness much easier.

Students learnt how to read, interpret and analyse the Bible to get greater clarity. This enabled them to be more discerning about what is preached to them and they became better at explaining the Bible to congregants when they were preaching.

Many students are more articulate and their communication skills have improved.

#### **Societal/ Community Level**

Students understand their place / role in the community better, know how to act as leaders and stay in peace in and with their communities. They are able to work with others without discriminating against them on any ground. Students apply their learning to current life and living and deal with everyday problems in the community. They care for the sick, provide for the poor and share much love. They give advice with greater confidence to young people and women in particular.

Students have used the Christian teaching in their own lives and have spread it in the community. They have taken their learning to others and taught them how to care for the sick, poor and needy. In addition, they have taken their learnings to community places like the old age home, Hospice and orphanages. The business related skills instilled confidence in them to manage their own businesses. With this training, they have also established

feeding schemes and other projects that help community members to help themselves. The sewing club is one example of such transference of knowledge and skills.

## Church Level

Many students are teaching at their churches. They are doing this better than before because they have better understanding of the principles of being a Christian and they understand the Bible better. This is of significant help when preparing a sermon. Better sermons have resulted in a change in the churches. Students feel confident to reach other believers individually in their different positions in their church. The advantage of the CCT learning is that pastors are better able to organise and run their churches. Those who have received training no longer have an excuse not to!

## Details of 34 students and the impact in their own lives, and in the life of their church and community

### Students who graduated in 2006

NAME	AGE	GENDER	CHURCH	COMMENTS
Hadebe Rosemary Hadebe	61 yrs	Female	Assemblies of God	"...my faith was not clear ... At CCT, I learned how to read the Bible, how to organize sermons, how to relate things, to learn about God, how to relate to Him, how to relate to other people about God. I have learned all that from CCT. In my church we do worshipping only but there is no Bible school, like to sit down and study like what we do at CCT..."
Gladys Khumalo	Not Known	Female Minister	church not mentioned	"In this programme I gained a lot of help in many ways, firstly I gained knowledge about the Bible. We used to go out in other places to see what is happening in other areas. We visited other Churches and we learned when and how each Church began and other things that were happening before. We learned how Christian Religion came to South Africa and people were oppressed and how all that took place."  "I have gained a lot; there is lot of information in this school although I can't count everything because I have learned a lot. I use it in my church because in the Church I am a Minister"
Doris Khanyile	57 yrs	Female Minister	Holly Apostolic Church in Christ	"It helped a lot because at the beginning I had no worries all I knew is that I have a Church but when I received these studies I learnt that I have to help people. Our studies at TEE helped a lot because I didn't know how to do a burial, how to open a church service, now I know how to do all that. I start a service on my own and conduct it to the end. I also helped people who need help, those people who needs counselling."
Themba Agrippa Myende	Not Known	Male Minister	New Orphanage Apostolic Church of Zion In South Africa	"It helped me a lot because I learned how to organize things like the service. For instance when you come to Church you should prepare for the sermon that you are going to deliver in that Church, CCT was great help in that area. I am able to help especially when a person needs help, I am able to go to the Bible and tell him or her that this is where you will get help, and I quote everything from the Bible."

