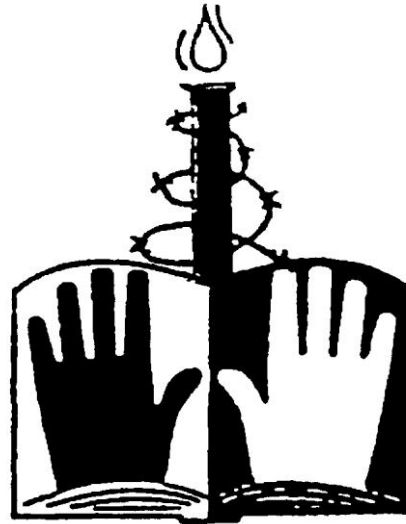


ANNUAL REPORT

2011



**UJAMAA CENTRE
FOR BIBLICAL AND THEOLOGICAL
COMMUNITY DEVELOPMENT & RESEARCH**
Formerly
**Institute for the Study of the Bible
& Worker Ministry Project**

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Core Purpose

Our core purpose is to mobilise, train, support and empower the poor, the working-class, and the marginalized. We prioritise work with women, youth, people living with HIV/AIDS, and the unemployed. We work for the values of the kingdom of God and for a society in which all have abundant life (John 10:10).

Where these values and commitments are shared by other religious communities, government and civil society, we collaborate and work together for social transformation.

Our primary resources for this work are biblical and theological, making particular use of Contextual Bible Studies and the See, Judge, and Act method. We work, wherever possible, in the languages of the local communities with whom we collaborate.

We are committed to the ongoing cycle of action and reflection known as praxis.

This core purpose is given specificity by each of our programmes, which include: Research and Pedagogy, Women and Gender, Solidarity with People Living with HIV and AIDS, Economic Justice & Theology of Work, Advocacy and Leadership

Development, Religion and Governance, and Community-Based Service-Learning.

Director's Executive Summary

Prof Gerald West

This has been an important year for the Ujamaa Centre, as we have begun a process of reconceptualising and restructuring our work. We have paid careful attention to the external evaluation report which was done in 2010. We have also paid careful attention to the feedback we received at our 21st anniversary celebration and consultation in 2010. These were both significant sources of evaluation for us. So we devoted time towards the end of 2010 and throughout 2011 to assess these evaluations of our work. You will have seen both our report on the 21st anniversary celebration and consultation, as well as the external evaluation report. Both remain on our website.

There were three major aspects to these evaluations. First, it is clear that our work is recognized throughout South Africa, the African continent, and internationally as a consistent prophetic witness, for more than two decades. Prophetic theology has declined in South Africa since 1994, and has always been a minority voice across the African continent. Even internationally, prophetic theology has remained on the theological margins. It was for this reason that the sub-theme of our 21st anniversary celebration and consultation was “Connecting prophetic voices”. The Ujamaa Centre was honoured by those South Africans present as one of the few faith-based organisations in South Africa that had sustained prophetic work and witness from the 1980s until the present. Visitors from further afield, from the African continent, Palestine, India, as well from Europe and the USA identified the Ujamaa Centre as a rallying point for their own prophetic projects.

Second, these reviews and evaluations of our work have made it clear to us that our core business is to offer biblical and theological resources for social transformation. Almost no other organization in South Africa has this as its focus. At a time when there is a steady shift towards a conservative and individual-centred public theology, the work of the Ujamaa Centre was seen as extremely significant. There has been a slow drift within faith-based organisations in South Africa, on the African continent, and internationally to move towards agendas driven by developmental agencies in which religion does not have a prominent place. So the work of the Ujamaa Centre, which locates religion centrally within the development project, is of special significance.

A third major aspect of these reviews was the recognition that we needed to focus our work more carefully around this biblical and theological contribution and to do less, but more deeply. The feedback we received from the external evaluation, which included feedback from our funding partners, was that we tended to do too much, and so did not do enough monitoring and evaluation of the impact of our work. Our activist heritage has made it difficult for us to adjust to the need to do detailed monitoring and evaluation. But the evaluation was clear that we needed to work harder at this aspect of our work.

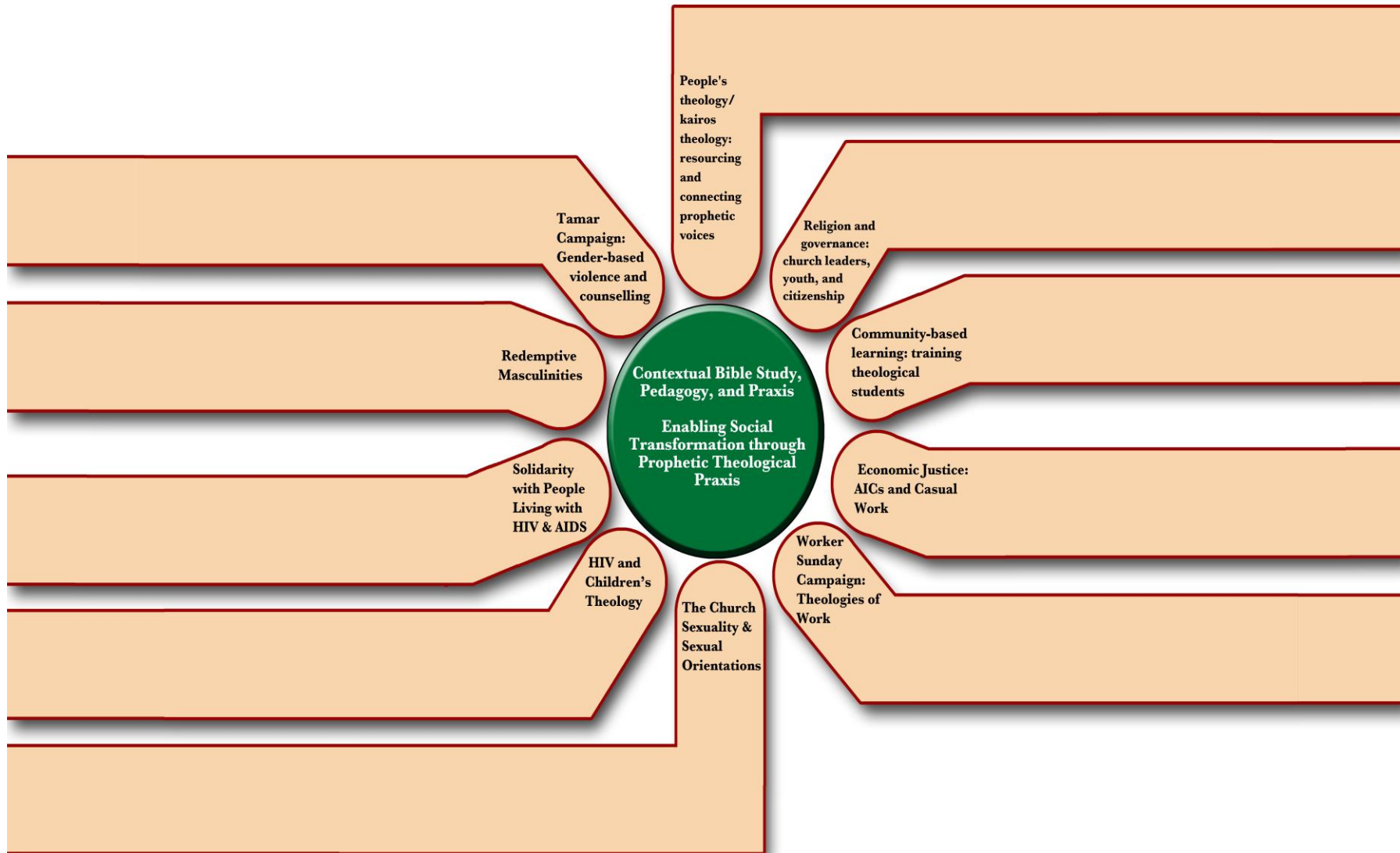
We have responded to this feedback from the external evaluation and the participants at our 21st anniversary celebration and consultation by beginning a process of restructuring our work, so as to make it more focused, so that we can do our work more deeply. We have had a number of meetings, both towards the end of 2010 and during 2011, as we have worked towards building greater coherence across our work.

The result of our deliberations has been to restructure our work into ten projects, each of which is an expression of our central programmatic work, namely, Contextual Bible Study, Pedagogy, and Praxis. There are three components here. First, Contextual Bible Study is our basic methodology, in which the Bible is a resource for enabling participatory prophetic social transformation. This is a methodology that has been developed by the Ujamaa Centre and so is core to who we are and what we do. Second, we are committed to teaching others to use our methodology, so pedagogy is part of our core purpose. If we are to move beyond making communities dependent on us, we must transfer the key concepts and skills of our work. Third, Contextual Bible Study is not a static methodology; it is constantly being informed by our work in local communities of the poor and marginalized. So we committed to praxis, the ongoing process of action and reflection, in which we learn through our work with local communities and integrate this learning into our methodology.

With Contextual Bible Study, Pedagogy, and Praxis as our core work, we have identified ten sites or project areas in which to do this work. These ten areas are a consolidation of work. If you page through our previous Annual Reports you will find many more than ten areas or sites of work! So we have heeded the concerns of the external evaluation that we have been doing too much!

The ten areas we have identified are closely related to our seven traditional ‘programme’ areas that readers of our Annual Reports will be familiar with, namely: Research and Pedagogy, Women and Gender, Solidarity with People Living with HIV and AIDS, Theology and Economic Justice, Advocacy and Leadership Development, Religion and Governance, and Community-Based Service-Learning.

The clearest way to reflect our ten areas of work is in the following diagramme:



Here it is clear how each area of work is an expression our core ‘project’. The Ujamaa Centre is a single project with a series of areas or sites of work. In the report that follows we have begun to move towards a report that reflects these areas of focus. We continue to allocate a particular staff person to each component of our work, in line with their areas of expertise, and in line with our ‘old’ programmatic categories. In addition to our planned activity areas, we also respond, where possible to other important opportunities for transformation work. For example, we report in this report on an opportunity to work with our partner organisations on the issue of climate change at COP 17.

But another commitment of our restructuring is that we work far more collaboratively, so that as staff we work with each other across the entire project. We would value comments from our partners about the new structure and how we report on our work within this structure.

Working more collaboratively across the project has been important for us in 2011, as Maria Makgamathe, our Women and Gender Co-ordinator has left us to take up a position in another organization. Maria has made a significant contribution to our work, particularly in her pioneering work in the area of training community identified counselors. Korsvei, a Norwegian faith-based movement, gave us a grant to develop this work, and Maria has been doing this now for a number of years. There is a detailed report on this work over a number of years in Appendix B. Because Maria left us in the middle of the year, we have all taken up aspects of her work, sharing this important dimension of the project.

You will already have received notification of a change in leadership within the Ujamaa Centre. As you will know, we have been working hard over the past five to six years to ensure that the Ujamaa Centre is able to move into the third decade of its work with able leadership. We have developed structures that have enabled colleagues within the organisation to gain leadership experience, and these have borne fruit.

As from the beginning of this year, 2012, Dr Simanga Kumalo will take over from me as the Director of the Ujamaa Centre. Many of you will know Simanga. He has been the pioneer of our Religion and Governance Programme and has worked alongside me as Deputy Director. In the past two years he has also taken on the position of Head of the School of Religion and Theology after the untimely death of Prof Steve de Gruchy. So he brings considerable leadership experience to the role of Director. His particular interest is in the impact of religious faith on the political sphere, both on individuals and structures. As South Africa celebrates the 100th anniversary of the African National Congress this year, this is an area of the utmost importance.

He will be supported in this role by Rev Solomuzi Mabuza, who continues in the role of Deputy Director. Solomuzi has been a significant source of support to me in the last two years while Simanga was Head of School.

I will continue as part of the Ujamaa Centre team. My role will be to continue nurturing the Contextual Bible Study component of our work. I am looking forward to devoting more time to the development of this important methodology.

I have also been asked by the restructured School of which we are now a part (the School of Religion, Philosophy, and Classics) to provide academic leadership around 'community engagement' issues in all of our academic disciplines. In this way the work of the Ujamaa Centre will have an impact on a whole range of disciplines and a wider range of communities.

I will be working closely with Simanga and Solomuzi over the next few months, ensuring that there is smooth transition. And I will continue to offer my full support to their leadership of the organisation.

We have reported on our work for 2011 following the format of the diagramme above (page 6), reporting on each element of the project in a clock-wise manner, beginning with the core work of Contextual Bible Study, and then moving onto People's Theology/Kairos Theology, etc. Each component of our work is an integral part of the whole. For example, People's Theology/Kairos Theology draws on an important distinction within the *Kairos Document* (1985) between the theology of ordinary people involved in a struggle and the more formal theological presentation of this theology. We honour this distinction and remain committed to working 'from below', beginning with people's theology. This commitment is part of every component of our work.

For those familiar with our 'programmatic' reporting the programmatic areas are still clearly recognizable. So, for example, our Women and Gender Programme includes the Redemptive Masculinities and the Tamar Campaign components of the overall project.

Finally, I want to thank all our partners and the Ujamaa staff for their support over the years while I have been Director. It has been a privilege to work among partners and staff who care so deeply for our project. I am confident that the Ujamaa Centre has many more years of context transforming work ahead of it, and am confident that we have the leadership to take us into our third decade.

Contextual Bible Study, Pedagogy, and Praxis

Co-ordinator: Prof Gerald West

Introduction

This is the core of our work and so is a part of each of the ‘spokes’ of the wheel of our work (see above diagramme). Under this heading we will only report on those activities that focused on our methodological work.

Activities

Activity	When	With whom	What and how	Numbers
Trinity Institute’s conference on “Reading Scripture Through Other Eyes”	19-21 January 2011, New York City, USA	Local US participants in New York City, as well as participants around the world on video-link.	A workshop to experience and understand the Contextual Bible Study methodology	Approximately 150 participants at the conference and another 200 via video-link. Many more have watched the recording via video-on-demand

Analysis

This was a major international event which provided the Ujamaa Centre with an opportunity to demonstrate its Contextual Bible Study methodology. The Trinity Institute not only hosted a ‘live’ conference/workshop, but also provided a ‘live’ video-link to a range of sites around the world. In addition, the entire conference/workshop was recorded and is available on demand. See <http://www.trinitywallstreet.org/webcasts/videos/conferences-classes/trinity-institute-lectures/gerald-west>

This is a remarkable resource and has generated large-scale interest in the Ujamaa Centre’s work.

Impact

The impact of this event has been massive, and continues to grow as more and more people watch the video-on-demand. The extensive resources of Trinity Wall Street have made these resources of the Ujamaa Centre available to many. In addition, an article has been published based on this presentation: Gerald West, 2011. Do Two Walk Together? Walking with the Other through Contextual Bible Study, *Anglican*

Theological Review, 93, 3, 431-449. Finally, as a result of this presentation Trinity Wall Street has made funding available to those who want to take up the Contextual Bible Study method in their own contexts.

People's Theology/Kairos Theology: Resourcing and Connecting Prophetic Voices

Co-ordinator: Rev Solomuzi Mabuza

Introduction

This work is a direct outcome of our 21st Anniversary Celebration and Consultation. We were mandated by this gathering to focus some of our resources on 'connecting prophetic voices', both nationally and internationally. Key to this work has been strengthening our links with the struggle in Palestine.

Activities

Activity	When	With whom	What & How	Numbers
Sabeel 8 th International Conference, Bethlehem, Palestine	23 rd to the 28 th February 2011	Academics; Church leaders; Church activists and Palestinian activists	Moderated a session on Peace building and Non-violence	Approximately 200 participants
Kairos Southern Africa Launch, Benoni, South Africa	3 rd to the 4 th April 2011	Founding Members of the KSA; Kairos Palestine Group and Youth.	Preparation for the Kairos Palestine Group delegation visit in KwaZulu-Natal	25 participants: 11 women and 14 men
Kairos Palestine Group delegation to KwaZulu-Natal	6-9 April 2011	Ujamaa and SoRaT staff, AIC leaders, IDAMASA, provincial church leadership, social movements, seminarians, CRATA and the public	Introductory meetings, CBS participatory workshop, public panel discussion, visit to farming community, presentation at the Seth Mokitimi Methodist Seminary and the Lutheran Theological Institute.	Approximately 300 participants
Biblical Texts, Ur-Contexts and Contemporary Realities: Sixth International Conference in Bethlehem, Dar Annadwa	8 th to the 12 th August 2011	Biblical scholars; Hebrew Bible scholars; Palestinian Church leaders; Palestinian Church activists and South African theologians.	Attended the Conference as part of the Connecting prophetic voices project in solidarity with Palestine	Approximately 80 participants

Palestine Authority quest for Statehood at the United Nations, Maphumulo	29 th August 2011	Evangelical Lutheran Church in Southern Africa, South Eastern Diocese Ministerial Council	Addressed the Bishop, Deans and Clergy on the struggle of Palestine to be recognised as a Member State by the United Nations and the Role of the Church in Solidarity	22 participants: 2 women and 20 men
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Analysis

The presence of the Palestine Kairos Group in South Africa for the first time presented an opportunity for mutual learning. It also enabled Ujamaa Centre to explore further the focus arising out of the 21st Anniversary and 25th Kairos Anniversary of Connecting Prophetic Voices. The delegation that came to KwaZulu-Natal was able to interact with Seminarians, Church Leaders, African Independent Churches, Interdenominational Association of Ministers in South Africa, rural communities which is a rare occasion.

From the Contextual Bible Study held with AICs and IDAMASA the Palestinians came into contact for the first time with the marginalized ecumenical structures in South Africa. The use of words like Zion in the AICs is not ideologically loaded as in the mainstream fundamental stream. Participants were able to learn new things from each other and interest to visit Palestine and Israel was generated. The Kairos Palestine document was introduced to the participants and opportunities of visiting the Holy Land were mentioned.