NAME	AGE	GENDER	CHURCH	COMMENTS
Molly Mchunu	Not known	Female Minister	Holly Apostolic Church in Christ.	"What I can say is that, my mind is open when it comes to the Bible; I know things that I didn't know before."
Morris Khanyile	60 yrs	Male	The Holly Apostolic Church in Christ	"It helped me to have confidence to stand in front of people and tell them about what I have learned in school. It also helped to help those who have problem in the family, now I can offer counselling to people. Even with the disease that exists today I can counsel people, telling them that life does not stop here, it continues. I tell people to go to the hospital to do blood test. We are able to help children who are orphans with food and clothes. We also help neighbours who have no one to look after them."
Gazeni Mishack Mdiniso	61 yrs	Male	Bishop of Ekuphumuleni Church of God	"Studying at CCT has opened for me a well of knowledge; I have gained valuable information not only on the Bible but on a number of fields. I have learned how to run a business; I have learned about HIV/AIDS, I have visited the courts, and many other projects. The experience gained there has helped me to start a tent business. CCT has contributed tremendously to my life. Through the tent business I have started a tuck shop. As a pastor, CCT has broadened and enriched my perspective on a number of things; it established my ministry on sound theological grounding. I am thankful for this opportunity."
Sibongile Nonceba Sboyana	45 yrs	Female	Not mentioned	"It helped me to be confidence to be able to stand in front of the Church, to be able to tell people about God. I have more knowledge than I thought. It came into my life when I was doing other things like HIV and AIDS. Courses like counselling gave me more knowledge." "I do counselling, I have teenagers who are at counselling. Sometimes they do come back to me to their gratitude; especially I deal with those who are at adolescent stage. I also work with home based care with HIV & AIDS people in the community."  "Yebo the Bible has helped us a lot not with a Bible only but also with the community. They help to be able to pass the knowledge to others."
Ellie Mkhize	59 yrs	Male Minister	Church in Mophelo	"This school helped me a lot because at home we grew up being preached to and when we preach, you just read the chapter and preach on it. People who are listening they don't know where did you get the chapter and where are you going with it. But when I was a school I learned that your sermon should have an introduction, the body and conclusion. I learned the way I am suppose to stand in front of people, the context of the bible and deeper meaning of the Bible because the Bible is not complete, but when you read the books they give us more information about the Bible when you are at CCT/TEE"
Nombuyiselo Myende	50 yrs	Female / Minister / Pastor / Leader	IMbali under the Church of Orphanage	"It does not only work in the Church where I am but I am also using it in the community especially now that I am a Minister, as a pastor I use outside it in my church, in the community where I am. I am able to help someone who has a problem; I can help by giving advice and guidance, sharing this knowledge using the Bible."
Michael Mtshali	86 yrs	Male Teacher	Catholic Apostolic	"There is no school like this one, CCT is very high when it comes to teaching, it is too good. It has helped me because even when I teach/preach there are no gaps I know what I am talking

		(Rev)	Church	about “
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### **Students who graduated in 2008**

<b>NAME</b>	<b>AGE</b>	<b>GENDER</b>	<b>CHURCH</b>	<b>COMMENTS</b>
R. S. Mtshali	56 yrs	Male	Not mentioned	“It has helped me a lot, to be able to analyze the word of God and to learn some more other things I did not know. One most important thing I learnt was how to make a church functional under your Leadership.”
Cynthia Lillian Dlamini	62 yrs	Female	Church of Christ 1948-02-28	“It has helped me to know how the leader should act in the community when there is a need, I am the one who has to rise up and do something about the need. If the need requires money I give out money and if it requires me in person then I get involved in person.”
Thokozile Mavis Shangase	56 yrs	Female	Holy Apostolic church in Christ – Assistant Youth Leader	“It has helped me a lot. I have learned to stay in peace with my community and also to know my place in the church. In my church we have a big number of poor people so I am able to teach others how to care for the poor. How to identify a person in her/his silence because we can preach and yet we have people who are hungry in the stomach, some you find that are sick in spirit and some are sick in flesh, so as leaders we must be able to help those people as taught at CCT. The centre taught good communication as we had to go to Estcourt classes and communicate with those students. Taught us respect: respect for our homes and respect for the community we are living in. CCT taught us a lot.”
Goodenough Mbhele	65 yrs	Male	African Church of Christ - Minister	“It has helped a lot because you find that with the churches that we go to they just nominate you without giving you training. So I thought let me get training. Even if I want to do the Lord’s Supper I know what I must do from A to Z. Even if I want to teach/ preach about something then I know because the centre has taught me so much. I am able to explain lots of things to my congregants.”
Alfred Silwayiphi Zungu	54 yrs	Male Bishop	Holly Mountain Church of God Church	“There is a lot that CCT did for us ... At TEE I have learned to accept people in the Church, to accept people from different religion, I can make them feel at home.”
Calbena Zungu	51 yrs	Female Minister’s Wife	Holly mountain Church of God	“I have gained a lot because I see that I have changed even my faith have changed, the way I use to see things, now I see things differently. I see that times have changed, things are not the same, what use to happening before it is not happening now. I see that hear I have grown.”
Regent Zungu	31 yrs	Female	Baptist Church Preacher	“Before I studied I didn’t know how to preach but now I am able to preach. When people preach, I am able to see that this sermon is wool, that one is a fish, that one has the beginning or it has not ending. I am now able to differentiate things like that.”
Thokozani Mkhize	40 yrs	Male School Teacher	African Congregational Church	“There is too much that I learnt, the way I have been looking at the Bible, I see that I have grown in many things, especially with Christian Doctrine. You come to a different field, to be a Christian you are like a bride, you move away from where you were standing before.”
Nondumiso	26 yrs	Female	Pentecostal	“I became a preacher because ‘I had this in me I think also that I have studied as well’ at TEE. Studying

Mngadi		Preacher	Church of SA	helped a lot because I am different from a person who did not study."
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NAME	AGE	GENDER	CHURCH	COMMENTS
Doris B Ngwane	42 yrs	Female	Not mentioned	"At CCT/TEE I have learned to reach other believers individually in their different positions. These studies makes are see where we are lacking as the Church. It makes me grow in my personal faith. I know the meaning of the Bible broadly, I am using my Christian teachings into my life and I spread the Gospel with others. The College makes me pursue my goal of helping my community. Our teachers are excellent in guiding us."
Sphindile Andronica Khomo	45 yrs	Female	pastor of Zion Christian Church	"..because of the program of CCT I have gained new insights, and I have found that there are new things I have gained I no longer follow others. I am able exhort admonish rebuke in the way righteousness."  "The knowledge I have acquired from CCT is very useful since I am now pastor, my church has made me their pastor. I use it in preparing and delivering sermons, I teach, instruct in the ways of righteousness, give wise counsel where needed. I have matured and we are working together with my church nicely and the community respect and value my word."
Wendy Lindiwe Mbatha	46 yrs	Female	Apostolic Faith Church	"CCT has helped me a lot, It has given me a better understanding of the Bible, and has made us realize that even though I have been using the Bible before I came to CCT, I was using it ignorantly. CCT have taught and helped prepare me for ministry, I wrote and passed with flying colours. They taught us about HIV/AIDS and that has been very helpful, since a lot of us had never been exposed to HIV/AIDS awareness and prevention programmes. This program taught us how to take care for the sick and give the love."

### Students who graduated in 2010

NAME	AGE	GENDER	CHURCH	COMMENTS
Nkosi Jericho Sithole	63 yrs	Male	Bishop of Pentecostal Baptist Church of Southern Africa	"CCT has helped me, I have found valuable information, I am now able to explain to things  "The knowledge I have gained from CCT has broadened my understanding that we need other books to aid our understanding of the scripture. Previously I did not see the significance of contemporaries, Bible dictionaries and the use of concordance in Study Bibles."
Sibongile Mabele	48 yrs	Female	The Evangelical Lutheran in South Africa – Preacher	"I have been helped a lot because I didn't know anything in the Church, I was going to the Church, sit down and listen to the preachers, preach, listen to the minister, but with the knowledge that I have gained at CCT, the Church began to notice me. They began to see that I could do something in the Church; they saw that there is something that God gave me something which they didn't see it before I have started in this school.  "I am using it because they saw that I can be a preacher something that I was not before, next year there is a

NAME	AGE	GENDER	CHURCH	COMMENTS
				possibility that I can be a Minister because they see that I have talent, I preach in the church, I teach a class on spiritual growth, I teach Sunday school."
Gazeni Mishack Mdiniso / Reginah Ntombifuthi Gwala	51 yrs	Female	Zulu Congregationa I Church.	<p>"First and foremost, my involvement with CCT has transformed my life, the things I never use to do I find myself doing. Thing like having love for people; I am now caring and compassionate toward the needy people . I now visit the sick; I have become a helpful in my community. This I used to see older people do, but now I do it as well."</p> <p>"The knowledge I have gained from CCT I share it with women in the church and outside church in the community. There are this kinds of work that bring women together, such as working in the fields or doing baking in the houses. I have been using that as a platform. I am also in the church teaching Sunday school."</p>
Ntombifuthi Busana	46 yrs	Female	I New Canaan Apostolic Church in Zion	"I am trying to bring about transformation in the church and in the live of brethrens. When an opportunity avails itself I make us of it. My desire is to see thing done in a proper way as they ought to. I now have the blue print of how the church should be and how we should read the bible and how to apply that knowledge to life situations in different context, That has transformed the way I do ministry and preach. "
Dolana Busisiwe Khumalo	71 yrs	Female	Zionist Church	"I thank what I have received at CCT/TEE, things I didn't know. I have been taught to respect and to be humble. I learned that I should take care of other people because they are made in God's image."
Elsie Khumalo	61 yrs	Female	Independent Church	<p>"I gained knowledge about religion, the origin of my Church, the knowledge about the other denominations, the importance of not discriminating each other. No matter which church I go to now I am able to accept and understand that they have their own constitution. It also helped to understand as many people looked down upon Zionist I understand now that people should be given a chance to play their role as gifted by God. I give all the children a chance; ... I also learn about preaching that you should understand the type of service that you conduct and base your sermon on that."</p> <p>"We are trying like a small project what we can do like planting vegetables, we do it all as a Community."</p>
Nokusa Mhlongo	61 yrs	Female	Zionist Church	I didn't have a programme on how to handle the Church, to care for people, to love people and the time for the service. But when I came here (CCT) I learned that everything has its own time and that we are suppose to take care of people in the Church
Nomusa Princess Phakathi	58 yrs	Female	Zionist Church	<p>"They also help me by teaching me how to preach, how I should conduct myself in pulpit, not to take too much time when I am preaching like in my case, my church is a Zionist Church, we take time when we preach."</p> <p>"I am able to teach women who are scared to stand up and preach in the Church. I called them before the Church start and I tell them they should stand up before the elders and begin with words of inhlabuluko admitting of sins). I teach them how long you should take while you deliver your testimony and tell them that slowly they will</p>