Impact

Locally, the AICs and IDAMASA got to a new page and were challenged to think globally in their respective ministries. Palestinians were confronted with a totally different group of Christians who are not part of the dominant ecumenical scene. Seminarians got to meet Palestinians in person and Seminary staff was also able to meet with the delegation led by Archbishop Hannah Atallah. A rural old woman struggling for her land was able to share her story with the Palestinian delegation. For the Palestinians it was a moving experience to meet grassroots communities representing a wider narrative of the poor in South Africa.

Planning

Ujamaa Centre was able to connect with many key ecumenical players in Pietermaritzburg and Durban and shared the visit of Kairos Palestine generously. Within a period of 3 full days many people were reached. Members of the School of Religion and Theology also got to play a critical role in the activities of this delegation. From Biblical Studies to Practical Theology we were able to draw resources which enriched our participants. External organizations showed a great deal of interest and shared their resources as well in hosting our special guests.

Religion and Governance: Church Leaders, Youth and Citizenship
Co-ordinator: Rev Solomuzi Mabuza and Dr Simanga Kumalo

Introduction

This work will be reported on in two sections. The first focuses on work on in local communities and churches. The second focuses on work done through the University, but includes a wide cross-section of participants, including those from local communities and churches.

Activities

Activity	When	With whom	What and How	Numbers
Interfaith Symposium, KZN Legislature	14 th to the 15 th April 2011	KZN Religious Leaders hosted by the Premier and Speaker of the Legislature	Interfaith Symposium in Parliament	Approximately 300 participants
Youth, Citizenship and Advocacy, Lion Park, KwaZulu-Natal	15 th to the 17 th April 2011	South African National Council of YMCAs; South African Council of Churches Youth Forum; Organised Youth from Mt. Elias; Creative Minds from Mpumuza and Church Youth.	Introduced youth leaders to Globalization and its Impact locally. Exposed youth leaders to social analysis tools for advocacy.	35 participants: 15 women and 20 men
Leadership development, Machibisa	30 th April 2011	uMngeni Circuit Young Adults League Members from Hammarsdale; Pietermaritzburg; Appelsbosch and Lutheran Theological Institute students	An address on Church leadership and Lutheranism	65 participants: 50 women and 15 men
Local government elections analysis, Emaphethelweni	17 May 2011	Social movements (Abahlali, Rural network), Organised Youth from Mt. Elias and Creative Minds from Mpumuza	Structured workshop using economic issues as a focus drawing on advocacy tools and contextual bible study	19; 9 men and 10 women

ELCSA, South Eastern Diocese Pastors Fellowship, Msinga	20 th June 2011	Black Lutheran Clergy	Leadership and Vision	25 participants: 3 women and 22 men
John Langalibalele Dube Symposium, UKZN Pmb	29 th June 2011	University community; interdenominational groups and the public	First President Launch by Professor Heather Hughes	43 participants: 27 women and 16 men
uMngeni Circuit Youth League Annual Conference, eMtulwa	30 th June to the 2 nd July 2011	Eight parishes from Hammarsdale; Pietermaritzburg North and South; Appelsbosch; Oebesfelde; Georgenauw; Nhlankakazi and eMtulwa	Contextual Bible Study addressing self-esteem amongst youth	Approximately 300 -participants
KwaNodwengu Circuit Youth League Annual Conference, Melmoth	7 th to the 8 th July 2011	Parishes from the North of KwaZulu	Contextual Bible Study addressing leadership dynamics	Approximately 300 participants
John Langalibalele Dube Annual College Lecture, UKZN Edgewood Campus	25 th August 2011	University community; UCCSA representatives; Lutheran Theological Institute students; public and school learners	7 th Annual Lecture presented by Professor Cherif Keita co-hosted by the School of Education and Ujamaa Centre	Approximately 80 participants
Prayer Women's League New Constitution, Machibisa	15 th October 2011	uMngeni Circuit Council Members of the Prayer Women's League	Introduced the Amended Constitution. Covered Governance Scope and Organisational Life	37 participants: All women and 1 man in attendance (Dean of the Circuit)
Follow-up to Youth, Citizenship and Advocacy Pilot Project, Koinonia, Berea, Jhb	26 th to the 27 th October 2011	Representatives of the participating youth organisations	Reviewed the workshop held on the 15 th to the 17 th April 2011 (see above)	7 participants: 2 women and 5 men

Analysis

The change in terms of areas of focus enabled us to carry on with our former commitments in terms of responding to invitations. We were also able to explore for the first time working in collaboration with our diverse youth groups. Worthy to note is the pilot project we embarked upon to bring together youth from the middle and the working classes together. Youth from traditionally governed areas with less resources interacted with their counterparts who are not familiar with their realities. Language was a challenge as we endeavour to work in local languages. The concepts and vocabulary introduced to the first group was quite a challenge. Amongst the youth leaders we had all races except one racial group which is rare in our work.

An Inaugural Interfaith Symposium was hosted by the KZN Legislature and the KZNCC CPAO. Ujamaa Centre was also invited and represented. An opportunity to listen to the Premier brought back memories of the founding leaders of the Congress Movements in South Africa wherein people of all faith played a sterling role towards liberation in South Africa. This year we were able to reach out to Church Youth and Women of the Evangelical Lutheran Church in Southern Africa, South Eastern Diocese. Our challenge always is getting access to local churches.

Impact

Youth leaders were challenged to think locally and globally. They were equally stretched to engage with the diversity of youth challenges in South Africa. Tertiary Institutions students were challenged to hear and listen to the issues faced by youth leaders with few opportunities. Facilitators were confronted with a dynamic process of accommodating different interest groups and making their input accessible. This was quite a challenge.

Unemployed youth do not often connect with youth at Tertiary Institutions who have another reality. Amongst the youth there was also a totally different generation raised in suburban culture and got educated in mixed schools. There was also youth familiar with high level ecumenical structures in South Africa and abroad. For all involved this was quite a turning point and a challenge moving forward in the near future.

Planning

Partnership with the University of KwaZulu-Natal in the John Langalibalele Dube Annual Lecture presented Ujamaa Centre with new learning. It was a rare occasion for a Community Development and Research Centre to influence and shape the academy. This lecture was founded by Ujamaa Centre in association with the School of Religion and Theology alongside the KwaZulu-Natal Christian Council. When the University of KwaZulu-Natal College of Humanities decided to embrace this lecture as its own it had to learn how Ujamaa Centre has managed this event over the past 7 years.

Another challenging part in planning was the Youth, Citizenship and Advocacy initiative in partnership with the South African National Council of YMCAs and Ecumenical Service for Socio-Economic Transformation. These three organizations have different constituencies yet their methods are complementary. We intend exploring this model moving further to try and produce a new product for our young leaders.

Activities

Activity	When	With Whom	What & How	Number
Seminar and Launch of the Biography of John Langalibalele Dube	29 th June 2011	University of KwaZulu-Natal staff and students together with some cluster students and staff, some members of KZNCC and some few members from the Government.	This was a presentation done by Professor Heather Hughes followed by the discussion on the topic: Playing with fire: The public career of John Dube. It took place at UKZN Pietermaritzburg campus, room 107 NAB.	41: 12 x Women and 29 x men.
Annual Memorial Lecture of John Langalibalele Dube	25 th August 2011	University community members: staff and students and some outside guests.	It was a Lecture on JLDube which was produced and shown by Prof Cherif Keita at Edgewood in the Margaret Martin Lecture Theatre. That was followed by an hour of discussions on the role of the religious community in the development of democracy in Africa.	66: 22 x women and 44 x Men.
10 th Symposium about Religion and Governance or Church and State	22 nd February 2012	University of KwaZulu-Natal staff and students together with some cluster students and staff, Members of KZNCC, Delegates from all the regions and some few members from the	It was a presentation by Rev. Mautji Pataki, the General Secretary of SACC and Ms. Peggy N Nkonyeni, the speaker of the KZN legislature. The presentation	180: 105x Men and 75 Women.

		Government/ Un legislature.	was delivered in room 211 NAB at UKZN Pietermaritzburg campus. The Topic was “Church-State relationship in the context of post ANC centenary celebrations and future Prophetic Engagement”. The presentation was followed by the discussions, analysis and recommendations which were facilitated by Mr. Mxolis Roger Mapholoba	
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Analysis

The hypothesis is that, no doubt, “John Langalibalele Dube is the greatest Blackman of the Missionary Epoch, in South Africa” but little is known about him and of course his name is forgotten. Therefore the Biography on him by Heather Hughes, entitled “Playing with fire” extracted from the Biography of John L. Dube by Heather Hughes entitled “First President; A life of John L. Dube, founding president of the ANC, and the film about him together with his mentors, i.e. Rev. John Wilcox and his wife Aidabel, by Professor Cherif Keita, are intended to revive his name as a significant figure in the history of South Africa.

Regarding the 10th Symposium on 22nd February 2012, it was a project that had been planned to take place in October 2011. However we could not secure appropriate speakers till end of the year. That is why we started with it soon in 2012, but as an outstanding project that should have taken place in 2011. The presentation by Rev. Mautji on the topic first highlighted the point that governments are necessary to organize society. The system of governance by itself is not bad but rather it is a necessary aspect of any society. Without a proper government there would be chaos in countries and people would not experience life in its fullness. He went further to emphasize the interface between governance and religion by making the point that in a highly religious society, where the majority of the people profess to adhere to one religion or rather, religion has to be taken into consideration when issues of governance and politics are discussed. In such a community the religious society becomes an important sector. He also raised the constant tension that exists between religion and politics, which have to be appreciated by both communities. Each of these two communities needs to respect the others’ autonomy.

The Speaker of the Legislature Ms Peggy Nkonyeni in her presentation pointed out that Church and state are two distinct entities due to different roles they play respectively, however she highlighted the point that the Church acts as a reservoir of hope and instrument of emancipation against injustice. This point is in harmony with what Rev. Mautji emphasized that Churches should feel free to engage in prophetic criticism of the government and to work for social justice. Peggy continued to say that in the South African case, this perspective of Black liberation theology is what informed and sustained the struggle by the ANC against racial injustices for the past century. She identified the problem of inequality, poverty and unemployment that are deeply rooted in the history of white supremacy, patriarchy and capitalism as the biggest challenges the country is facing at the moment. However she challenged the religious communities to play a critical role towards government by engaging it actively and questioning its policies and activities.

Impact

The participants got to know John Dube after hearing about his life, works and legacy being explained, highlighted and expanded in both the book and the film, as the very first South African pioneer who found a School, a newspaper and became the first president of the oldest liberation movement in the continent of Africa. Inspired by the struggles of African Americans for political and social equality, he became the leading campaigner for African, rights in South Africa through the first half of the twentieth century. The participants learnt about him as the founder of Ohlange Institute in Inanda- Durban and the newspaper *Ilanga LaseNatal* besides being active in Congress Politics. In this symposium, the participants also learnt that John Dube was a farmer, Congregational clergyman and an author. He authored the first Zulu novel and published numerous other works. The symposium contributed in bringing about awareness on the contribution of early leaders of the African people who were educated by the missionaries. It also brought awareness to current leaders that they can be inspired and emulate this colossus of liberation and development for the benefit of the African continent as a whole.

The participants who attended the 10th Symposium on 22nd February 2012, as members of the Church were encouraged to engage in acts of civil disobedience against a state power that seeks to impose corruptive agendas on the lives of its citizens. Churches on the whole are free to engage in prophetic criticism of the Government and to work for social justice. The church should resist corruption which has become epidemic in the South African society. It was also raised that they must work together with government on some projects as equal partners not as the service delivery arm of government. Church members or members of the community must learn to mobilize themselves and do something in case of solving any problem that is impacting on the as a whole in the church or in the community. If money is involved in the solution process, they must come up with a certain percentage and then also ask the government to meet the re-mender other than leaving everything upon the government. If this idea can be adopted and implemented, strikes around the issue of poor service delivery will have been reduced. This is how the presentation by Rev, Mautji impacted on the participants.

The presentation by Ms. Peggy called the participants who are the church to intervene and work hand in hand with the government in solving these issues at stake. The impact of the presentation was that both the church and the government should address the urgent need for gender

mainstreaming, giving equal leadership opportunities to women and uniting society to fight the triple scourge of racism, sexism and homophobia within the church and society at large, therefore this will bring about transformation and unity in society and country as a whole. The churches were called to be in partnership with the government regarding the duty of uprooting and healing the sources of crime, violence and abuse toward building safer communities where girl children and women in particular are safe and free of fear of victimization.

With the whole lot of corruption going on presently, the Church should provide the moral and spiritual compass on the basis of which to constructively criticize and demand accountability and transparency from the government and the party in power.

Planning

2012 being the centenary year of the African National Congress (ruling party) our work will be centered around the raising awareness for active citizenship for governance using the JLDube Project. The objectives of our work in 2012 are as follows.

- i. To mobilize faith leaders, political leaders, business leaders, academics and students to be part of learning from the John Dube legacy.
- ii. To. Supporting active citizenship for ordinary people often excluded from participating in crucial decision making processes that affect their lives through capacity enhancing workshops that strengthen skills of leaders and activists on entrenching democracy principles (as accountability, rule of law, transparency, freedoms) as well as skills on peace-building.

The following projects will be pursued in 2012:

To continue with the symposiums by hosting 4 of them this year (2012) with the aim of creating spaces for discussion and exchange of ideas on the role of the religious community in the development of active citizenship.

To host the JLDube Memorial Lecture as spaces for local people to engage with the John Dube legacy's concerns as a way of amplifying and strengthening the "prophetic voice", especially on the delivery of basic services, accountability, transparency and the rule of law.

Two seminars will be hosted as capacity building platforms for leaders of local communities on ethics, values, and norms upheld by John Dube to ensure a critical dialogue with local authorities to a well governed society. Enhancing capacity of church leaders and church based activists on:

- a) good leadership, good stewardship and how to monitor good governance
- b) Empower religious leaders for good governance in churches, temples, mosques etc.

Community-Based Learning: Training Theological Students
Co-ordinator: Rev Solomuzi Mabuza and Prof Gerald West

Introduction

Again, this work is reported on in two sets of activities, the first focusing on the Ujamaa Centre led module PT290, and the second on the work done in two Biblical Studies modules, BS210 and BS220.

Activities

Activity	When	With whom	What and how	Numbers
Social Movements: Abahlali baseMjondolo Case Study, UKZN Pmb Campus	17 th August 2011	Practical Theology 290 Class	Screening of Dear Nelson Mandela Documentary Film and Guest Lecture by S’bu Zikode founding president of Abahlali baseMjondolo	6 students: 4 women and 2 men (2 male lecturers present)
Abahlali baseMjondolo Celebration, Durban	27 th August 2011	Practical Theology 290 students; Ujamaa Centre Staff; Rural Network; other Non-Governmental Organisations	Introducing students to Informal Settlement context and attending the 6 th Anniversary of Abahlali baseMjondolo and the Release of the Kennedy Road 13 Release	Approximately 250 participants
PLWAs Support Group eMtulwa	See Bongi Report	Practical Theology 290 students and Ujamaa Centre Staff	Practical Theology 290 and Support Groups Members	See Bongi’s Report
Practical Theology 290 End of Year Assessment, Emaphethelweni	4 th November 2011	Practical Theology 290 students and Ujamaa Centre Staff	Practical Theology 290 Oral Examination	5 students: 4 women and 1 man (1 man was off sick)

Analysis

PT290 is a module offered by Ujamaa Centre which falls under Practical Theology. This year we took a decision to offer it as a collective. 6 students registered for the module from Namibia, Malawi, Zambia, Ethiopia and South Africa. We presented with new challenges in terms of language where community work is concerned. Positively, we were enriched by the broader SADC experiences. Students were able to think locally and connect with the realities presented by the South African context.

The class was privileged to watch a new documentary by Abahlali baseMjondolo which premiered at the UKZN Annual Arts Festival. This documentary won an award for the best film in its category. It is yet to be shown in South African screens. The founding president of Abahlali baseMjondolo presented it and gave a telling lecture. This inspired students to think about the implications in their vocation. For the international students this module gave them a totally different picture of South Africa. Students were also afforded an opportunity to meet People Living with HIV positively in their community at Mt. Elias. In this group there were all age groups represented. The only concern was the absence of men which is common.

Impact

For the staff and students it was a moving experience to walk right through the shacks at Kennedy Road where Abahlali baseMjondolo was founded. We were all enriched by the experience and generosity of S'bu Zikode's spirit. He gave a very good lecture and shared about things that have kept the whole world interested in social movement role post apartheid. To have access to such resources and intellectual content is a gift.

HIV and AIDS fatigue leads people into forgetting about the real struggles of people living with the virus. Our visit to Mt. Elias exposed staff and student alike to sterling work done by Siyaphila, Bongzi Zengele, and the affected people. All of us were challenged by the site of an old woman walking in her walking stick living positively with the virus. She is sharing tips with the younger sufferers of the virus with such grace.

Planning

The cooperation of all staff members made this part of the work easier. Issues discussed in class meant we had to contact the Correctional Services in Pietermaritzburg to gain access to female inmates. This did not materialise as bureaucrats were just not responsive to our request. We found communities more welcoming and keen to open their space to the academy. There is still a need for us to reach out to the Correctional Service at Westville and secure at least an appointment.

In the next phase we have a challenge to promote this module to a newly formed School of Religion, Philosophy and Classics. This arrangement presents new opportunities for our Centre.