				get use to it."
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NAME	AGE	GENDER	CHURCH	COMMENTS
Nozipho Thandekile Mbense	31 yrs	Female	Not Mentioned	<p>"It helped me a lot because I was able to meet other student and other ministers, we met and there were things that I learned from them. The school taught us how to deal with people in the church, to know what is expected from us as ministers, what we should do. They also taught us how to preach, we learned about time when we preach. We had a chance to go out in the field and learn about other things (practical exposure) I had learned a lot in the centre."</p> <p>"The things that I have learned at school I am able to pass it on people in the community, whether it is books that I received at school or maybe the Graduation CD. The speeches that are in our Graduation CD, they listen to them and grew in knowledge, they are borrowing them and it helped them."</p>
Thotho Rose Mdiniso	58 yrs	Female	Ekuphumuleni Church of God	<p>"...it has helped a lot to study with CCT because in my church there is change. Before I used to do things without knowledge and carelessness. I gained the knowledge then there was a change in my church." "I teach inside the church the principles of being a Christian, if you preach how to prepare your sermon those kind of things ... I pass on the information to others inside my church passing on the teaching I got from CCT"</p> <p>"What I liked about CCT were the meetings we had that brought together people from different churches for dialogue and interaction. I liked the exposure to different view from these arguments and stuff."</p>

The following details are about a student who did not graduate because he unfortunately did not complete the course in counselling.

NAME	AGE	GENDER	CHURCH	COMMENTS
Ambrose B Mkhize	54 yrs	Male	Incaba Yokulinda Abangwele	<p>"In the church where I go to, we are at the moment working out a working structure that will ensure that all ministries are used in the service, and hopefully once that is done I will have plenty opportunities to exercise the potential that CCT has developed in me.</p> <p>When I came to this School I had a lot of questions I needed answers to. I wanted to know a lot of things, but eventually I learned, but some of the knowledge I come with it, but I did not know if it was according to the Bible. But now that I realize I need clarity, and when we began to search the scripture it all became clear.</p> <p>What I like about CCT is that it does not only teach the bible, but they also taught business related studies. I have found this very encouraging, as I always had an interest in business, and from what I have learnt I am confident that managing my own small business cannot be a problem. "</p>

## 11. FUNDING

Funding, which the CCT cannot show enough appreciation for, was received for the following programmes over the years from the generous donors:

YEAR	DONOR	AMOUNT	PROGRAMME
2002	Council of World Mission	£ 25 000	HIV/AIDS / Women in Church and Society Programmes
	United Reformed churches in the Netherlands	€ 25 000	TEE / ICMA Programmes
	EWM	€ 20 000	TEE / Women in Church and Society Programmes
	Presbyterian Churches in the USA Diakonia Sweden	R5 990 R5 095	Women in Church and Society Programme
2003	United Reformed churches in the Netherlands	R210 046	TEE / ICMA / HIV/AIDS Programmes
	Council of World Mission	R65 381	HIV/AIDS / Women in Church and Society Programmes
	EWM	R94 104	Women in Church and Society Programme
2004	United Reformed churches in the Netherlands	R412 525	ICMA/TEE Programmes
	World Council of Churches	R30 415	Women in Church and Society Programme
	EWM	R58 400	Women in Church and Society Programme
	Global Ministries (USA)	R127 748	Women in Church and Society Programme
2005	EMW	R38 165	TEE Programme
	WCC	R28 868	Women in Church and Society Programmes
	Global Ministries	R60 788	HIV & AIDS Programme
	UPCN	R270 068	ICMA Programme
	UPCN British Commission	R191 048 R119 000	TEE Programme HIV & AIDS
2006	EMW	R17 662	TEE Programmes
	ICCO & Kerk in Actie	R253 553	TEE Programmes
2007	ICCO & Kerk in Actie	R187 301	TEE Programmes
	World Council of Churches		Gender Workshops
2008	ICCO & Kerk in Actie	R220 299	TEE
		R88 619	JCT
2009	ICCO & Kerk in Actie	R310 477	TEE
2010	ICCO & Kerk in Actie	R26 425	TEE
	EMW	R 276 066	JCT

Securing funding for a cycle of 5 years would be of tremendous immediate help. However, there is a dire need to secure funding for a cycle of 10 years to ensure the stability and sustainability required to ensure remaining programmes operate at the optimum levels.

## 12. CONSIDERATIONS FOR STRATEGIC PLANNING

The following considerations were shared at the strategic planning meeting held on 03 December 2010:

- THE CCT should revisit its vision and mission in line with its new relationship with the SoRaT.
- The CCT's key role, especially after its move into the SoRaT, should be teaching and research. The suspended programmes which held immense value does not fall within the primary focus of the SoRaT.
- The CCT should critically review its relationship with students and what it does for the students to ensure that the CCT is not taken as a charity organisation.
- The CCT should explore how selected short courses from suspended programmes as well as other relevant short courses and those in demand (e.g. Marriage Officer Certificate) can be offered in future. The offering of short courses is a recommendation of the donor.
- The CCT should investigate which sub-section of the Education, Training and Development Practices Section Education Training Authority (ETDPSETA) it could belong to by completing a search on the South African Qualifications Authority (SAQA). The CCT should also look for assistance in registering the CCT with the ETDPSETA and explore how the CCT can become an accredited service provider. Prospective courses should be aligned with those already on the National Qualifications Framework (NQF) – E.g. The HIV/AIDS course can be aligned to the Unit Standard, "Develop, facilitate and evaluate Christian responses to HIV/AIDS" in the subfield, Religious and Ethical Foundations of Society and with the standards generating body (SGB), Christian Theology and Ministry. It is possible that the already developed short courses could fall in the category of already registered fundamental unit standards and unit standards with general applicability already available. Application for courses not already registered can be submitted to the SGB: Christian Theology and Ministry once the courses are developed. The short courses can be pooled together to achieve a qualification or a unit of a qualification. Subsequently, the CCT could apply for funds from the National Skills Fund (NSF) by submitting a proposal via the Department of Labour.
- Funding can also be sought from corporate companies which can gain points on the Black Empowerment Enterprises (BEE) scorecard for supporting educational initiatives.

- The above-mentioned routes can contribute to alleviating the financial challenges facing the organisation and would be the organisation's effort to free itself from an overdependence on donor funding
- The CCT should follow the route mentioned above in designing its own course in theological education and eventually break away from the TEEC as the CCT currently appears to be a vehicle for the TEEC
- The CCT should resolve the translation of student material with TEEC. The issue of English being a barrier for students wishing to follow the Certificate Course should also be brought to rest
- The CCT should embark on creative ways to increase the student intake to 30 students per level per year. The increase in student intake is suggested by the donor.
- The CCT should target the "right" individuals for the TEE Programme
- The CCT should continue to track the students who complete the Award and Certificate Programmes and/or any future courses and develop a database. This would assist when impact is measured
- The composition of the Board should be revised. Currently all staff members are on the Board. The Board is also too large. Individuals from strategic structures / constituencies should be considered for appointment to the Board.
- The Board should also offer the Director of the CCT greater support and not devolve the decision making role to the Director
- The different structures of CCT within SoRaT should familiarise themselves with the necessary knowledge and understanding of CCT activities
- The CCT structure meetings should be held more regularly
- An orientation programme should be considered to increase the knowledge and understanding of all Board and staff members of the UKZN policies and procedures.

In light of the above, key decisions were taken to guide the CCT over the 5 years from 2011 to 2016. A firm commitment was made that the CCT would not be a charity organisation. Instead, it would honour its position within the SoRaT at the UKZN as a community learning, teaching and research unit. It would return to being an enabling organisation which provides skills and tools to make a difference in the South African context. The original objective of the CCT, to provide transformative and critical theological education to the AIC's who are otherwise unable to access such education, would again be the cornerstone and guide the strategic plan for the five years, 2012 - 2016.