Activities

Activity	When	With whom	What and how	Numbers
Biblical Studies 210	March-May 2011	Second year University students	Economic justice CBS training, linking theoretical work with the SuperCare workers initiative (see also below)	16 participants; 10 females and 6 males
Biblical Studies 220	June-October 2011	Second year University students	Introducing students to the relationship between academic biblical scholarship and the construction of the Tamar Contextual Bible Studies.	15 participants; 10 females and 5 males

Analysis

This work is ‘mainstreamed’ within the theological programme of the School of Religion and Theology, and so the work has tended to follow familiar paths over the years (see previous Annual Reports). However, this year was different in that we have noticed a shift in our student body. There are increasing numbers of students taking these Biblical Studies modules who are not doing a Bachelor of Theology. Instead, they come from a range of other degrees, including the Bachelor of Arts, the Bachelor of Social Sciences, and even the Bachelor of Commerce. This has meant that we have had to rethink our curriculum in general and the place of Contextual Bible Study community-based work in particular.

Most students who are doing the Bachelor of Theology have some kind of community or church-based experience, and so we have found it relatively easy to train them to do CBS work in local communities. However, with the students from other degree programmes there is less community or church-based experience, and so we have to be more careful about using them in local community work. It would be irresponsible to allow them to take facilitating roles when they have so little experience. So this year in BS210 we decided to divide the class in three groups and to assign each to an experienced facilitator, Mr Skhumbuzo Zuma who works with the Theology and Economic Justice Programme. He introduced them to the work he was doing with the SuperCare workers (see also below). In BS220, given the extremely sensitive nature of our work, we decided not to take the students into local communities at all. Instead, we focused on demonstrating to students how we produced each of the Contextual Bible Studies on Tamar, the one on violence against women and the other on alternative redemptive masculinities.

Impact

The work with the SuperCare workers had a huge impact on students from BS210. The SuperCare workers are those who clean our University classrooms and toilets, and so the students recognized them. But they now realized that they did not really know them at all. They were shocked to discover what long hours they worked, how little they were paid, and how their wages did not meet even their meager cost of living. We can say with confidence that this experience changed how the students looked at life. What was invisible has become visible. The whole issue of casual work and the vulnerability of casual workers, most of whom are women, has deeply affected their perception of both the University community and of South African society generally.

Planning

The changing profile of our students is something we will have to monitor carefully. While we are excited about a more diverse student body, and that we are attracting students from a range of degree programmes, we recognize that we make curriculum changes to accommodate these students. It is also worrying that fewer students are doing the Bachelor of Theology. This is a concern for the entire School of Religion and Theology, and reflects changing patterns of how the new generation of Christians sees the church.

Economic Justice: AIC and Casual Workers

Co-ordinator: Rev Sithembiso Zwane

Project Staff (Part-time): Mr Skhumbuzo Zuma and Mr Mbuyiseni Gwamanda

Introduction

The work reported on here has as its focus the issue of casual work. There is a growing trend in South Africa, as elsewhere in the world, to shift from permanent forms of employment to temporary casual work. 'Decent' work remains only as a dream for millions of South Africans.

Activities

Activity	When	With Whom	What & How	Numbers
Planning workshop in Bergville	15 February 2011	AIC church leaders and Casual workers	Economic Justice workshop using Contextual Bible Study (CBS) method	18 participants: 10 men and 8 women
Presentation of petition and campaign at Howard College, UKZN	17 February 2011	Prestige and SuperCare Casual Workers	Economic Justice campaign using public space through speeches and distribution of pamphlets	20 participants: 2 men and 18 women
Presentation of petition and campaign at Newcastle in KZN	21 February 2011	Prestige and SuperCare Casual Workers	Economic Justice campaign using public space through speeches and distribution of pamphlets	20 participants: 2 men and 18 women
Conference in Palestine (Israel) in the Middle East	22 Feb-03 March 2011	SABEEL, Palestinian groups and International lobby groups (friends of SABEEL)	Economic Justice Conference on challenging the Israeli Empire using guest speakers who	150 delegates: 70 men and 80 women

			publishes on the subject of Palestine	
Heroes of labour Workshop at SACWU Board Room in Newcastle	14 May 2011	In attendance were BIS 210 students and their lecturer, SACWU organizer, Ujamaa part time workers and workers that are cleaners in Newcastle	About 50 workers were expected for the workshop but only 5 attended as result the workshop was postponed to another date with the same objectives. The objectives of the workshop were first to introduce the Heroes of Labour project to the participants. Second, was to create a platform for participants to share their experiences with one another. Last was to give a theological and ideological input with regards to their experiences.	N/A
Research workshop in Estcourt	15 May 2011	Casual Workers from the N.D.J Ethiopian Church in Zion	Economic Justice workshop on Mt 20:1-15 for Masters research using Contextual Bible Study (CBS) method	12 participants: 6 men and 6 women
Reflection workshop in Estcourt	17 June 2011	Casual Workers from AIC churches in Bergville, Estcourt and Ladysmith	Economic Justice workshop on Exod 3: 1-7 using See, Judge and Act method	20 participants: 12 men and 8 women
Community Based Service Learning (PTH 290) Undergraduate Module	10 July to 15 October 2011	UKZN third year students doing practical theology	Economic Justice sessions on trade and economic globalization using	7 Students: 3 men and 4 women

			presentations	
Critical Reflection on Development Praxis (THE0 731/831) Post-graduate Module	06 July to 10 October 2011	UKZN Honours and Masters students in Theology and Development	Economic Justice issues on decent and casual work and economic policies using presentations	10 Students: 6 men and 4 women
Weekly meetings with contract workers at UKZN	29 August 2011 to 06 December 2011.	UKZN contract workers weekly, Critical Studies Forum (UKZN staff and students) Rev S Zwane, Mr Skhumbuzo Zuma, Mr Sam Dube (FOSAWU).	The weekly meetings took place in solidarity with the contact workers whereby letters were written collectively to the UKZN Management. The letters were critical about the treatment of contact by contract companies in UKZN and were seeking the intervention of UKZN Management. The letters also were critical of UKZN as an accomplice in allowing the escalation of the exploitation of contract workers as UKZN were the ones that have outsourced these services. A Petition with over 1500 signatures were circulated and handed over to UKZN Management supporting the demands of the contract workers.	60 participants: 10 men and 50 women weekly

<p>Meeting with the Director of Campus Management Services, Ms. Nambula Kamungoma</p>	<p>17 November 2011</p>	<p>Committee of the contract workers at UKZN (Contract Workers Forum), Rev. Sithembiso Zwane, Mr. Skhumbuzo Zuma, Mr. Sam Dube (FOSAWU), Ms Jane Quin (Learn with Echo), Dr Anne Hardy (Lecturer at the Education Department in UKZN)</p>	<p>Ujamaa as the facilitator of the Cleaners Campaign in 2011 managed to secure a meeting with the Director of Campus Management Services, Ms Nambula Kamungoma. This meeting was a platform for the contract workers at UKZN to engage the University Management about their experiences as contract workers and also to put forward their demands. The meeting took place at the post-graduate lecture room whereby contract workers set around the table with a representative from the Management of the University.</p>	<p>26 participants: 8 men and 18 women</p>
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Analysis

The Heroes of Labour Project is facing a huge challenge as the demand from the project is out growing the available resources. The main objective of the project in the beginning of the year was to facilitate a Campaign for the Cleaners in 2011. The Campaign was a call to dissolve the Provincial Bargaining Council of the Cleaners in KZN in favour of the National Collective Bargaining Council. The call was based on the analysis made by cleaners that the Provincial Bargaining Council was the source of their challenges. Therefore in the first half of the year a petition was circulated in various parts of the Province. However in the second half of the year the contract workers were faced with retrenchments at UKZN, and were engaging in a new tender process with outsourced companies. With the experience and resources accumulated over the years working with cleaners, the project facilitated the engagement of Contract Workers Forum, Critical Studies Forum and UKZN

Management. This process had weekly meetings at UKZN PMB and Howard College Campuses, correspondence to UKZN Management and to the media. All these processes led to a meeting that took place at UKZN PMB Campus between the Contract Workers Forum Committee of workers and UKZN Management on 17 November 2011. The meeting was used to demonstrate how casual workers (who are predominantly women) at UKZN are abused and oppressed by their employers. These women come from poor working class background. Most of them are marginalized and excluded from the mainstream economic activity that provides security of employment. The Heroes of Labour project within economic justice works mostly with women casual workers within and outside of the University. The numbers reflected in the report on casual workers attest to this reality of gender economic injustice. The casual workers of Super Care within the University challenged UKZN management about their working conditions. Ethical standards and human development were fundamental concepts that the discussion centered around.

Paolo Freire's notion of humanization and Conscioutization is fundamental in the process of 'critical consciousness' that organized labour and social movements need to bring about liberation, which will not only ensure humanization of the oppressed, but even that of the oppressor. The so called 'major unions' in the Cleaning Sector in KZN deliberately misled its membership about the negotiations in the Bargaining Council. This led to casual workers believing that they were going to receive full benefits by being members of these respective unions only to subsequently discover that the unions knew that employers had refused to give into the workers demands but pretended everything was on track. Those that they trusted and believed became oppressors of the oppressed. Hence Freire says, the challenge with the struggle for humanization and liberation, is when the oppressed think "to be" is "to be like the oppressor." If this is the approach from the oppressed and their leaders, the struggle for humanization is doomed. Because it is the oppressed, that must wage the struggle for humanization, not the oppressor.

Impact

There are a number of impacts that can be attributed to the Heroes of Labour Project for the benefit of the cleaners and contract workers in general both at UKZN and in the Province of KZN. First, there has been a growing demand in various regions of the Province in particular for workers employed by labour brokers for the services of the project and the launch of Contract Workers Forum. This emerged as result of the media publicity the UKZN initiative brought and the confidence that contract workers have shown towards the project.

Second, there has been a growing solidarity and awareness amongst the contract workers in particular at UKZN PMB Campus due to their challenges and the weekly meetings. The weekly meetings have contributed immensely towards the revitalization of contract workers confidence and have raised their concerns against both their Management (SuperCare) and UKZN (Council).

Third, for the first time UKZN Management has held a meeting with the committee of contract workers to listen to their challenges and to listen to their demands. This in turn has boosted the confidence of the contract workers and for the first time this made them feel worthy as this has never happened to them before.

Fourth, the media coverage has contributed to the public discourse on the issue of labour brokers and casualization of jobs. There were a few articles in the media on the issues that faced the UKZN contract workers and therefore workers outside UKZN also expressed the need for the support from the project. The Ujamaa Centre coordinated and supported the Petition of Casual Workers in the Cleaning Sector.

Fifth, major unions (SACCAWU, HOSPERSA and NAGEWU) were challenged by the Contract Worker's Forum assisted by Ujamaa Centre to an extent that they distributed a counter petition that supported the decisions of the Bargaining Council not to dissolve in favour of the National Workers Forum, and not to give casual workers full benefits because of its costs. Employers Associations and the three major unions in the cleaning sector form the Bargaining Council.

The Director mentioned that he had received over 2000 signatures in the Petition with legitimate reasons; however it represented a minority, as there were over 22000 cleaners in KZN. The National Director therefore signed the deal by the Bargaining Council depriving workers full benefits even though he was not in favour of it. He therefore encouraged the Workers Forum and Ujamaa Centre that the majority of workers be mobilised on the issues raised in the Petition, which will empower him to act against the unions who betrayed workers at the Bargaining Council and the employers.

Planning

In 2012 the Heroes of Labour project will continue to facilitate and support the local action in UKZN. Second, is the support of the initiative of dissolving the Provincial Bargaining Council by launching Contract Workers Forum in the remaining four regions of KwaZulu Natal. Third, is the strengthening of the Cleaners Campaign in the public discourse at the regional, provincial and National level by engaging with COSATU in particular. Last, is the initiative of contributing to the academia by writing an academic article on this long journey with the contract workers.

Worker Sunday Campaign: Theologies of Work

Co-ordinator: Rev Sithembiso Zwane

Project Staff (Part-time): Mr Skhumbuzo Zuma and Mr Mbuyiseni Gwamanda

Introduction

The emphasis in this component of our work is developing a network of churches across South Africa (and beyond) that include 'Worker Sunday' as part of their liturgical year. Work is one of the things that is hardly ever talked about in church, and so this component is a key contribution to changing the church.

Activities

Activity	When	With Whom	What & How	Numbers
Worker Sunday Service	1 May 2011	Alexandra Lutheran Parish, JHB (Gauteng)	Theology of work through public address using biblical and theological resources: Lecture given by Rev S Zwane	200 church members and community leaders: 80 men and 120 women
Workers Sunday Service	1 May 2011	Durban South Lutheran Parish (KZN)	Theology of work through preaching using biblical and theological resources: Sermon given by Rev S Ngiba	180 church members and community leaders: 85 men and 95 women
Workers Sunday Service	1 May 2011	Pretoria Central Lutheran Parish (Gauteng)	Theology of work through preaching using biblical and theological resources: Sermon given by Rev M Mashegoane	150 church members and community leaders: 50 men and 100 women
Workers Sunday Service	1 May 2011	Pretoria Central Lutheran Parish (Gauteng)	Theology of work through preaching using biblical and theological resources: Sermon by Rev J Moepa	80 church members and community leaders: 30 men and 50 women

Worker Sunday Preparation Workshop	09 September 2011	Mooi River (The N.D.J Ethiopian Church	Theology of Work among the working class African Independent Churches (AIC) using Biblical and theological resources: The primary objective of this workshop was to conscioutize AIC leaders about socio-economic injustices	30 participants: 16 men and 14 women
Worker Sunday and Leadership Workshop	30 September to 02 October 2011	Mooi River (African Independent Church)	Theology of Work focusing on the Bible and Leadership in the African Independent Church with emphasis on Worker theology.	25 participants: 15 men and 10 women

Analysis

The God we serve as Christians is not an oppressive God, but a God of liberation and humanization, hence he created us in his image and likeness. This is the rationale for us to engage the powers that be about a need for social transformation. Freire’s notion of humanization can be realized if we, who are in solidarity with the oppressed, are able to help them develop a ‘critical consciousness’ which enables them to identify what James Scott calls “Public and Hidden transcripts.” The public transcript is often used by the oppressors to manipulate the oppressed so that they do not react to their oppression, while the hidden transcript often appears when workers react to their oppression. Theologies of Work are intended to expose hegemonic paradigms that entrenches oppression of one by the other in the process of biblical appropriation. The monopoly of scripture by the exclusive group of elites is a cause for concern with regard to emerging voices that have been oppressed or silenced for many years. Worker Sunday has had a huge impact on the Clergy in terms of empowering them with biblical and theological tools to engage with the economic empire.

Impact

In the Evangelical Lutheran Church, the liturgy on the 1st May focuses on issues of Work as is evident in the report with many Worker Sunday Services conducted in the Lutheran Church on the 1st May 2011. Most of the Ministers of the Lutheran Church were part of Industrial Mission

class that conscioutized them about socio-economic justice issues. The church has since adopted the 1st May as a day to deal with theology of work issues.

Planning

In 2012 we will continue to use our training workshop within Theology and Development to facilitate Worker Sunday Services throughout KwaZulu-Natal. We will depend on other religious leaders outside KZN to continue to organize Worker Sunday Services during the month of May and beyond. Due to limited resources we were unable to organize the Annual Mzwandile's Memorial Lecture last year (2011). We hope to do it this year (2012).

The Church Sexuality and Sexual Orientations

Co-ordinator: Prof Gerald West

Introduction

From Monday 10th to Thursday 13th October 2011 fifty-one theologians, bishops, clergy, church leaders, grassroots advocates for lesbian, gay, bisexual and transgender people and other people willing to engage in intensive conversations across cultural boundaries met at Salt Rock, South Africa. They came from India, Kenya, New Zealand, Nigeria, Rwanda, South Africa, Sweden, Tanzania, Uganda, the United States and Zimbabwe for an opportunity to strengthen mission and advocacy connections among Anglicans who are interested in the theology of human sexuality and justice. Although most were Anglicans/ Episcopalians, members of the Dutch Reformed Church, the Methodist Church of Southern Africa and a Muslim Imam also participated in the conversation.

Activities

Activity	When	With whom	What and how	Numbers
Jointly hosted consultation with the Chicago Consultation (USA) and the Ujamaa Centre	10-13 October 2011, Salt Rock Hotel, north of Durban	51 participants, including theologians, bishops, clergy, church leaders, and grassroots advocates for lesbian, gay, bisexual and transgender people	The consultation used the See-Judge-Act framework for structuring the consultation, and Contextual Bible Study as the basis for creating a sacred and safe place with which to discuss issues of sexuality in general, and homosexuality in particular. Though the focus was on the Anglican Communion, the consultation also included participants from the Methodist church, the Dutch Reformed church,	51, 20 women and 31 men

			the Lutheran church, as well as a Muslim imam.	
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Analysis

The consultation was constructed in way that enabled African voices to be heard. The vast majority of participants were Africans (two thirds), and the methodological resources of the Ujamaa Centre (including the See-Judge-Act framework and Contextual Bible Study) were used to enable every participant to be an active participant in a safe and sacred space. The first day was used to do social analysis (See); the second day was used for biblical and theological analysis and reflection (Judge), and the third day was used for planning future action (Act). The Consultation not only brought Africans from across the continent together in dialogue, it also brought Anglicans (Episcopalians) from the United States (a third of the participants) into dialogue with the African church. See Appendix A for a full report on the Consultation. There is also a short video report on YouTube: http://youtu.be/5w_6wjfar34

Impact

This was one of the most amazing workshops I have every participated in. We succeeded in creating a safe and sacred space for participants to engage deeply. For many of the African participants this was the first opportunity they had ever had to discuss matters of sexuality in an open manner. As one participant said, “I have never heard an openly gay priest speak about their life and ministry, and I have never had the opportunity to ask the questions I want to ask”. We were all deeply impacted by the opportunities to understand each others’ contexts, to reflect theological and biblically together, and to construct plans for action together. The many informal opportunities for engagement, while eating, while walking on the beach, and while worshipping together were a particularly rich part of the Consultation. It is clear that this was a life-changing experience for all the participants.