### **13. STRATEGIC PLAN FOR 2012 to 2016**

The team present for the strategic planning session resolved that energy should be directed into actioning the following plan:

- I. The management committee should re-draft the vision and mission of the CCT given its new role. This should be done in February 2011 and submitted to the Board for ratification in May 2011
- II. The CCT constitution should be revisited to check whether it has been revised.
- III. The responsibilities of the Board should be clarified and emphasised
- IV. The board should be trimmed down. The staff of the CCT should not be included on the Board
- V. Stakeholders from key constituencies / structures who have interest and influence from which both parties can benefit should be identified and appointed to the Board E.g. TEEC, AIC, ETDP- SETA, and SETA etc.
- VI. Meetings should be held as follows:
  - a. The Staff should meet once a month
  - b. The Management Committee should meet once in two months
  - c. The Board should meet at least twice a year
- VII. The staff must implement decisions of the Management Meeting
- VIII. An orientation workshop should be held to unpack the relevant UKZN policies and procedures that govern the relationship that the CCT has with the UKZN
- IX. The Performance Management System should be applied to all staff members
- X. The executive summary of the Annual Report should be written in a more accessible style
- XI. The report of the TEE Programme should be a comprehensive one instead of three separate reports
- XII. The status quo of offering the TEE Programme should be maintained for 2011.
- XIII. The CCT should enrol 30 students at Level 1 for the TEE Programme in 2011. The following should be done to assist with reaching this target:
  - a. Target not only the existing leaders but new recruits who want to gain a qualification

- b. Collect, capture data and develop a baseline on the 7 Associations through the KZNCC in terms of their organisations. These organisations should be used to target potential recruits for the TEE Programme
  - c. Make the CCT attractive to potential recruits by offering them a number of possible options. Offer short courses based on a particular focus / theme e.g. Widowhood, Marriage Officer Course, and/or training on how to register churches with the Home Affairs as part of the TEE Programme. Students should be registered for the TEE Programme as well as the short course/s of the CCT
  - d. Develop a marketing brochure on the CCT that contains all the CCT Offerings. The economic and material benefits of the short courses should be highlighted. Below are some examples of such benefits:
    - i. Economic benefit of being a Marriage Officer
    - ii. Access to church land from the government if church is registered
    - iii. Registered churches can be service providers to the government for services such as pre-schools and distribution of food parcels
  - e. Expand the CCT's constituency to include places such as Eshowe, Nkandla, etc.
  - f. Replace one of the female TEE facilitators with an isiZulu male facilitator who is preferably a leader in the AIC and one who can market and facilitate the TEE Programme. The proposed move of Sindisiwe Sithole to a full time administrator of the CCT can facilitate this appointment.
- XIV. Explore the options of four 5-day block teaching periods in 2011 instead of Saturday workshops to address the poor attendance and the drop-out rate in the TEE Programme
- XV. Explore the option of the CCT offering a SAQA qualification / unit of a qualification from 2012 with a view to become self-sustaining by breaking the dependency on TEEC. It should explore the potential benefits of this route; explore the steps to be taken to become a registered and accredited service provider with the ETDPSETA. Thereafter, a proposal for funding from the NSF should be developed and submitted.
- XVI. Promote the idea of AIC's writing about their own history as a way of gathering information on AIC's in KZN.
- XVII. Capture the research data from the work being done with AIC's , so that the CCT can be of mutual benefit to the UKZN which provides office space and other kinds of benefits
- XVIII. Re-examine how short courses are operating and to document the outcomes and impact of the short courses so that the CCT can make informed decisions about its implementation with the AIC's.

## **14. CONCLUSION**

CCT is reaching its 15<sup>th</sup> year of operation and the celebration suggested at a Board meeting held on 10 November 2010 should be considered to honour the life that was given to the CCT and sustained over the years - mainly kept alive because of the generous financial blessings by donors. ICCO & Kerk in Actie, in particular, revived the CCT in a time of significant financial struggle, and provided the CCT with credibility and hope for its future. Despite the financial instability, it was also a time of deep fulfilment. The unwavering commitment of ALL members of the different structures of the Board, the hard work and perseverance of co-ordinators and facilitators and the expert leadership of the director saw the CCT through a challenging period.

The CCT can only grow stronger from here and until it is not financially self-sufficient, donor funding is critical to extend the life of the CCT and provide the CCT with the opportunity to innovate, engage in advocacy, campaign, develop and provide its existing programmes with stability, quality and sustainability. With the existing CCT's culture that champions teaching, learning and research, it can forge ahead to transform individuals, churches, communities and the nation by its provision of theological education to the AIC's.