Planning

The participants agreed that if possible we should try to hold a second consultation in another African country in 2013. While everyone appreciated the ‘safety’ of the South African context, it was felt that it was important to host the follow-up consultation in an African context that was more representative of African realities, where it was difficult and dangerous to deal with these matters openly. We agreed to ask St Paul’s Limuru in Kenya to host the follow-up consultation, should we be able to raise the funding. The indications are that the Arcus Foundation in the USA will fund a second consultation, and we are beginning to make preparations.

**HIV and Children's Theology
&
Solidarity with People Living with HIV
Co-ordinator: Ms Bongzi Zengele
Field Worker: Mrs. Nokuthula Biyela-Lamula**

Introduction

Year 2011 has been a year of consolidation support groups had shared their autonomy in how they managed and carried out their different responsibilities and the Ujamaa served as facilitative agent in offering on-going care and support as well as providing safe spaces for critical reflection on personal life in a holistic view thus incorporating psycho-social support, spirituality and striving for 'ukuphila' in a context where life is threatened on daily basis.

Activities

Activity	When	With Whom	What & How	Numbers
'Right to Life Social Action Campaign' for People Living with HIV.	28 January 2011	UJamaa Community Outreach Team: Ms Bongzi Zengele and Ms Nokuthula Biyela and Network of Siyaphila Support Groups for People Living with HIV Masamkele Support Group, TAC Mr Xolani Khumalo, and Hospice	This is the campaign that was aimed at encouraging and reminding communities living with HIV and AIDS of the basic human right to life that is enshrined in our South African Constitution and forms the pillar of Solidarity Programme as well as the formation of support groups in communities. The event began with opening by co-ordinator on the significance of the campaign and Social action campaign which began by a short input by co-ordinator of programme the significance of testing for HIV, adherence to ARV's and TB direct observation treatment programme. This	+/-48 Females +/-19 males Total : +/- 67 22 families were visited in the area.

			was followed by a panel discussion with community health workers and care givers. The members of a support group divided themselves in groups of three persons in each and then there was a door to door home visits where families were given an opportunity to ask personal questions and ask for clarity in their own homes.	
Workshop on how to strengthen relationships in a Support and Conflict Management. Facilitated by Ms Bongzi Zengele on the in Mt.Elias	31 January 2011	Zinakekele Support Group and members of Rural Network operating in New Hanover, Greytown, and Department of Social Development community workers designated in the area	This workshop was aimed at supporting members to deal with conflict which is a crucial aspect in the life of the groups. The participants were taken through the strengths and weaknesses of Conflict. Different examples were given to illustrate insufficient manner in which conflict can create an opportunity for growth. Participants were encouraged not to fear conflict but learn the skill of handling it more creatively and positively.	21 Females 18 Males Total:39
Contextual Bible Study on John 8:1-8 on dealing with Stigma and Discrimination in a Context of HIV and AIDS with a Support Group for men and women who are openly living with HIV in KwaMpumuza	10 th Feb 2011	Sibahle Support Group in KwaMpumuza	The aim of the CBS was to create safer spaces where they were able to share their experiences of stigma and discrimination. The group could relate to the main character in the text and we all followed Jesus very closely on how he related to a women and this raised deeper concerns as participants expressed their frustration on how they are often treated in a similar way and were encouraged by compassion that was expressed by Jesus	12 women 2 men Total : 12

			to a woman.	
Positive Living workshop, with Zinakekele support group in Mt.Elias.	8 th Feb 2011	Facilitated by Ms Bongzi Zengele	The focus of the training was on eating healthy and physical exercise. Mt Elias is a rural community where people walk long distances to get resources. So it was important to deal with relevant life situations that they face on daily basis and find ways of making them see the importance of health in doing physical exercise as well as enabling them to see traditional food as healthy and nutritional.	5 males 20 females Total:25
'Right to Life Social Action Campaign' on Prevention of TB and HIV celebrated 'Condom Week and Valentine's Day'	14 th -18 th Feb 2011	UJamaa Centre Outreach team of the Solidarity Programme organized this event in collaboration with local Network of Support Groups: Ashdown, Embali BB, Dambuza, Caluza and Mpolweni	All delegates gathered in the city centre and we all traveled to Mpolweni where the event was planned and celebrated in the local community hall. The event began with an opening speech by co-ordinator and the local leadership structures welcomed all of with warm hearts. The strong message conveyed 'HIV can be prevented, can be managed it is no longer a dead sentence but people need to get tested and promote prevention. Few members of the local support group shared testimonies about living positively with HIV thus providing motivation and encouragement for public to know their HIV status. The mobile clinic offered counseling and testing on site. The day was very successful.	+/- 40 women +/- 25 men +/- 65 participants 40 families were visited in the area
Contextual Bible Study in Mpophomeni on John	22 nd Feb 2011	Facilitated by Ms Bongzi Zengele	The aim of the CBS was to illustrate issues pertaining with leadership. This is	4 men 8 women

10:11-43. Text on a Good Shepherd			an important skill in working with different people especially in support groups and there is a greater need for fair and just leadership model to be followed so as to lead with justice and integrity.	Total :12
Healing of Memories Update follow up session for all males living with HIV who are members of a support group and those who were not.	25 th Feb 2011	Facilitated by Ms Bongzi Zengele	In the tradition of Healing of Memories, people who participated in a three day intensive HoM workshop are encouraged to meet afterwards as a way of checking on each other how the healing process is progressing as well as how can an individual be helped if there is a need for a referral on issues that were stirred during the first HoM session. The participants were delighted to meet again but recommended for more meetings in the future to strengthen support network.	18 men
Contextual Bible Study John 11:1-6 with a support group in Mpumuza	02 nd March 2011	Facilitated by Ms Bongzi Zengele	Sibahle Support group had CBS session on Lazarus. The majority of the participants identified with Lazarus' suffering and shared how difficult to live with HIV. Some expressed that the experience is like facing death on a daily basis, but they appreciated care and spiritual support provided by Ujamaa Centre.	There were 20 females and 3 males 23 participants
Psychosocial support and Home Base Carers from Hospice and Support group members from the community	09 th March 2011	Facilitated by Ms Bongzi Zengele	The group is made up of 12 women who are trained Counselors and Community Home Base Carers who do home visits and accompany the sick to the local health care facilities. They are attached to the local hospice and do their outreach in	There were 44 participants all women actively involved in the community work

			care and support of People Living with HIV and AIDS.	
Positive Living workshop a support group of EMpolweni.	16 th March 2011	Facilitated by Bongzi Zengele	The support group is made out of unemployed young adults and mature adult, male and females living with HIV. The focus of the workshop was on promoting prevention of HIV. A safe space was created where the members openly shared about challenges they are facing when dealing with prevention. It was very clear that this is a sensitive area as people respond towards prevention differently. Men expressed their frustration where they are often blamed as womanizers and refusing to use condoms and yet from their own experience some women do not want them to use condoms. There was an open debate where it became clear that both males and females need support in dealing with HIV.	12 males 20 females Total: 32
Contextual Bible Study on Lazarus in Northdale for a Support Group of Caregivers, on the	28 th March 2011	Ujamaa outreach team in collaboration with Treatment Action Campaign TAC	The focus of CBS was on encouraging participants to take treatment accordingly so that they would see improvement in their health. Some of them have been seriously ill and could share the experience of Lazarus as well as their families who saw them as dead already. It was encouraging how the text enabled people to transform their understanding of treatment and take it onto their present context towards meaningful positive	13 females 18 males Total : 31

			living with HIV.	
Training at Scottsville Clinic on nutrition and ARV treatment	7 th April 2011	Facilitated by Ms Bongzi Zengele	The participants were people whose CD4 count has dropped and they are preparing to be on ARV treatment on a long-term basis. The focus of the workshop was on the importance of adherence and the dangers of defaulting. This was demonstrated through life cycle of HI virus inside the body. From this the importance of not mixing traditional herbs with ARV medication were explained as these are not scientifically tested and may interfere directly with ARV medication. The side effects were explained and people were encouraged to report these urgently.	14 females 8 males Total:22
Northdale Hospital workshop with Care givers and Children receiving ARV's.	15 th April 2011	Facilitated by Ms Bongzi Zengele	Northdale Hospital has ARV treatment site called 'Thembaletu Clinic' The focus of the training was on how to disclose to children about their HIV status. The care givers expressed their fears and limitations of a culture that does not promote telling children difficult issues like illness or death. The workshop enabled the caregivers to be aware of the importance of involving children in their own treatment at a very early stage. Children were given an opportunity to share with caregivers how they relate to treatment and how they would like to be treated at home. It was important to note some of the caregivers	22 females 13 males Total: 35

			are on ARV treatment as well, so the importance of disclosure was regarded as a positive way of supporting each other while promoting adherence to ARV's.	
Group of Children on ARV'S workshop in Mbali BB section.	28 th April 2011	Ms Bongzi Zengele	Mbalenhle Clinic is an ARV site in Embali so these children are the outpatients. The focus of the workshop was on basic information on HIV and AIDS. Each regiment was explained as well as the side effects of treatment. The children shared openly that no one talks to them about treatment yet they know that they must drink it on a daily basis otherwise they would die. They really valued open session and information that was shared with them. From this session it became clear that children are not only passive recipients but need an ongoing input on ARV treatment as well as HIV and AIDS.	10 males 6 females Total: 16
Update on HIV treatment workshop with children and Caregivers on ARV treatment in France	02 nd May 2011	Ms Bongzi Zengele	This was an update session where children and care givers were given an opportunity to share about ARV treatment. Follow ups were done on adherence and concerns or problems experienced were shared and solved.	16 females 11 males Total: 26
Contextual Bible Study with children in Mt Elias on 'Talitha Cum'	09 th May 2011	Ms Bongzi Zengele	The focus of the CBS was on how Jesus as a man responded to the needs of children. The children identified strongly with a sick child who was raised by Jesus from the text. Children were able to share amongst themselves on how grateful they	12 females 10 males Total 22

			were since treatment was helping them feel better. The caregivers expressed their gratitude as they felt supported by members of the group.	
Life Skills and Positive Living training to enhance resiliency through psycho-social support to those infected and affected with HIV and AIDS at Enseleni.	27 th May 2011	Ms Bongzi Zengele	Thubalethu Support group is very active in Enseleni Township. Ujamaa supports them on a quarterly basis because of the distance. The session focused on different communication styles and the importance of ensuring that a person is able to express his/her own views explicitly even when he/she disagrees with others. Deeper discussions brought about change as participants were able to learn from this about themselves and gained insight on some root causes of conflict caused by communication breakdown. The group recommended that this training be transferred to youth as they are battling with communication challenges. A follow up workshop was planned for the 16 th of June 'Youth Day Celebration'	26 males 33 females Total: 59
KwaMpumuza Bible Study	30 th May 2011	Ms Bongzi Zengele	CBS was on different styles of leadership and we explored about the kind portrayed by Jesus as an example for us to follow especially to promote a spirit of service in our support groups. The way Jesus washed the feet of his disciples demonstrated a lesson to be practiced in leadership. Vina who is the co-ordinator of HIV and AIDS from Tearfund visited	15 females 2 men Total : 17

			us, Carlos from Ricatla was visiting to observe on how we engage with communities with intention of learning from us and take it to Mozambique	
Lecturing students in Pastoral Theology Course PT341	1 st Semester 2011	Ms Bongzi Zengele	The module focused on Crisis Pastoral Counseling, Crisis Theory, the needs of sick people and their families. The students were evaluated on an assignment.	12 males and 7 females Total: 19
Lecturing students at the LTI –Lutheran Theological Institute-studying Diploma in Theology TEE	1 st Semester 2011	Ms Bongzi Zengele in collaboration with LTI Lecturers Rev Matthews Shabele and Rev. Mthethwa	The course focuses on Theological Reflection on HIV and AIDS. Students were given different set of readings on Theological curriculum and HIV/AIDS. They were given assignments on how the Churches be directly involved in mainstreaming HIV and AIDS in Pastoral Counseling and Ministry.	9 females 14 males Total: 23
Working with student in community engagement with local HIV and AIDS Agencies supervising placements.	1 st Semester 2011	Ms Bongzi Zengele in collaboration with LTI Pastoral Theology and Counseling teaching team	As requirement of the course the students were placed in community agencies for six weeks to gain Pastoral experience, these Thandanani Children’s Foundation, Gays and Lesbian Network and Siyaphila Community Based Organization for People Living with HIV.	4 females 2 males Total 6
Working with CHART and HARC organizing community engagement with international scholars, academics and researchers in the field of HIV and AIDS	23-24 March 2011	Ms Bongzi Zengele	As part of community exposure visit HARC visitors were taken to be part of Kwa-Mpumuza support group on their bi-weekly Contextual Bible Study session. The text was on Job 3 the participants shared that they identified with Job when they first got to know about their HIV status. They were	13 females 1 male Total: 14

			grateful on the fact that that a support provided care and reminded them that they belonged to God even if they were living with HIV. CBS provided spiritual guidance and support as they journey in HIV and AIDS context	
Working on HIV and AIDS in the context of exploring Sexualities with LGBTI's	03 rd May 2011	Ms Bongzi Zengele	A workshop with a group of Gays and Lesbians living with HIV on Mark 5. The focus of the CBS was on disclosure the woman who had hemorrhage never gave up in her faith until Jesus came to her rescue. Jesus' unconditional love resonated with the group as they shared how they feel rejected and judged by society because of their sexual orientation. The text enabled them to claim back their space in Jesus.	10 females 4 males Total: 14
Workshop in Ricatla	20-30 June 2011	Mozambique, Ujamaa Centre, Church and Land Program (CLP) , CEBI and the Catholic Church through Emmaus Network in Mozambique	Facilitated by a collaboration team from four institutions/organizations who are leading Contextual Bible Study Methodology and Popular Reading of the Bible Methodology: This was a series of trainings on HIV and AIDS, Gender Based Violence and Patriarchy, Land and Landlessness, Environment and Climate Change to students and clergy at Ricatla Seminary.	32 females 13 males Total : 45 participants
Support Group training workshop in: Literacy of HIV and ARV treatment in Edendale	4 July 2011	Masamukele Support Group session in France	The content of the training focused on the life cycle of HIV within the body of a human being. There was an exploration on how ARV treatment reverses this process, and the importance of adherence	24 women and 5 men Total: 29

			was highly encouraged. There were also personal exercises to encourage participants to reflect on their lives seriously as they acquire new knowledge in this field.	
Support Group training in peer education as a tool towards prevention	7 July 2011	Mpolweni Support Group	The main theme of the training looked at the central role of peer-education, where training is seen as embodied in the lives of people with a similar kind of experience. The experiential learning seemed key in explaining a need for peer education and training with special reference to HIV and AIDS.	32 women and 10 men Total: 42
Traditional healing and HIV	30 August 2011	Richmond Support Group	The aim was to create a healthy environment of engaging with basic information about the practice of traditional healers and creating awareness on harmful practices that have a potential of exacerbating HIV and AIDS.	45 women and 16 men Total: 61
Update meeting on prevention programme for 'mothers to be' who test HIV positive	5 September 2011	Mpolweni ARV Clinic	This was a powerful awareness raising workshop to pregnant mothers encouraging them to test for HIV and to start HAART as a way of securing new mothers not to pass the HI virus to unborn babies.	98 women 3 men Total: 101
Life skills training workshop on Disclosure and Stigma associated with HIV and AIDS	14 September 2011	Mt Elias Zinakekele Support Group	The participants who were all HIV positive expressed a real need to explore issues relating to disclosure as well as responsibilities that come with. Special attention was raised in that when disclosing one needs to become aware that it was a beginning of a series of	38 women 5 men Total: 43

			disclosures in different contexts receiving a wide range of responses that may affect an individual positively and negatively. So a presentation on 'emotional intelligence' was given to lay a sound foundation in dealing with stigma and discrimination.	
Healing of Memories follow up workshop	29 September 2011	Emaphethelweni	A follow up meeting of people who attended the healing workshops in advance and were dealing with their journeys and sharing their personal progress in their healing processes. A very empowering session where participants learn from each other as they heal.	20 women 6 men Total: 26
Contextual Bible Study session linking Gender Based Violence and HIV	1 October 2011	Willowfontein ARV Clinic	A powerful session that allowed an open sharing on myths about HIV and AIDS that promotes the vulnerability of women	18 women 12 men Total: 30
Basic training in Community based ARV treatment and TB	19 October 2011	Sweetwater's ARV Clinic	The session raised basic concerns as participants expressed a need to know more about different ARV regiments and learning about side effects and how to overcome them.	28 women 11 men Total: 39
Awareness training on HIV and AIDS for vulnerable children attending Northdale	13 November 2011	Northdale ARV Clinic	Children come with a new challenge of needing to know the root causes of HIV and this is not often communicated clearly by adults who do not have proper skills to communicate with them. Caregivers need more trainings to enhance ob-going care and support to children who are growing with HIV.	17 girls 12 boys Total: 29
Care of the carers retreat			Care of caregivers support network is a	36 women and 6

in Kenosis			support service to all care givers so that they may find time out for themselves in a retreat so as to revive their spirits and search deeper on how to respond to deeper issues raised by offering care and compassion to the needy and grieving people. The participants expressed a great need for this type of retreat to be on on-going basis as they struggle to do basic care and support to the community whilst they fee a greater need of support and supervision as they continue with offering help.	men Total: 42
16 days of Activism against Gender Based Violence and World AIDS Day.	12 December 2011	Mbali and Greater Edendale Municipality	The focus was on increasing awareness on Gender Based Violence and linking these with risks that exposes people towards HIV and AIDS. The members of the support group present expressed a need for more and support given to PLWHA'S in families	+/-200 men, women youth and children participated
16 days of Activism against Gender Based Violence and World AIDS Day.	13 December 2011	Mt Elias and D section within Mshwathi Municipality	All community structures were united in commemorating World AIDS Day and the local Community Police Forum representative gave a presentation on the amended Domestic Violence Act and highlighted on how it can be implemented	+/-150 men, woman, youth and children participated
16 days of Activism against Gender Based Violence and World AIDS Day.	14 December 2011	Mpolweni	The focus was on encouraging the community to report abuse and to use VCT facilities provided at the clinic. The Community Health Care Workers who are member of the support group	+/- 100 men, women, youth and children.

			encouraged PLWHA'S to comply with ARV treatment to facilitate efficient adherence.	
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Analysis

This year began with a number of activities that seem to be celebrated on a yearly basis. The support groups are more in tune with HIV and AIDS updates and commemoration of special dates as part of raising on-going awareness and promoting prevention at a community level. For an example annually in our HIV and AIDS calendar we observe 'Condom Week' which we creatively link to the popular celebration of Valentine's Day. In this way the support groups use available events on love relationships to promote and support safer sex practices. In this way prevention is promoted in a non-threatening manner and to a balanced love affair. Prevention is embraced as a positive measure of living with HIV in this particular context. The support groups have taken 'Right to life Campaign' seriously in this way they have taken a stand to pursue life regardless limitations and obstacles brought about by HIV and AIDS. Reflecting on these activities it becomes clear that this campaign has become a way of life. Observing meetings and training workshops it becomes clear that there is a need for an on-going care and support to individuals as well as groups of people on treatment. It is important not to take it for granted that once people attend sessions that those themes are covered, but there is a growing awareness of what is learnt during training and implementation of new practices to enhance behavioral change.

For an example the issue of disclosure is an on going socialization that needs to be nurtured as caregivers raise children living with HIV. The deeper awareness observed was the fact that the majority of care givers are on treatment themselves so this called for different levels of engagement that is on a personal level and at a caregiver's level. Children are opening a new challenge in that they are not only passive patients who take pills everyday but they are interested in knowing more about treatment and making new friends with other children who are on treatment like them. World AIDS day is still regarded as a pillar of raising awareness about HIV and AIDS. 16 days of Activism against Gender Based Violence has become a culture that enables communities to engage on the campaign using both the public and private spaces. This ensures that it may not be business as usual where more women and children are subjected to gross violence. This is one of the great indicators of positive impact on the work done at community level in breaking the silence against Gender Based Violence. It is encouraging to observe that there are new groups of men that are emerging and are opening safer spaces for men to engage with the issues focusing on their masculinities. In this way a pattern is demonstrated where the formation of groups that are addressing issues of common concern succeed to enact change in different ways. Unfortunately with 'economic melt-down' we see a decline in funding HIV and AIDS programmes as well as feeling of indifference or fatigue in relation to this context it is compelling that Ujamaa needs to open new gates and never fail the communities who have benefited from this particular programme over years. There is an urgent need to encourage ecumenical movement to use their position to advocate for protection of human rights of People Living with HIV as well as affirming 'imago-dei theologies' that are rooted in viewing people as created in the image of God.

Impact

All encounters throughout the year show unending commitment from the communities to work firmly with Ujamaa. Although it is important to think around 'project cycle' as not all people may feel the same way, as a result positive and life affirming initiatives like caring for the carer are seen as beacon of hope that nurtures positive living in an impossible life circumstances.

Living with HIV has challenged people to open their eyes and search for life giving ways to survive. 'Ukuphila' is still at the core of all support groups. This is reason why support groups are operating against all odds. In one training session one member said 'to be a member of this support group is like a second home' this speaks volumes about the impact of having support groups in community and what people gain or are rewarded by being part of the bigger body of communities united in dealing with stigma and discrimination. Support groups give back sense of belonging, sense of family, sense of life again! These serve as sacred spaces where people can be themselves without making excuses as they are all on the 'same boat' and in 'Solidarity'. In this way I can boldly say the culture of living openly and publicly with HIV has been created and in a process it has taken stigma and discrimination to task as people are claiming back their human dignity, their right to health, right to life!. In this way support groups are seen as cites of struggle and sacred safer spaces of engaging with HIV community without fear of being harassed or judged. Reflecting on the impact theologically support groups have enabled healing to take place, people living with HIV are unearthing new theologies and expressing them in each encounter of their support groups. These can be expressed as theologies of 'belonging' to the communities. This seems to be highly valued by people living with HIV a lesson for us all to learn. So the support groups are contributing more than expected in the lives of participants who are often on a disadvantaged level.

It is important to notice that a culture of Living Positively with HIV is being created and the impact of support groups as a tool of enabling ways of coping with HIV is inevitable. There are still major challenges that need to be tackled on social and sexual behavior that would curb the high infection rate of HIV across the board.

Planning

1. To facilitate bi-monthly support group training workshops on 'Positive Living with HIV'.
2. To facilitate bi-weekly Contextual Bible Studies and Life Skills Programme with Siyaphila Support Groups.
3. To organize and facilitate 'Children's Holiday Programme' in community.
4. To work with the students co-lecturing in Biblical Studies course PT290, Pastoral Theology course PRTH 341 and supervising Honors students.

Redemptive Masculinities

Co-ordinator: Rev Solomuzi Mabuza and Prof Gerald West

Consultant: Rev Phumzile Zondi-Mabizela

Introduction

As we have indicated above, the work of the Ujamaa Centre is shared among all the staff. It is particularly important for men to be involved in work around masculinity. Because the Women and Gender co-ordinator, Maria Makgamathe, left the organization in the middle of the year, we asked our previous Women and Gender co-ordinator, Rev Phumzile Zondi-Mabizela, to work with us on this project.

Activities

Activity	When	With whom	What and How	Numbers
The 96 th IDAMASA National Conference, Wesleyan Church Centre, Brakpan	23rd to the 24 th August 2011	IDAMASA Members (Clergy and laity)	Introduced Contextual Bible Study Method and Created in God's Image: From Hegemony to Partnership (A Church Manual on Men as Partners: Promoting Positive Masculinities)	32 participants: 13 women and 19 men
Tamar 'redemptive masculinity' workshop	10-13 October, 2011	Ecumenical HIV and AIDS Initiative in Africa consultation on Transforming Masculinity	Used the Tamar Bible study on Redemptive Masculinity, where the focus is on the kind of man Tamar hopes to find (rather than the kind of man Amnon is)	
Tamar 'redemptive masculinity' workshop	21 November, 2011	Sibahle support group in KwaMpumuza	Used the Tamar Bible study on Redemptive Masculinity, where the focus is on the kind of man	8 women, 4 of whom had previously done the normal Tamar Bible study.

			Tamar hopes to find (rather than the kind of man Amnon is)	
Tamar 'redemptive masculinity' workshop	30 November, 2011	Pietermaritzburg Agency for Christian Social Awareness men's group	Used the Tamar Bible study on Redemptive Masculinity, where the focus is on the kind of man Tamar hopes to find (rather than the kind of man Amnon is)	12 men, 7 of whom had previously done the normal Tamar Bible study.
Tamar 'redemptive masculinity' workshop	11-14 November, 2011	Lutheran Church of Southern Africa and Lutheran World Federation consultation on HIV, AIDS and Gender Mainstreaming	Used the Tamar Bible study on Redemptive Masculinity, where the focus is on the kind of man Tamar hopes to find (rather than the kind of man Amnon is)	Most of the participants had previously done the normal Tamar Bible study.

Analysis

IDAMASA is an old ecumenical organization in South Africa which is deeply rooted in communities. Our former field worker Khawulani Ntuli began the work with this organization. They were celebrating 96 years since inception. Ujamaa Centre remains deeply committed to serving the marginalized communities. At their national conference a new area of work was introduced to IDAMASA members. It was well received and the Resolutions Committee was tasked to craft a resolution that will ensure that this matter is not left out.

In our work on the Redemptive Masculinities version of the Tamar Bible study we targeted groups that had already done the normal Tamar Bible study. This enabled us to measure the impact of a focus on masculinity.

Impact

The story of a woman caught in adultery was read with the conference participants. It generated a lively debate amongst the participants. Women clergy and laity were very engaging raising poignant questions. One woman asked male participants why the men in the text were keen to expose

the woman. She saw their conduct in the text still prevalent in how men today treat women in general. All participants asked the question where has Ujamaa Centre been all these years. They found the CBS method liberating and agreed to adopt it moving forward to their centenary.

It was clear in our work on the Tamar Redemptive Masculinities Bible study that men were particularly impacted by this form of the Bible study. They said that there was hardly any 'space' in their churches and communities for talking about issues of masculinity. They were also pleased to see that Tamar was able to 'imagine' a positive male! There is a tendency when the focus is on violence against women to portray all men as 'potential rapists', and yet many men are more like the man Tamar imagines.

Planning

In the new structure we aim to focus more on this part of our work. With the departure of our Women and Gender staff we have undertaken to collaborate more in our Gender work. A lot of work has been done outside South Africa in this area.

The Tamar Redemptive Masculinities Bible study is less well known than the normal Tamar Bible study, but it is clear from this work that we must find ways of sharing this important resource.

Tamar Campaign: Gender-Based Violence and Counselling

Co-ordinator: Maria Makgamathe

Introduction

I begin by remembering Xolani Khumalo. The Ujamaa Center team has lost Mr Xolani Khumalo due to sudden sickness. He worked directly with Solidarity with People living with HIV and AIDS Program coordinated by my colleague Ms Bongzi Zengele. Kindly read my colleague, Ms Zengele's section for more details. Women and Gender program remembers Xolani for the great impact he had made during his involvement with the program particularly on Redemptive Masculinities and Tamar Campaign projects as we have worked across programs with solidarity with people living with HIV and AIDS. In 2008 I facilitated a CBS on story of the rape of Tamar in Kenosis Retreat Center with Ujamaa's local Constituencies. During my facilitation I asked if they are men like Amnon in our communities. Xolani boldly voiced out that he is not like Amnon saying "*Ngiyi ndoda emadodeni*", meaning I am a real man and real men do not violate women. He came out with this slogan during the workshop and later pioneered the concept through-out Pietermaritzburg, with Umgungundlovu men's forum and Treatment Action Campaign. He organized and formulated the men's group in France, Pietermaritzburg. He also challenged and encouraged every man in his local community to go for VCT and live positively. Xolani will also be remembered on how he had intervened, supported and journeyed with a young girl that was sexually molested by her father. Xolani was indeed a real man, who strived and advocated for human dignity and gender justice.

This report entails regional collaborative trainings that were conducted on Contextual Bible Study Methodologies with Ricatla, CIBI in Mozambique and CEEVA (Evangelical Community for Apostolic Action, EHAIA (Ecumenical HIV and AIDS Initiative in Africa) Limuru (Kenya) UJamaa Center, Ricatla and ICCO in Cameroon. These training were aimed at capacitating theological students, pastors, church and community representative with biblical and theological resources in order to become equipped community and church based facilitators of contextual bible studies. All trainings were successful and greatly appreciated by participants, facilitators and organizers.

Locally, Maria and Ms Bongzi Zengele have collaborated on numerous workshops on Basic Counseling and Referral Skills. So working as a team has enabled us to roll out this training to a wider community involving both professionals and Para-professionals in working together. Facilitating these trainings has enabled us to work across programmes for it became clear that HIV and AIDS and Gender overlaps and there is a need of creating awareness that is relevant towards this particular context. Furthermore gender, gender based violence, HIV and AIDS challenge us to directly address issues that are considered cultural and religious taboos such as sex, sexuality, and sexual reproductive health. In order to respond effectively on gender and HIV and AIDS we have begun an awareness and educative process on these issues. For example in Mozambique we facilitated an introductory workshop on the bible, homosexuality, and masculinities with theological students.

I was invited by Makhosi to give a theological reflection on women suffering with cervical cancer. Makhosi is a medical technologist, specialists in cytology that detect cervical cancer. She also coordinates a support group for women with cancer. I used Mark 5 the story of the bleeding woman as a biblical and theological reference to respond to theological struggles of women that have gone through hysterectomy. The text clearly addresses issues of women sexual reproductive health. Jesus in this text becomes a good model by publicly responding to matters that are close to women's hearts of sexual reproductive health that are considered to be cultural and religious taboos by many. Women in attendance claimed that the woman in the text depicts their own struggle with cervical cancer and they can identify with her.

Activities

Activity	When	With whom	What & How	Numbers
Intensive Training Workshop on Personal Growth and Basic Counseling skills	17 March 2011	A team of delegates selected by the community for skills training from Mt Elias	The training forms part of capacity building initiative that is aimed at strengthening self-awareness as well as positive self-esteem. This session focused on self-awareness as these form basic foundation on how care givers would continue to give care and support and how they are impacted by what goes on inside of them. The participants were given an opportunity to learn on how to listen emphatically without blocking the genuine expression of the client. They became aware of their own biases on Gender Based Violence and HIV/AIDS they learned on how these may affect counseling if not addressed adequately.	Total 30 3 males and 27 women

<p>Gender Literacy Training. Quarterly, Training Male and female leadership in church and communities through out South Africa, Kwa-Zulu Natal, Gauteng and North West, Southern African Development Co-operation, Eastern and Western Region</p>	<p>A day workshop held on the 16 April 2011</p>	<p>Illovo local community members, mostly women</p>	<p>A follow- up workshop of women national day celebration event held in 12 August 2010. The event raised interest from community members in gender justice and transformation in the church and all social structures. Information on what gender entails, exploring how culture, religion and society have understood gender to be was disseminated. A space was given for discussion and an on going dialogue amongst the participants to engage on the possibilities of gender justice and transformation in community.</p>	<p>Total 25 Women 20 Men 5</p>
	<p>Training workshop held in Mozambique, Ricatla from 21 June till 30 June 2011</p>	<p>Ricatla Theological Seminary 1st and 2nd year students</p>	<p>Contextual Bible Study participatory workshop on gender, violence and masculinities through using Judges 19: 1-31 as a biblical and theological reflection on gender based violence.</p>	<p>Total 25 Women 8 Men 17</p>
	<p>A day workshop held on 31 May 2011 in Durban Central</p>	<p>A support group of women with cancer</p>	<p>Contextual bible study with a support group of women suffering from cancer, cervical, and those that have underwent hysterectomy. I use Mark 5, the story of the bleeding woman to explore how Jesus as a model has responded to sexual reproductive wealth of the</p>	<p>14 women</p>

			woman.	
Tamar Campaign Monthly through out the year in South Africa, Kwa-Zulu Natal, Gauteng and North West ,Southern African Development Co-operation, Eastern and Western Region	Ten days series of workshops held on 20-30 of June 2011	Emmaus Network in Ricatla Theological Seminary in Mozambique	Contextual bible study participatory workshop using the story of rape of Tamar as a tool to fight against Gender Based Violence and HIV and AIDS.	Total 25 Women 8 Men 17
	A day workshop held on 23 July 2011	Wentworth community members in Durban and UNISA Chance to Advance Initiative.	Contextual Bible Study participatory workshop using the story of the rape of Tamar as a tool to bring awareness on rape and educative tool to break silence on domestic violence.	Total+/- 200 Men +/-50 Women+/- 150
	Ten days workshop held on 4 th -14 th August 2011	Theological students, members of Circle of the Concerned African Theologian women, community and church representatives in Yaoundé	Contextual Bible Study on Tamar Campaign through plenary discussions and small group interactions.	Total 25 14 women 11 men

		in Cameroun.		
Basic Community Counseling and Referral Skills Training :	18 August 2011	A team of professionals: Police, Social Workers, Nurses, School Teachers, Church Leaders and Traditional leaders serving in the area of Mshwathi Municipality in Efaye and Mt Elias	The focus of the training was to create an awareness of the interrelatedness of cases that are reported from the area and how to create an easy working relationship aimed at enabling visible progress on cases reported on Gender Based Violence as well as follow up where necessary. This created a special space where communities were able to interact with professionals serving in the area as well as for professionals to hear the frustrations experienced by communities. This meeting assisted both community members and the professionals to engage and to chat a way forward towards enhancing more positive co-operation in the future.	Total 31 20 women and 11 men
Intensive Training on Personal Development	26 August 2011	A team of delegates selected from the support group of EMpolweni and Primary Health Care Volunteers of the local clinic.	The content of the training was on personal development. The participants demonstrated a greater need of getting to know them better so as to be able to impart knowledge and skills to others. It became clear that EMpolweni group need more basic input on listening skills and allow them to be of support to one another as a team first before sharing knowledge and skills with the	Total 25 all women

			wider community.	
Basic Counseling and referral skills training workshop	5 September 2011	A team primary health care leaders and delegates of from local Umgungundlovu municipality	The focus of the training was on Personal Development and awareness. It became clear that 'self care' is needed by all participants as they are all involved in caring work without caring for themselves accordingly. It became poignant that we are all vulnerable in need of care so as to care for others as well.	Total 20 14 women 6 men
Practical training on basic trauma counseling and steps on reporting Rape and Child Abuse	14 September 2011	A team of Community Based Health Care Workers, Volunteers and members of the Support groups in Kwa-Mpumuza	The focus was on practical implementation of Domestic Violence Act, a 16 year old girl was stabbed to death by a boyfriend in a local school so the trainees shared on how their involvement in doing counseling to the children at school has helped them deal with this trauma. So training has become a vehicle for transformation in the area.	Total 22 18 women 4 men
Commemorating National Child Care Week	20 September 2011	Illovo Community	The month of September is set aside to commemorate children's rights and to advocate against the child abuse. So the trainees organized a community gathering where they were creating an increased awareness towards the protection of children's rights. This was a positive outcome of Basic	Total 38 24 women 14 men

			Counseling skills training in that the community took their own initiative.	
Pastoral Theology Class Community Engagement session PT290	4 October 2011	PT290 students, Siyaphila and Zinakekele Support Groups in Mt.Elias	The focus of the course is to create a community service learning space within community where the academia is directly informed by communities on how challenges of life are affecting them. The support groups shared about stigma associated with HIV and how this affects women and girl children as they grow in this hostile environment. It was important to observe that there is more support network taking place within the groups and when they meet they really shared significantly about their lives against all odds.	Total +/-53 all women
Training on Facilitating Contextual Bible Studies	17 October 2011	A team of trainees in Basic Counseling Skills training from Mt Elias and France	The focus of the training was to impart knowledge as to how to facilitate community based CBS methodology. Since this is the core purpose of UJamaa it became pivotal that our participants are given a chance to learn so as to carry on doing this kind of work voluntarily in their own context.	Total 19
Workshop on Transformative masculinities	27 October 2011	A group of Support Group for Men Living with HIV in France	A Contextual Bible study on Tamara focusing on the role of men in the whole text and furthermore asking questions about the type of man that Tamara would have liked Amnon to be	Total 23 all men

			and how can men learn from this story and support women more in a time where Gender Based Violence is the order of the day.	
Basic Counseling and Referral Skills Training Graduation	8 November 2011	In Mt.Elias with local council and traditional leadership present as well as the larger community. A great celebration of achievement in deed.	A team of trainees completed their course and this was celebrated by hosting 16 days of activism against Gender Based Violence. This had a great impact as the direct indicator of skills training.	Total 36 22 women 12 men
Tamara Campaign and Commemoration of 16days of Activism against Gender Based Violence.	18 November 2011	Illovo Community with local municipality council, representatives from political parties, CBO's, NPO's, FBO's and Church leaders.	This was a great commemoration of 16 days against abuse to women and children. This was a community response to the involvement of UJamaa Centre and positive impact of Basic Counseling and Referrals Skills input.	Total +/- 60 women and men.

Analysis

It is clear that the trainings on contextual bible study methodologies are in demands in Africa to capacitate the church with necessary skills to respond competently against HIV/AIDS and Gender Bases Violence and other related issues that are affecting the church and entire communities. However I have learned that CBS trainings need to be a suited, supported and contextually relevant in every country. In order for these training to be sustainable they need to be owned by the local people, supported by other local stakeholders and regional partners as mentors through-out the processes. Gender literacy creates a space for an on-going dialogue between men and women to collectively embark on gender justice and transformation. It was evident that both men and women need to be liberated from the societal construction on gender and societal construction on the concepts of masculinity and femininity.

Impact

Tamar Campaign in Yaoundé became a therapeutically tool for some of the participants that have experience violence. Also it became an educative tool to correct the mythologies around rape. For example myth that notes women are responsible for being rape due their dress codes.

UNISA (Pretoria) through the leadership of Dr James collaborated with UJamaa Center for their Chance to Advance Community Outreach Program. The following quote are gratitude words of Dr James with regard to the program “The community has sincerely appreciated your input. Our combined efforts produced great results which we seek to preserve through a sustained relationship with the Wentworth community. Through your dedication and commitment we were able to host 82 classes across Wentworth and the Durban South Basin. The nature and scope of our Durban intervention meant we grew exponentially since our Pretoria initiative”

Tamar Campaign was facilitated in Wentworth as a tool to create awareness on domestic violence and breaking silence. During this training we had men group in attendance. They were able to tell their own stories of how men are experiencing violence in their community. They professed that there are men like Tamar in their community. For me this was a divining moment for gender transformation and justice. Men were free to share about the recent story of a man that was raped in Wentworth without feeling ashamed or being laugh out for not being men enough.

Planning

Follow up workshops on Contextual Bible Study Methodologies trainings scheduled for 2012 in Cameroon and Mozambique.

Consolidate Basic Counseling and Referral Skills Training and create a data-base of all graduates to create a pool of trained community based support network of lay counselors.

The Wentworth community expressed their need for detailed training on how to facilitate Tamar Campaign in respectable groups. Preparation for the training needed is still in the process.

The program will continue to conduct an on-going dialogue on gender justice and transformation through facilitating workshops on Gender literacy project.

COP17: Non-Governmental Sphere

Co-ordinator: Rev Solomuzi Mabuza

Introduction

This was not a part of our planned activities for 2011, but when the opportunity was presented to us we eagerly took it up. The Ujamaa Centre has had an interest in land and environmental issues for many years, but has not had dedicated funding to take up this work in any depth.

Activities

Activity	When	With whom	What and how	Numbers
COP17 Preparatory Workshop, The Valley Trust	30 th November to the 3 rd December 2011	Bread for the World Partners	Introduction to Climate Change and Adaptation. Capacity building for the COP17 delegates.	Approximately 30 participants.
COP17 Civil Space, University of KwaZulu-Natal, Durban Campus	28 th November to the 9 th December 2011	EED; ECOT; WTO; South African National Government Environmental Affairs Department Representative, Local Tourism NGO.	Introducing Climate Justice and Alternative Tourism from a Biblical point of view on the 5 th December 2011.	Approximately 25 participants.

Analysis

For Ujamaa Centre this is a new area which we got involved in at the invitation of EED, Bread for the World and Ecumenical Coalition on Tourism. We did not set out to work in this area at the beginning of the year. As a collective we are looking at the implications of this work moving forward. Two members of staff were invited by Bread for the World to a Capacity Building Workshop designed to introduce the entire COP17 process to Bread for the World partners. It was an eye opener and clearly demonstrated that resources must be developed to engage in Contextual Bible Study in this field.

Impact

This is a totally new area for Ujamaa Centre. It is still early days to write about this aspect of potential work. An opportunity was given to Ujamaa Centre on behalf of ECOT to address the issue of Just Tourism and Reducing Emissions. The Civil Space group was more oriented and

channeled towards the mainstream discourse in this regard. A lot of questions were directed to the WTO and the government representative panel members.

Planning

This was not in our hands. It proved a challenge to even get accommodation for Ujamaa Centre staff. A number of delegates slept 200 kilometers away from the main venue. It was a huge international event and there was not much Ujamaa Centre could do in this regard. As invited guests and delegates we made our contribution to best of our ability.

Appendix A: Report from the Chicago Consultation /Ujamaa Centre Consultation on Sexuality

Setting the scene

From Monday 10th to Thursday 13th October 2011 fifty-one theologians, bishops, clergy, church leaders, grassroots advocates for lesbian, gay, bisexual and transgender people and other people willing to engage in intensive conversations across cultural boundaries met at Salt Rock, South Africa. They came from India, Kenya, New Zealand, Nigeria, Rwanda, South Africa, Sweden, Tanzania, Uganda, the United States and Zimbabwe for an opportunity to strengthen mission and advocacy connections among Anglicans who are interested in the theology of human sexuality and justice. Although most were Anglicans/ Episcopalians, members of the Dutch Reformed Church, the Methodist Church of Southern Africa and a Muslim Imam also participated in the conversation. A list of the participants is attached.

The setting of the Salt Rock Hotel, right at the edge of the ocean, served as a wonderful venue for this meeting. Each day time was set aside for rest and reflection, thus enabling participants to walk along the beach, swim or simply sit and enjoy the ocean. The majesty of a full moon rise over the sea each evening completed a stunning picture of beauty, encouraging respectful conversation rather than debate.

Gathering together

Participants arrived at the Salt Rock Hotel during the afternoon of Monday 10th October. Co-conveners of the consultation, Gerald West, director of the Ujamaa Centre, and Esther Mombo of St. Paul's University in Limuru, Kenya, welcomed participants and read a letter of welcome from Archbishop Thabo Makgoba. The welcomes were followed by a lively “ice-breaker” session which allowed people to begin to introduce themselves to one another.

This was followed by Evening Prayer which set a precedent for the next three days. Each day included communal prayers and singing. Tuesday's evening worship took place outdoors on a grassy lawn with the sounds of wind and waves and under a full moon rising. On Wednesday the group celebrated the Eucharist which concluded with a lively singing of the local song “Siyahamba ekukhanyen' kwenkhos” – “We are marching in the light of God”

The day's programme ended with a shared meal. This too set the precedent for the rest of the consultation. Sensitive attention by the hotel staff enabled participants to sit together without intrusion by other hotel guests at all meal times. Most participants made the most of this opportunity to talk to one another in a more relaxed and informal way and many relationships were forged and sealed at these times.

The structure of the consultation

Process, at this consultation, was every bit as important as content. The steering committee was agreed that maximum benefit was to be derived

from people being together. The consultation was therefore designed to afford as many opportunities for participants to get to know one another as possible. Each day started with a Bible study. Participants were divided into six small groups of about eight or nine participants. The groups were designed to be as diverse as possible. Following many of the plenary presentations, small groups (differently constituted) met to discuss the presentation.

The overall “shape” of the consultation followed the see-judge-act process of experiential learning. The first day allowed participants to “see” by listening to stories of individuals and institutions. The second day introduced Biblical and theological tools to evaluate the stories; whilst the last day invited individuals and groups to commit to appropriate action arising out of the consultation.

Told in memory of her

After a short introduction and allocation of participants into six groups, Tuesday morning started with a Bible study of Mark 14:3-9, prepared by a team of participants from Kenya. Participants were invited to read the story with the theme “Inclusive mission in the 21st century” in mind. This report cannot do justice to the richness of conversation in each group so we record just some of insights and themes which emerged.

Some groups noted that there is ambiguity about the status of Simon the leper. Was he a healed leper or did he still suffer with the disease? Either way, he would have known what it is like to occupy marginal status. Nevertheless, the disciples were prepared to be in his house, but to witness the woman anointing Jesus was a step too far for them. In other words, in their view, the woman occupies an even lower position than the Simon the leper.

As in many other stories in Mark’s gospel, this one plays with the insider/outsider nature of Jesus and his teaching and ministry. Crucified and raised outside the city, Jesus is also anointed outside the city (in Bethany) by an outsider. The texts on either side of this story deal with hostility to Jesus on the part of the chief priests and scribes and the betrayal of Jesus by Judas. One group noted that “God is at work outside the walls” and Jesus, the one on the margins, calls those who are marginalized to himself. However, as a number of participants in the Bible Studies described their own situation, the place of marginality is painful.

The woman who anoints Jesus takes on an act which, in the Hebrew Bible, is one limited to men. Some noted, however, several places in the New Testament where Jewish women anoint people for burial. If this is how this woman’s act is understood, it is less surprising. Others noted however, several places in the New Testament where Jewish women anoint people for burial. If this is how this woman’s act is understood, it is less surprising. Others noted that the anointing was probably a very physically intimate act.

Several groups noted the attempted diversion of the disciples by calling attention to the poor. “The elephant in the room” is avoided by taking about the generalized “poor”. Something similar happens today when church groups refuse to engage in the conversation about the

marginalization of LGBTI people and insist that we focus on “the poor”.

One group noted a paradox in Jesus’ comment that wherever the gospel is proclaimed, what the woman did will be told in remembrance of her. On one hand, she is unremembered because she is not given a name. On the other hand, she is remembered by the embodied act of service. This might remind us that we live on and are remembered by our service, rather than our names or words. Mission is open to all even when ministry is restricted to the few. At the Eucharistic celebration on Wednesday evening, the preacher, regretted, however, that she has seldom heard the story told in memory of the woman.

Bodies of hope: Stories of God’s beloved

The second session on Tuesday consisted of a plenary session in which three people told their own stories. Two of the story tellers, one an African and the other an American, are homosexual. They recounted their journeys of dawning awareness of their homosexual orientation and how each of them felt assured of being beloved of God as gay and lesbian persons. The intersection of the faith journey, deepening spirituality and confidence in identifying themselves as homosexual persons was very evident in both accounts. The stories were inspiring, leading one participant to observe: “Today I have been fed rather than being called simply to be in solidarity with those who suffer.”

The third person, an African woman, recounted the dehumanizing experience of being claimed by her late husband’s brothers as their property and her required “cleansing” through enforced sexual intercourse with one of the brothers-in-law. Sadly, her priest advised her to comply with the cultural practices. At a time when the church might have stood against sexist cultural practices, instead this person’s priest reinforced such oppressive practices. This person’s story, in particular, became a point of reference time and again through the rest of the consultation, leading us to a reminder of how important story-telling in the process of deepening awareness of prejudice and oppression and opening up questions in a way no academic debate can do.

Discussion among all those present on these three stories was far reaching, and enabled others both to engage with the stories and to share their own. One important conversation, which was to be repeated several times during the week, was whether homosexual orientation is essential, or constructed, or both. For many participants this was the first opportunity they had had to discuss such matters in an open and safe space.

Stepping stones

Following the stories of individuals, the group turned its attention to stories of institutions – The Episcopal Church (“TEC”), the Anglican Church of Southern Africa (“ACSA”) and the member churches of CAPA.

What is not often acknowledged, but what was evident from the presentation by one of the TEC participants, is the long process through which TEC has come. A call from General Convention for a study on sexuality was made as early as 1964. Twenty-five years later the first partnered

gay man was ordained to the priesthood. Between these two events General Convention and the House of Bishops considered a wide range of statements, study documents and resolutions pertaining to homosexuality, including the blessing of same-sex unions. The headline-hitting consecration of Bishop Gene Robinson in 2003 needs to be understood in the light of this long process. Although TEC's history appears in some ways to be a history of the legislative process, it was emphasized that the passing of resolutions needs to be seen in the light of relationships between people of different theologies and attitudes towards homosexuality who nevertheless have been able to find common ground.

ACSA's story, told by two participants from this Province, does not have as long a history as TEC. It needs to be located firmly in the South African political struggle for freedom. It was emphasized several times that the ground-breaking Constitution of South Africa (passed in 1996) has had a significant impact on the churches which have had to consider their attitudes towards LGBTI people because of their entrenched rights in the Constitution.

Participants in the consultation were then afforded an insightful summary of the range of attitudes towards homosexuality in the member churches of CAPA. The attitudes can be categorized in three broad ways as:

- A sign of Western imperialism and moral decay
- Something that should be accepted as part of the human condition, provided that homosexual persons are not given leadership positions in the church
- A matter of identity rather than choice and that therefore homosexual persons should be included.

The majority of church leaders subscribe to the first position. Support for homosexual people and homosexual practice is viewed as a challenge to the authority of scripture, the church hierarchy, and a threat to the cultural valuing of marriage and procreation and on all three grounds should thus be opposed.

Most participants were surprised to learn that there is a strong suspicion among some African Christians that people associated with homosexuality reap economic rewards. For example, young people who claim to be homosexual are giving scholarships for study and visas for entry into countries in the West.

These presentations were discussed in small groups, differently constituted than the daily Bible study groups. Most groups noted the connection between the political/ social context and the churches' discussion of homosexuality in the USA and South Africa. In other parts of Africa, the context likewise influences the discussion. Following the model of cultural leadership, many bishops take on the role of "chief". Participants from these African countries regretted that the discussion has taken place almost exclusively between bishops and that the rest of the church membership has been left out.

Some African participants felt that the liberal Western churches have let go of a serious engagement with the Bible. The challenge is for these churches to demonstrate a serious engagement with the scriptures and not just through the rather sterile historical critical method of the academy.

Sailing stormy seas

Wednesday began, as the previous day, with a Bible study in small groups, jointly facilitated by an African and an American participant. The text set was Mark 4:36-41. Participants were asked to identify the “storms” of their own contexts. A range of issues from debates about homosexuality to poverty, HIV and AIDS, gender-based violence, warfare and political instability, the global economic recession, child-trafficking and the breakdown of family life were identified. It was noted by most groups that Jesus is with the disciples in the storm. This could bring assurance in our own storms. One group intriguingly suggested that storms and wind are the only way to get across the lake; otherwise we become becalmed and cannot get on with the work. Jesus’ questions about faith and fear may be seen as a question to his contemporary followers to have faith and draw upon the resources we have to sail through storms. This insight into present day storms was much appreciated when shared with the larger group.

A range of answers was offered in response to a question about the reason for Jesus sleeping, including one suggestion that the sleep was a foreshadowing of his death, when his disciples again would feel buffeted and fearful.

Several groups paid attention to the “other boats”. This was especially significant in the light of the presence of a person of Muslim faith in the consultation.

Text, context and theology

The next two sessions, moving us into the Judge phase of our consultation, were taken up with perspectives on the sacred texts, culture, theology and homosexuality. The first presentation considered how the Bible is used in the Zimbabwean context. Dr Ragies Gunda, drawing on his doctoral research, suggested that the Bible has a life of its own, separate from the church. Almost every household has a copy of the Bible and uses it as a legitimizing force for culture and social praxis, including the practice of domination of sexual minorities.

Even in the academy, African theology is rooted less in systematic theology and more in Biblical hermeneutics. He identified a range of ways that this takes place. Firstly, in the inculturation movement the Bible is used to support the reclaiming of the right to the land of one’s birth against the colonial occupiers. In this reading, sexuality (and more specifically, homosexuality) is not celebrated or even discussed. Secondly, in the liberation framework, the Exodus motif is used to support the restoration of freedom to African people. However, as has been pointed out by women theologians, women are seldom included in the liberation movements as sexuality is the last bastion of patriarchal control. Men thus disallow discussion on matters of gender and sexuality.

Postcolonial readings pose challenges to the norms of modernity and invite a return to interrogate the foundations. It is here that sexuality is one of those foundational issues that fall to be discussed.

These ways of reading the Bible are, however, academic. Most “ordinary” Christians read the Bible confessionally, and not to destabilize but rather to entrench norms. There is a deliberate choice of texts that do not frustrate but instead sustain one’s given understanding. There is a “canon within the canon”. So for example there is a canon of readings, such as Romans 1, on matters of homosexuality. How one bridges the gap between these pragmatic readings and the academic interpretation is a question for discussion. A further question arises as to how, if at all, the Bible might be used redemptively by sexual minorities. One suggestion was made that it is helpful to start with a pre-commitment to a preferential option for the poor, recognizing that both the Bible and culture are steeped in privilege and power and therefore fall to be interrogated. This pre-commitment to the poor also helps bridge the gap between academic and pragmatic readings.

This presentation was discussed in small groups from which some common themes and questions arose. The speaker had noted how multiple hermeneutical frameworks are used to read the Bible. North Americans noted that this was likewise the case in North America. The dilemma of both recovering and critiquing culture was a question raised in several groups. A number of groups discussed various factors which shaped the way the Bible is read. Some factors noted were liturgy, the television programmes (especially those exported from the United States.)

In the afternoon three short, but no less significant presentations were made. Imam Mushin Hendricks, the only person of Muslim faith in the consultation, wove together a story of his own denial, recognition and finally acceptance of his homosexual orientation, followed by years of studying Muslim literature to understand its attitudes towards homosexuality. Although contemporary Muslim teaching is strongly anti-homosexual, there is ample evidence in the early Islamic poetry of the celebration of same-sex love, particularly between men. In contemporary teaching, heavy use is made of the story of Sodom and Gomorrah. However, a careful reading of this text would suggest it is more about inhospitality and the abuse of power than a condemnation of homosexuality.

Dr Sathi Clarke described the Hindu caste system in India. Outside the castes, because they are too impure are the Dalits, the crushed ones. There are about 180 million people who fall into this group. About 65%-70% of all Christians in India are Dalits. Dalit is the name they have given themselves. As the crushed ones they imply they cannot be broken any further. In other words the term contains its own resistance to oppression. Dalit theology offers several suggestions when considering homosexual people in the church. The churches of the Anglican Communion frequently use the term “bonds of affection” to describe the relationship between them. When doing theology from the situation of the Dalits however, one might consider “bonds of affliction” to be more appropriate. In the Christian perspective, affliction brings its own knowledge of God. Recognizing that the powers of domination are clever, it is important for the afflicted to join together in a strategic alliance. To the extent that we have failed to do this we should repent of our divisions. Secondly, working together, we need to reclaim the liberationist (as opposed to literal or liberal) interpretations of the Bible. Finally, we need to reclaim the great insight of the Christian tradition that God is Trinity. This recognition helps us challenge the norm of “sameness” which has often been the result of the pursuit of equality. Trinity reminds us that we are created in the images of the Trinitarian God rather than the image of the monotheistic God of

patriarchy.

The final presentation by Bishop Jeff Lee investigated the baptismal covenant as a theology and praxis of inclusion. The renunciations recognize not only personal, but also cosmic and systemic evil. The promises of allegiance are counter-cultural, challenging the western ideals of self-sufficiency and financial security. The promises call on all the baptized to hold together as church, to persevere in resisting evil, to proclaim in word and deed, the good news, to seek after and serve Christ in all people and to strive for justice and peace.

The body broken and made whole

After the rich contributions and deep personal encounters of the previous two days, participants came together in the early evening of Wednesday to celebrate the Eucharist together. In a room overlooking the sea but centered on table communion, as diverse a group of people as one might ever encounter broke bread and drank wine together. What may be broken and divided at Communion level was bound up and made whole in that central act of the church, what has been called “the beating heart of the church.”

The cost of change

In the last session of the day, one North American and three Africans spoke about changing attitudes towards sexuality. The story was told of a North American congregation that had been through almost two decades of change in its attempt to include same-sex couples, the poor, people of diverse racial backgrounds and people who are differently abled. Three Africans were “interviewed” to explore what it meant to stand up to the patriarchal institution and what it meant trying to hold together as church in the face of many very different points of view. The common thread in all these stories of change was the personal cost to each of those involved in this journey. Once again, the inter-relationship of issues of gender, homosexuality and culture was noted.

Looking backwards, moving forwards

The final day saw the group move into the “Act” phase of see-judge-act. As a preliminary to this phase a brief report was offered by a group who had been designated as “listeners”. This afforded the opportunity to review the process of the previous days and to recall common themes.

The six Bible study groups re-constitute themselves. Instead of being presented with a text and questions for study however, the Bible study on the last day involved each participant presenting the outline of a Bible study designed to address issues of sexuality in the participant’s context. Each person was invited to identify a particular aspect of her or his context which needs to be addressed in order to engage with issues of sexuality. A text was then to be chosen which would assist in the addressing of these issues. Participants were then to identify what elements of the text might be foregrounded to begin a discussion. Finally, participants were asked to suggest what contribution the text might make to the participant’s context. Participants were invited to write these up as a resource for further use, thus enabling the experience and resources of the Consultation to be made available to others.

Siyahamba ekukhanyen' kwenkhos'

The final session of the consultation saw participants initially divided into two groups – the “Africa” group and the “North American” group – to discuss ways in which the lessons learnt, relationships forged and insights gained, might be taken forward. The two groups then combined these insights in a working plan.

A short statement regarding the consultation was approved for immediate dissemination, ahead of this lengthier report.

The enormous value of face-to-face meeting was affirmed and if possible, these meetings should be replicated in other parts of Africa. Given the suspicions around matters of homosexuality, it might be best to arrange these at academic institutions, with church members invited to participate.

Resources:

The prayer/ reflection used at Tuesday’s Evening Prayers comes from Joyce Rupp’s *Out of the ordinary*

Gary R. Hall and Ruth A. Meyers (eds.) *Christian holiness and human sexuality: A study guide for Episcopalians* (New York: Church Publishing, 2011)

David Russell *The Bible and homosexuality: What is the Spirit saying to the churches?* (Cape Town: Inclusive and Affirming Ministries, 2011)

The Chicago Consultation *We will, with God’s help: Perspectives on baptism, sexuality and the Anglican Communion* (Evanston, Illinois: Chicago Consultation, 2009)

The Chicago Consultation *The genius of Anglicanism: perspectives on the proposed Anglican Covenant* (Evanston, Illinois: Chicago Consultation, 2011)

The theological committee of the Church of Sweden *Love, cohabitation and marriage* (Uppsala: Church of Sweden 2006)

Stephen Fowl *Engaging Scripture: A Model for Theological Interpretation* (Massachusetts and Oxford: Wiley Blackwell 1998)

Appendix B: Korsvei ‘Caring for Tamar’ project: Building Capacity in the Church and Community for Basic Counselling and Referral Skills in the Context of HIV/AIDS and Violence Against Women and Children

1. Background and motivation

The Ujamaa Centre for Biblical and Theological Community Development and Research is located in the School of Religion, Philosophy and Classics in the University of KwaZulu-Natal, South Africa. Born in the struggle to be faithful to God’s word and calling in the violence of the 1980s, the Ujamaa Centre has continued since then to address our changing context using Biblical and Theological resources. HIV and AIDS presents challenges that cannot be dealt with overnight but through a thorough ‘action reflection’ processes that draws deeply from a lived experiences of communities and ever-changing context as they try to make sense out of their harsh realities. Some of these experiences are not talked about but are embodied in life stories of many. The Ujamaa Centre works in ongoing solidarity with those on the margins whose voices are not heard at all.

This is a condensed report highlighting work done through a systematic implementation process from 2008, 2009, 2010 and 2011. It is important to note that in the life of Ujamaa programme within Women and Gender Programme there has been work done in collaboration with each of the other programmes, especially our Solidarity Programme for People Living with HIV and AIDS. Experience has taught us that there are overlaps as one cannot address issues of gender-based violence without also engaging areas of HIV, economic justice, leadership, etc. Listening to the stories shared by women in the training workshops it is clear that these dynamics are evident and need to be tackled with sensitivity as one scenario impacts negatively on the other. It was for this reason that the Ujamaa Centre developed this life skills programme to empower women and children, focusing on building capacity in the church and community for Basic Counselling and Referral skills.

The Ujamaa Centre for Biblical and Theological Community Development Research has been using the story of Tamar (2 Samuel 13:1-12) for many years to enable the church and community at large to work together towards curbing the spread of gender-based violence among women and children. As a result the Tamar Campaign has been seen as a tool of creating awareness and advocating for change of behaviour towards the well being of women and children, using Contextual Bible Study methodology. This Campaign has been launched in different Countries in Africa as a practical tool which enables the ecumenical community to use the Bible to engage more directly with gender based violence.

In our work with the Tamar Campaign we consistently hear the need for a resource person in the local church or community who is ‘a site of refuge and referral’ in cases of gender violence and/or HIV and AIDS. Most church and community groups either do not trust their minister/pastor/priest with this kind of disclosure or do not trust the process which is required in some churches to obtain access to their minister/pastor/priest.

However, they are able to identify someone from among them who they would choose to go to if she had some basic counselling training and referral skills. They usually identify someone in the community who has some other form of training, such as a teacher or a nurse.

The Ujamaa Centre therefore set out to establish a training programme in Basic Counselling and Referral Skills for church- or community-identified resource people. Such a person will not only be a site of safety and basic counselling, but will also have the skills and networking to refer those who come to her to other more professionally trained resource people.

2. Skills training in ‘Caring for Tamar’

So the work in the area of Basic Counselling and Referral Skills training is a step forward towards capacity building to communities/churches to take a firm commitment to bring about change in their local communities/parishes with special regards to gender-based violence. The training takes into account processes that are needed to be taken seriously if communities are to engage in this particular campaign. Ujamaa takes responsibility towards the implementation of practical programmes on community awareness on gender-based violence (including domestic violence); this then is followed up with a concrete skills transfer intervention that is nurtured through follow ups at both personal levels as well as at community level.

Ujamaa has recognised that those who offer support in contexts of gender-based violence need support. This process has revealed that the carers are wounded as well, and that they need care and support. So our response at this level has been well received by both participants and their communities. Ujamaa was seen as affirming the positive role played by people who were selected by communities. And as adding skills to enable them to exercise care and support in a more professional way.

Responding to this challenge the co-ordinators of the Women and Gender Programme and Solidarity Programme for People Living with HIV piloted ‘Basic Counselling and Referral Skills Training’ over a number of year (2008-2010; see Ujamaa Centre Annual Reports for these years), and then fully implemented the training in 2011. The funding from Korsvei enabled us to undertake this work, even though we did not have to use the funding until 2011. During 2008-2010 we were able to use our regular funding for this work, putting aside the Korsvei funding until we had exhausted more regular funding.

This training covered five key sites in which the Ujamaa Centre works with local communities on a regular basis: the Greater Pietermaritzburg area, Illovo in Ethekwini Municipality, Mt Elias in Mshwathi District Municipality, KwaMpumuza within Vulindlela District, and EMpolweni in Mvoti District area.

Below we report on the structure of our work.

2.1 Name of Project: Basic Counselling and Referral Skills Training Programme

2.2 Main Goal: To equip communities/ churches with trained community based counsellors in Gender Based Violence and HIV and AIDS intervention skills.

2.3 Objectives:

2.3.1 To recruit 15-20 women and men who have attended the Tamar Campaign with an interest to become a lay counsellor.

2.3.2 To train resource persons and care-givers in Basic Counselling and Referral Skills, including to equip them with referral and networking skills with relevant stakeholders.

2.3.3 To train them on how to implement Contextual Bible Methodology at a local community level.

2.3.4 To introduce Monitoring and Evaluation Tools

3. Introduction to the training

The Ujamaa Centre's approach to community work is through using the 'See Judge and Act' methodology of social analysis. This approach is central in all programmes as it allows the context to be real and people who are shaped by that particular context to reach out and be heard. Life experiences become real and challenge the 'status quo', meaning that what is regarded as the norm is provoked or questioned and those on the margins who are often rejected or oppressed are encouraged to raise their voices. Safe spaces are created for genuine expression and articulation of felt experiences that form the basis of embodied theologies of love, healing, compassion and transformation. Their experiences become central and determine the direction of our intervention to promote social transformation.

The story of Tamar has become a powerful tool of engaging church and communities on curbing the scourge of gender-based violence. It is through this Campaign that Ujamaa has taken a firm stand in solidarity with women and children who are vulnerable and are faced with multifaceted traumas of violence. Using a story from the Bible allowed for a greater involvement of the local communities as well as churches as a means of creating a joint working front dedicated to protecting the rights of women and children as they are enshrined in our South African Bill of Human Rights. The campaign pushes all stakeholders to acknowledge that 'enough is enough...now it is the time to act!!!'

3.1 Processes used to carry out the project on Basic Counselling and Referral Skills Training in communities

3.1.1 During the facilitation of the Tamar Campaign an open invitation is provided to participants who wish to offer themselves in caring for the Tamar's of their communities, meaning offering care and support voluntarily to vulnerable women and children who often fall prey to the traumas and have to face consequences posed by gender-based violence at home and within the community at large. Participants were also encouraged to identify one person they wanted trained as a resource person.

3.1.2 Prior to the community-based Basic Counselling and Referrals Skills Training the co-ordinators established a pre-training process of identifying a pool of resources from targeted professionals to accelerate and fast track cases that would be brought about by trainees as they embark on their work with an increased skill and training they would have received. As a result, a resource base was established as a practical support system for resource training groups in the Greater Pietermaritzburg area, made up of resource people from: the Community Policing Forum, the South Africa Police Force, local governmental health clinics, social work practitioners, local schools, Child Line, Life Line, experts in Clinical Pastoral Education, relevant Local Government departments, psychologists, and the University's Child and Family Centre.

3.1.3 Co-ordinators of the Women and Gender Programme and the Solidarity Programme for People Living with HIV facilitated a series of workshops and meetings with the resource people in order to establish a coherent and integrated resource training programme and a network of referral agencies with critical services needed to fast track cases reported to relevant stakeholders and agencies.

3.1.4 The co-ordinators facilitated a series of intensive trainings with the community/church-identified resource people in Pietermaritzburg, Mt Elias, Illovo, KwaMpumuza, and EMpolweni where the focus was on Basic Counselling and Referral Skills. It became clear that people were at different levels in terms of conceptualizing gender-based violence and the categories of care and counselling needed for different interventions responding to various cases reported as well as those not reported.

3.1.5 The co-ordinators jointly evaluated the effectiveness of these community/church-identified resource people two months after their training. It became clear that there was 'shame' and 'uncertainty' in dealing with violence in communities. The actual fact that the training was focused on addressing different forms of violence as felt and experienced by people at a community level, whether expressing it or suffering in silence, was an affirmation that violence exists in our families. Consequently, there was a deeper outcry on how to embark on workable strategies to eradicate it. The training was seen as a tangible tool to access skills needed to embark on challenging stereotypes that nurture intolerance and violence.

4. Target group and selection process

Invitations to participate in this training were sent out to potential community/church identified people in different churches and already existing organizations in the Midlands area of KwaZulu-Natal. Even though the demand for this initiative was huge, we planned to have only fifteen participants. This was a manageable number for the pilot. Participants were selected from five different areas in the Midlands. The areas were KwaMpumuza, Mount Elias, EMpolweni, Illovo and Pietermaritzburg. The prospective participants from these respective areas were identified and interviewed.

4.1 From communities in which the Tamar Campaign programme had been done, participants were requested to identify or choose persons they wanted trained as community based lay counsellors. This was done to facilitate a community driven approach where the communities were encouraged to own the process, and to enhance personal growth as well as deeper community engagement. By doing the selection and sending a community resource person for training the communities owned the process, so that this training became their training. They were in the forefront in deciding who to attend and what grounds. There was also a space given for the volunteers who had an interest to be equipped with appropriate skills to support and care for families facing gender-based violence.

4.2 The Basic Counselling and Referrals Skills Training group was established and training started in the Greater Pietermaritzburg area, EMpolweni, KwaMpumuza, Mt. Elias and Illovo communities, drawing on the resource people from stakeholders such as the Community Policing Forum, the South Africa Police Force, local clinics, social work practitioners, local school teachers, Child Line, Life Line, those trained in Clinical Pastoral Education, relevant Local Government departments, psychologists, and the Child and Family Centre. Usually these stakeholders work in silos with little or no collaboration, even whilst dealing with same the communities. So this served to facilitate communication and enhance sharing of resources as a way of facilitating or fast tracking care and support where needed urgently. In this way Ujamaa modelled an integrative approach that worked positively for all involved as there was a clear pattern of sharing of resources and challenging each member in a circle of care and support to play their role so as to facilitate or impact change that is greatly needed by people at the receiving end.

4.3 The implementation process took place in five sites where Ujamaa already renders services to the people, i.e. Greater Pietermaritzburg area, Mt Elias in New Hanover, EMpolweni in Mvoti District and Illovo in Ethekwini Municipality near Durban. The training was facilitated over a series of three day workshops with these resource people in order to establish a coherent and integrated resource training programme and a network of referral agencies. There were thirty (30) participants on each site which means that one hundred and fifty people received training. In addition, they were representing their communities, so that through this outreach process this training was reaching many more. The training created an awareness of the community-based pool of resources and confronted some of the barriers in accessing resources because of red-tape bureaucracy. The Ujamaa Centre served as a catalyst in enabling these processes to take place. Ujamaa played an advocacy in alerting different stakeholders to the gaps in communication.

4.4 After the training there was an evaluation process on the effectiveness of these community/church-identified resource people. The process was then followed up by field visits by the Women and Gender coordinator to enhance implementation, and as a result feedback was received and suggestions to improve were made available. This proved to be therapeutic in that the trainees were receiving hands on guidance and moral support as they went about exercising skills they have learned from the training. From observation it became clear that caring for the carers is central if we were to ensure that communities benefit from Ujamaa's training. There was an awareness that on-going training is needed as a way of contributing towards the formation of community-based skilled listeners who knows to do follow ups on protocols regarding, for example,

reporting rape cases as well as domestic violence cases at the local police station, or where else help can be accessed by the victims/survivors of violence.

4.5 From the training it was important to have a way forward or action plan to carry on with work where communities can take charge of the process through the formation of a network of support of caregivers and resource persons, as a means of sustaining the work done with individuals and towards reaching out to communities. In this way the training was seen as a resource for community care and support. Empowerment was a central concern, as more and more carers gained more confidence through the constant support given to them within a network. This resulted in an increased in number of support groups for people living with HIV and survivors of gender violence. In this way communities are engaging on their own in an ongoing pattern that enables them to own the process of healing, whilst on the other side they are aware of available resources through the legal system as well as networking with other Community Based Organizations dealing with gender-based violence.

5. The Context

The areas identified for this training were both rural and peri-urban areas. These are often the areas where there is under-resourcing. Many of these areas have been exposed to high levels of violence, including political-based and gender-based violence, as well as HIV and AIDS. Unemployment in these areas is clearly an exacerbating factor as some gender-based violence remains unreported because of socio-economic constraints, for reporting a perpetrator who is the bread winner exposes women and children to extreme risk and vulnerability. The stories within this report demonstrate the life experiences of some of the trainees and how these were dealt with using the skills learned throughout the training. For example, there is the story of a pregnant teenage girl, the cousin of one of the participants, who was burnt to death at the young age of eighteen. This kind of reality meant that ‘caring for Tamar’ became a lived reality that was seen as creating a network of circles of support for families as they wrestle with coming to terms with the consequences of violence. So the Basic Counseling and Skills Referrals Training is seen as a practical base for implementation strategies with local groups of people in the communities who were committed to engage with creating mechanisms of breaking the chains of silence and openly fighting gender-based violence. The training was seen as equipping people with needed skills and as engaging directly with curbing the scourge of gender-based violence and the often associated spread of HIV and AIDS in communities.

6. The approach: Community participation methodology

6.1 Phase one: preparatory level

This level focused on mapping out areas that were going to be covered by this particular training, since the theme of gender-based violence is very broad and can be tackled from a diversity of angles depending on the availability of skills and the caliber of trainees. It was important to set parameters of what para-professionals may do or not do, as well as knowing when to refer to professional help where the need arises. It was

important to stress the fact that counseling is a learned skill of listening and can be sharpened through on-going practice. The participants were encouraged to see this as an opportunity to upgrade themselves and at the same time receive some kind of personal counseling as well, because we all have ‘unfinished business’ in our lives that needs attention. Self-awareness was seen as a tool of screening the ‘emotional intelligence’ of our participants as they prepared themselves to embark on intensive training.

The programme was divided into the following subsections:

6.1.1 Introduction to the training of lay counselors, specializing in gender-based violence, HIV and AIDS

6.1.2 Personal growth and theological development training

6.1.3 Basic counseling training skills

6.1.4 Referral skills training

6.1.5 Placements/ practical internship to encourage community service learning skills

6.1.6 Practical evaluation of participants on counseling and referral skills

6.1.7 Closure – graduation

6.2 Phase two: direct feedback from community engagement skills training

6.2.1 Training workshop on “Project Implementation and Supervision”

The participants were encouraged to share their hands-on experiences as they had been with communities trying to implement the learned skills.

This provided participants with hands on professionalism in community work and provided useful supervision to assist trainers to assess their intervention strategies and select what works and leave what does not work.

This included the following:

6.2.1.1 Introduce participants to one another and list their expectations

The expectation of the participants with regards to the training were identified as tools that enabled facilitators as to how to set a workable action plan to meet felt and expressed needs for more knowledge and skills in the area of care and support within gender-based violence and HIV/AIDS contexts.

6.2.1.2 Introduce the purpose of the training

Here participants were given an overview of the project and the voluntary nature of the project.

6.2.1.3 A review on progress on work done so far: strengths and weaknesses

Participants were invited to share their experience with the process so far.

6.2.1.4 Explore the community profile of each participant

Each participant shared about their own community profile, including historical background of the community, socio-economic factors, availabilities and accessibilities of service providers, etc. The purpose of this training was to capacitate participants in referral systems, hence it was important for the facilitator to assess how the training would respond positively towards the needs of each community. Furthermore, the facilitators wanted to be governed by a bottom-up approach during this process. Even though the training was designed to focus on gender-based violence and HIV and AIDS counseling skills, it was important to assess whether the content of the training was relevant to the needs of the group or not. The group identified rape, domestic violence, HIV and AIDS, substance abuse, accessibility to municipal services and service delivery generally, and unemployment as issues that still pose challenges in their respective areas.

6.2.1.5 Facilitate an introductory short seminar on counseling, culture, religion, gender, HIV and AIDS

The concept of counseling was briefly explored as a way of introducing the training. Furthermore issues of culture, religion and gender were also introduced. The group explored how these influenced individuals and what role they might play during counseling. This was also seen as pivotal in helping the group to understand how their own beliefs might be challenged and the difficulties of remaining neutral in the process of counseling and referral. Additionally, this exercise served as one of the personal developmental reflections of individuals. It was important to build the personal developmental skills of the group during this training, for it facilitated an intensive engagement and enhanced increased self-awareness. Participants were equipped to be prepared for the unexpected and the fact that counseling and listening are learned skills that can be mastered through trial and error. It was empowering to observe the courage, enthusiasm and determination expressed by the participants as they took part in the training.

6.2.1.6 Logistical concerns

Because the participants came from different geographical areas it was important at this stage to develop communicatory strategies with the group and their community mentors, line managers and pastors. Accountability was an important factor here. It was important to establish a contact person with whom each participant was accountable for evaluation and monitoring processes during and at the end of the training. Furthermore it was important to prepare transport and accommodation during the entire training.

6.3 Phase three: a three-day intensive workshop on “Personal and Theological Development Training”

6.3.1 The purpose of this workshop was to facilitate basic life skills to empower personal growth of the group. It was important to take into account that all persons are at different levels of awareness about their strengths and weaknesses with regards to counseling. A series of basic life skills training was conducted with the groups in four areas of Ujamaa’s operation. Life skills are basic skills that enable people to deal with their day to day challenges. It was of vital importance for this project to focus on empowerment of the group first so as to lay a sound foundation on self-awareness of each participant and to validate the important commitment they are taking as volunteers, as well as cautioning them on how they need to respond to their community’s challenges and become community-based counselors. These steps were essential since dealing with

rape and gender-based cases is highly emotional and can be overwhelming, so the participants were given opportunities to explore within themselves their own emotional turmoil and unfinished life hurts that may block counseling processes at a community level. The participants were encouraged to offer support systems to other trainees so as to enhance their training and nurture and motivate each person's growth. We used participatory methodologies, role play, group work and individual reflection activities. The group was astonished with how this process has already impacted on their lives.

6.3.2 Central to this workshop was training in facilitating Contextual Bible Studies on listening and leadership. Not only was Contextual Bible Study seen as a key resource, it became clear that the participants were ready for the training and that the timing was perfect for this kind of empowerment strategy through this particular training.

It is important to note that this training process came about as a result of a Contextual Bible Study on the "Rape of Tamar", that was developed as a campaign as a tool to fight against gender-based violence and HIV and AIDS. The Contextual Bible Study methodology as a tool of engagement was reintroduced in groups and practical facilitation process were practiced to provide skills training for participants so as to take it to the communities.

6.3.3 After the training, it was important to test their practical skills on how to facilitate a series of Contextual Bible Studies on gender-based violence, and HIV and AIDS. This was a challenge as at first participants were not confident, but through ongoing support and practical training practice these challenges were confronted and dealt in a developmental manner.

6.3.4 The workshop also offered a process of evaluation, so as to deepen participants understandings of the role of Biblical and Theological resources as a means of offering extra support and skills of engaging with communities, providing spiritual care and support.

6.4 Phase Four: An intensive three-day workshop on "Basic Counseling Skills"

6.4.1 The purpose of the **workshop was to build capacity** to participants on basic skills in counseling. The participants were reminded of the great need that pushes people to go for counseling in some cases people do not have a choice but they find themselves in deep painful life situations and they perceive counseling as a miracle, only to find out that they need to learn more about themselves as means of engaging effectively with their problem at hand.

6.4.2 **Explore skills and techniques on counseling:** this provided participants with basic listening skills as counseling may not begin where listening has not taken place. It was important to highlight the fact that we all need to be heard but we often overloaded with our own needs and cares and we run a risk of not hearing properly what our neighbors is saying.

6.4.3 Role Play on Counseling: The participants were introduced to the wider vocabulary of emphatic words that are used to enhance advance listening, further they were exposed to specialized concept of ‘trauma counseling’ and they were taken to step by step crisis counseling.

6.4.4 Supervision as Caring for the Carers: It was stressed very deeply the importance of the care givers as well as resource persons need to have on-going supervision and counseling so as to ascertain signs and symptoms of burnout. This allows for new reflection and evaluation of oneself as well as the impact of work done at community level. Finally it allows the participants spaces to learn and refresh their training as well as sharpening their skills in counseling. If burnout is noted a need to provide a needed support before losing a valued person with skills that are desperately needed at personal and community level. It is hoped that supervision assist the counselor in dealing with issues of person involvement with cases and would allow a healthy space for both positive and negative feedback.

7. Evaluation of participant in their communities

In order to assess the effectiveness of the training we created a field, one on one and telephonic interview with participants and participant’s community motivator, pastors and line manager. It was important to evaluate whether the participants are able to apply skills learned and share information with their respective communities. Community motivators, pastors and line managers spoken to were excited with the training. The following is one of the remarks captured during the interview *“There is a marked change in participant’s personality. There also seemed to be a change in attitude and thinking process”*

7.1 Feed back from participants

1. *“I am changing, I am assertive now, I am aware of my pain and I am keen to help others with going through same pain as I had been through...”*
2. *“I am able to talk and refer to my sad experience. Before the training I could not even share my own personal experience with my colleagues”*
3. *“I have learnt that if someone comes with a problem i must understand, prioritize and don’t ask close ended questions”*
4. *“The way of approaching a client and getting the difference between sympathy and empathy. My behavior has changed”*
5. *“I have dealt away with my own person judgments. I am learning to listen to other people without judging them”*
6. *“I am able to use the skills learned in my home ,family, relatives and church”*
7. *“I have learnt more about counseling. Counseling is a process”*
8. *“This workshop has changed my attitude”*

It was clear at this stage that the pilot project was needed and effective in many ways to both the lives of the participants and of their respective communities. We became flexible by allowing enough time, two months period for the participants to practice and apply skills acquired during the training. We experienced some challenges when the group was reconvened for other remaining trainings

7.2 Challenges and lesson learned

It is important to note that Ujamaa's programmes cover a wide spectrum of activities with communities and this pilot project was an additional asset to sharpen skills of people who receive services through training and facilitation of Contextual Bible Studies. So this does not mean that during these sessions all other activities came to a standstill so while they were taking place life of the organization was actively alive. This kind of support is highly appreciated and it has enabled development of professional growth and sharpening of talent in care and counseling of vulnerable communities.

7.3 The participants for training

Nature of the participants responded were relatively young and unemployed. At that point of training this was not seen as a hindrance to the process. No job expectation was created during the training. The certificates of attendance were promised to be given at the completion of the course. It was clear during the training that many of our participants were looking for job opportunities. We did not have control over that as it reflected the present context of high rate of unemployment in South Africa. Some participants forfeited the course when they found some casual work and other opportunities during the two month period of applied theory.

As a result we learned that it was rather easier for the younger participants to travel and be away for an extended period of time as opposed to more mature adults who were appropriate to deal with emotional demands of the training but were unable to leave their families as they are heading the homesteads. Strategically we are going to target mature adults by doing 'on-site' trainings that would enable on going learning at a community level and enhance hands on empowerment initiatives.

At the same time learned that it is still important to train the younger participants who are chosen by youth, because of the complicated nature of dealing with issues of sexuality and rape. Culturally young people feel free to communicate or even report incidents of rape and violation of their rights with regards to Gender Based Violence but reporting these to adults becomes cumbersome as they are not encouraged to exchange the matters that are directly sexual in nature. So the training is regarded as bridging barriers and encourages proper report of rape and other atrocities.

7.4 Lessons learned

7.4.1 We learned that there are huge gaps in accessing resources and lack of sufficient service delivery faced by communities in the context of working with Trauma and Gender Based Violence, even before we can engage on HIV and AIDS. So we needed to go back to the drawing board

and refigure new strategies of intervention with more powerful members of the community and increase a level of networking and collaboration with existing ill equipped staff in the local clinics and schools. Focusing on clinics and schools is a rallying point where issues of abuse and rape are reported or observed thus immediate referral skills are needed for early crisis intervention.

7.4.2 We became aware of the vulnerability that the communities we work with are exposed to. And we needed to take into account the context from which the majority of our participants are coming from and the fact that they were casualties of domestic violence and they never dealt with their own pain, so how would they begin to deal with similar issues affecting them consciously as well as unconsciously. As a result the preparedness of community participants who were chosen by the communities to represent them or who voluntarily wanted to join the training posed a very serious challenge. There were not aware of the demands and intensive nature of involvement with their own life journeys and the level of emotional as well as psychological maturity to deal with harsh realities of poverty that perpetuates unending circles of violence rooted in socio-economic constraints facing communities today. The willingness to engage laid a powerful foundation towards future implementation of the programme.

8. Impact stories relating to the training programme

In December 2008 the experience of Gender Based violence was lived through Ujamaa's involvement in Tamar Campaign. This direct harsh experience affirmed a deeper need by vulnerable women, young and old who become victims of Domestic violence and this type of Woman and Gender intervention seemed to be the last resort to assist families in dire need of help. One of our local young pregnant girl was burned to death by her boyfriend during the sixteen days of activism against violence on women and children in November 2008. The boyfriend burned her with petrol and she lost her seven months unborn baby instantly. The co-ordinator of Women and Gender programme became aware of this tragedy because one of Ujamaa's field workers by the name of Badudu Msomi was the first cousin of the victim. She became more involved in campaigning for justice and that the perpetrator is dealt with by the law on Domestic Violence Act. She was able to engage on this using the skills learned during Basic Counseling and Referral Skills training as well by being involved in Tamar Campaign workshops that are facilitated by Ujamaa. There was a struggle to get legal services to assist her family in making sure that the investigating officer was seeing to it that the perpetrator was arrested. Badudu took courageous initiatives to take the matter further. She lobbied for justice to take its course by involving local radio stations, local newspapers, churches and structured groups. Finally the perpetrator was arrested in December 2008. Sadly the young woman died in January 2009. Badudu expressed her gratitude to us for training them on gender-based violence and giving them the necessary skills to respond to this gross violation of human rights and dignity of a young person cutting short her life prematurely because high rate of domestic violence in this country.

9. The way forward

From the experiences of this pilot study we are more than convinced that this training is key in enabling communities to deal with the impact Gender Based Violence and developing ‘survival tool kit’ to enhance their involvement towards prevention and advocacy. The Basic Counseling and Referral Skills training was an initiative that formed a foundation towards a multifaceted approach towards Gender Based Violence beyond boundaries. From this initiative we have learned that communities are taking their own pace in assimilating the content of the trainings, we needed to respect them and allow them to set up the pace instead of us ambitiously taking a leading role. We have targeted Community Based Organizations (CBO) with similar objectives in activism towards the protection and advocacy against women and children. It became clear that issues of violence are rooted in socio-cultural upbringing of people hence dealing with this particular theme touches on norms and values associated with socialization as well as unlearning dysfunctional methods or practices that need to be challenged to enable communities to thrive towards a violent free environment.

On sustainability of the programme, Ujamaa Centre has a vibrant HIV and AIDS programme that works directly with People Living with HIV in solidarity. So Woman and Gender programme has benefited in collaborating more with this programme to ensure that a concerted effort is initiated to engage with communities on issues that often overlap such as HIV and Gender Based Violence. Working with existing support groups for people living with HIV would enable this training to be executed by already motivated men and women trying to deepen their skills and understanding on life and its impact on their survival. We have identified Siyaphila as a collaborative partner in this initiative after reflecting on lessons learnt from this initiative. The fact that the support groups are made up of individuals living with HIV and some are victims of Gender Based Violence makes the intervention relevant and strategic at the same time we have a point of reference and we are able to assess the impact of the training.

10. Conclusion

This initiative is a life long process that cannot survive without deliberate awareness of existence of other parties dealing with Gender Based Violence. To tackle this work did not mean that the other sections of the work in Ujamaa came to a stand still but this engagement served to nurture growth, care and professional support towards the work of curbing the scourge of violence at all levels. This community engagement opened our eyes on more work that needed to be as people often go through layers of abuse as they try to access help within South African legal system. The gaps and loop holes were identified through several phases of training and became important to note that advocacy remains a deeper need to exist in parallel with all initiatives aimed at addressing Gender Based Violence. Engaging professionals and Para-professionals demonstrated a powerful tool of multi-disciplinary approach in dealing with challenges brought about by Gender Based Violence and all sectors of society including churches needed to take a firm stand towards curbing the spread of violence. The training enables the resource mobilization process to gain its momentum as more and more cases of Gender Based Violence are reported and more people are receiving appropriate training to execute their mandate within a Gender Based Violence framework.